

Ranks of the Divine Seekers

Volume 2

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Ranks of the Divine Seekers

A Parallel English-Arabic Text

VOLUME 2

By

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*Ibn Qayyim al-Jawziyya, Madārij al-Sālikīn:
Text and Translation*



The Station of Oft-Returning

You have learned that whosoever has arrived at the station of repentance and stood in its garden has indeed entered all the stations of Islam, for total repentance includes all of them and is included in them. Nonetheless, it is necessary to single each one out for mention and explanation in order to elucidate its realities, characteristics, and conditions.

When [the seeker's] step is steady in the station of repentance, he enters the station of oft-returning (*ināba*: eagerly returning in contrition and penitence). The Exalted urges it in His Book and praises His Friend [Abraham] for it, saying, "And turn to your Lord" [39:54], and, "Indeed, Abraham was truly forbearing, tender, oft-returning" [11:75]. He further declared that only those given to oft-returning perceive and remember His signs, saying, "Have they not looked at the heaven above them—how We erected it and adorned it and [how] it has no rifts? And the earth—We spread it out and cast therein firmly set mountains and caused to grow therein [something] of every beautiful kind: insight and reminder for every oft-returning servant" [50:6–8]. The Exalted also said, "He it is Who shows you His signs and sends down for you sustenance from heaven; but none accepts admonition except the oft-returning" [40:13]. The Exalted also said, "So direct your face toward the religion, seeking truth. [Adhere to] the natural disposition upon which God has created humankind. There is no altering the creation of God. That is the right religion, but most men know not; oft-returning to Him, fear Him" [30:30–31]. "Oft-returning" (*munībīn*, plural) here is in adverbial-accusative form due to the hidden pronoun in His words, "So direct your face," addressed to [the Prophet] and his community. That is, you and your community direct your face to Him, oft-returning. A similar case [when a command addressed to the Prophet includes his community] is, "O Prophet, when you divorce your women" [61:1]. It may also be that [oft-returning here is accusative because it is] describing the object in "He has created people," that is, He created them oft-returning to Him, and if they were left to their nature, it would not have strayed from the state of oft-returning to Him, but it has been changed and altered from its original nature. As he said, God's peace and blessings be upon him: "No one is born but on this religion (*milla*) until he learns to speak."¹

1 The more well-known narrations of this tradition have "*fiṭra*" instead of "*milla*." See Bukhārī #2658; Muslim #2658.

فصل

قد علمت أن من نزل في منزل التوبة، وقام في مقامها نزل في جميع منازل الإسلام، وأن التوبة الكاملة متضمنة لها، وهي مندرجة فيها، ولكن لابد من إفرادها بالذكر والتفصيل، تبيناً لحقائقها وخواصها وشروطها.

فإذا استقرت قدمه في منزل التوبة، نزل بعده منزل الإنابة. وقد أمر الله تعالى بها في كتابه، وأثنى على خليله به فقال: ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ﴾ [الزمر:54]، وقال: ﴿إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ﴾ [هود:75]، وأخبر أن آياته إنما يتبصر بها ويتذكر أهل الإنابة، فقال: ﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبَصُّرَةً وَذَكَرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ﴾ [ق:6-8]. وقال تعالى: ﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ﴾ [غافر:13]. وقال تعالى: ﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ﴾ [الروم:30-31]. «فمنيبين» منصوب على الحال من الضمير المستكن في قوله: ﴿فَأَقِمْ وَجْهَكَ﴾، لأن هذا الخطاب له ولأمته، أي أقم وجهك أنت وأمتك منيبين إليه. نظيره: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ﴾ [الطلاق:1]. ويجوز أن يكون حالاً من المفعول في قوله: ﴿فَطَرَ النَّاسَ عَلَيْهَا﴾ أي فطرهم منيبين إليه، فلو خلوا وفطرهم لما عدلت عن الإنابة إليه، ولكنها تحوّل وتغير عما فطرت عليه، كما قال ﷺ: «ما من مولود إلا يولد على الفطرة حتى يعرب عن لسانه».

[God] has said concerning His prophet David, peace be upon him, “He sought His Lord’s forgiveness and fell, bowing, and returned [penitently]” [38:24]. He has declaimed that His reward and Garden are reserved for the fearful and oft-returning: “And the Garden will be brought near to the righteous, not far, this is what you are promised, every penitent, heedful one, who feared the most Merciful in secret, and came with an oft-returning heart” [50:31–34]. He also declares that good tidings are only reserved for the oft-returning, saying: “And those who have avoided false gods, lest they worship them, and turned much to God—for them are good tidings” [39:17].

Oft-returning is of two types. [The first kind is] oft-returning to His lordship, which is the returning of all creation, be it believing or disbelieving, righteous or wicked. God the Exalted said, “And when harm touches people, they call unto their Lord, eagerly turning to Him” [30:33]. This is true for every suffering supplicant, which includes everyone [as everyone is afflicted at some point or another]. This returning does not even require one’s adherence to Islam, but occurs with polytheism and disbelief, as the Exalted has said in their regard, “Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord, so as to deny that which We have given them” [30:33–34]. This is their state after their penitence.

The second kind of oft-returning is the returning of His allies, which is the returning to God’s divinity, the returning of worship and love. It comprises four things: loving Him, humility to Him, standing before Him, and shunning all else besides Him. The epithet “oft-returning” is not deserved by any but he who has all of these four, and the exegesis of the Predecessors revolves around these.

The word [*ināba*] itself means “hurrying, returning, and stepping forward,” thus, the oft-returning to God is one who hurries to what pleases Him, returns to Him at all times, and progresses toward His love.

The author of *al-Manāzil* said, Oft-returning:

is three things. Returning to the Truth in reform just as he turned to Him in acknowledgment, returning to Him in fulfillment just as he turned to Him in promise, and returning to Him in state just as he turned to Him in response.

Just as the repentant servant returns to God with the acknowledgement and rejection of his sins, the completion of that return requires effort and sincerity in acts of obedience, as the Exalted has said, “Except one who repented, and believed, and did a good deed” [25:70] and He said, “Except those who repented and became righteous” [2:160]. Repentance accompanied by sloth has no benefit. One must follow it up with righteous action, giving up what He dislikes,

وقال عن نبيه داود—عليه السلام—: ﴿فَاسْتَغْفِرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ﴾ [ص:24]، وأخبر أن ثوابه وجنته لأهل الخشية والإنابة، فقال: ﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ مِّنْ خَشْيَةِ الرَّحْمَنِ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ادْخُلُوهَا بِسَلَامٍ﴾ [ق:31-34] وأخبر سبحانه أن البشري منه إنما هي لأهل الإنابة، فقال: ﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى﴾ [الزمر:17].

و«الإنابة» إنابتان:

إنابة لربوبيته، وهي إنابة المخلوقات كلها، يشترك فيها المؤمن والكافر، والبر والفاجر. قال الله تعالى: ﴿وَإِذَا مَسَّ النَّاسُ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ﴾ [الروم:33]. فهذا عام في حق كل داع أصابه ضرر كما هو الواقع، وهذه «الإنابة» لا تستلزم الإسلام، بل تجمع الشرك والكفر، كما قال تعالى في حق هؤلاء: ﴿ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ﴾ [الروم:33-34]. فهذا حالهم بعد إنابتهم. والإنابة الثانية إنابة أوليائه، وهي إنابة لإلهيته، إنابة عبودية ومحبة.

وهي تتضمن أربعة أمور: محبته، والخضوع له، والإقبال عليه، والإعراض عما سواه. فلا يستحق اسم المنيب إلا من اجتمعت فيه هذه الأربعة. وتفسير السلف لهذه اللفظة يدور على ذلك. وفي اللفظة معنى الإسراع والرجوع والتقدم. ف«المنيب» إلى الله المسرع إلى مرضاته، الراجع إليه كل وقت، المتقدم إلى محابه.

قال صاحب المنازل: «الإنابة [في اللغة: الرجوع، وهي هاهنا الرجوع إلى الحق]. وهي ثلاثة أشياء: الرجوع إلى الحق إصلاحاً كما رجع إليه اعتذاراً، والرجوع إليه وفاءً كما رجع إليه عهداً، والرجوع إليه حالاً كما رجعت إليه إجابة».

لما كان التائب قد رجع إلى الله بالاعتذار والإقلاع عن معصيته، كان من تمة ذلك رجوعه إليه بالاجتهاد والنصح في طاعته كما قال تعالى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾ [الفرقان:70]. وقال: ﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا﴾ [البقرة:160]. فلا تنفع توبة وبطالة، فلا بد من توبة وعمل صالح. ترك لما يكره، وفعل لما يحب، تخل عن معصيته، وتخل بطاعته.

doing what He loves, discarding any act of defiance to Him, and adorning oneself with His obedience. Similarly, he must return to Him in fulfillment of his promise, just as he returned to Him in making the promise.

You returned to him when entering under His covenant at first; you must now once again return faithfully to fulfill what you have promised. All of the religion is promise and fulfillment. God has taken a pledge to His obedience from all those who are accountable. He took a pledge from His prophets and messengers through His angels or directly as in the case of Moses, peace be upon him, and He took a pledge from the communities through their messengers; He took a pledge from those who are not learned through those who are learned, requiring the one to teach and the other to learn. He has praised those faithful to His pledge and has informed them of what He has prepared of reward for them, saying, "And whosoever fulfills what he has promised to God, He shall surely give him a great reward" [48:10]. He also said, "And fulfill the covenant; the covenant will surely be asked about" [17:34]. He also said, "And fulfill the covenant to God when you make a promise" [16:91], and also said [while praising the righteous], "And the keepers of their promise when they make a promise" [2:177].

This includes keeping their promises to God with sincerity, faith, and obedience, and also their promises to the creation.

The Prophet, God grant him blessing and peace, has declared, "Among the signs of hypocrisy is treachery after a promise."² Whoever breaks his promise and acts treacherously has not returned to God. He is no different from one who never repented, never entered into a pledge with God. Thus, returning is not attained except by keeping the promise and fulfilling it.

[Al-Harawī's] statement, "and returning to Him in state just as he turned to Him in response" means He, Glory to Him, called upon you and you responded, "Here we come, at your pleasure"; now you must respond with your state that affirms your words. For the state either confirms or gives lie to the words. Every statement's truth or falseness is a witness to the state of its author. So, just as you responded in word, now respond in state.

Al-Ḥasan [al-Baṣrī], God have mercy on him, said, "Son of Adam, you have word and deed, and your deed is more important than your word; and you have an inside and an outside, your inside is more truly yours than your outside."

² Bukhārī #34; Muslim #58.

وكذلك الرجوع إليه بالوفاء بعهد، كما رجعت إليه عند أخذ العهد عليك، فرجعت إليه بالدخول تحت عهده أولاً. فعليك الرجوع بالوفاء بما عاهدته عليه ثانياً. والدين كله عهد ووفاء، فإن الله أخذ عهده على جميع المكلفين بطاعته، فأخذ عهده على أنبيائه ورسله على لسان ملائكته، أو منه إلى الرسول بلا واسطة كما كلم موسى، وأخذ عهده على الأمم بواسطة الرسل، وأخذ عهده على الجبال بواسطة العلماء، فأخذ عهده على هؤلاء بالتعليم، وعلى هؤلاء بالتعلم، ومدح الموفين بعهد، وأخبرهم بما لهم عنده من الأجر فقال: ﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتُهُ أَجْرًا عَظِيمًا﴾ [الفتح: 10]، وقال: ﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾ [الإسراء: 34]، وقال: ﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ﴾ [النحل: 91]، وقال: ﴿وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا﴾ [البقرة: 177].

وهذا يتناول عهودهم مع الله بالوفاء له بالإخلاص والإيمان والطاعة، وعهودهم مع الخلق. وأخبر النبي ﷺ أن [من] علامات النفاق الغدر بعد العهد. فما أناب إلى الله عز وجل من خان عهده وغدر به، كما أنه لم ينب إليه من لم يدخل تحت عهده. فالإنابة لا تتحقق إلا بالتزام العهد والوفاء به، وقوله: «والرجوع إليه حالا، كما رجعت إليه إجابة».

أي هو سبحانه قد دعاك فأجبتة بلبيك وسعديك قولاً، فلا بد من الإجابة حالاً تصدق به المقال، فإن الأحوال تصدق الأقوال أو تكذبها. وكل قول فلصدقه وكذبه شاهد من حال قائله. فكما رجعت إليه إجابةً بالمقال، فارجع إليه إجابةً بالحال. قال الحسن رحمه الله: «ابن آدم، لك قول وعمل، وعملك أولى بك من قولك، ولك سريرة وعلانية، وسريرتك أملك بك من علانيتك».

1 Reform

He said,

Returning to God in reform is established through three things: ridding oneself of liabilities; contrition over sins; and seeking after missed opportunities.

Ridding oneself of liabilities is attained through repentance from the sins that keep the servant from God the Exalted as well as from fulfilling the rights of the creation. Contrition over sins could mean two things. One, to feel guilt over one's sins, [with such intensity] that one's heart hurts as if tearing apart, and this is a sign of one's return to God, as opposed to someone whose heart feels no ache or break from his sinfulness. This is the proof of the corruption and death of the heart. Two, to feel pain for the sinfulness of his believing brother when the latter sins, as if he himself has committed it, rather than gloating over it; this is a sign of the softness of his heart and his return.

Seeking after missed opportunities means to try to make up for opportunities of righteousness and devotion that one has missed by doing the likes of them and better than them, especially in the remaining part of his life, and when the time of his departure draws near. For the remaining life of the believer is priceless, he must spend it in making up what he has missed and giving life to [righteous practices] that [through his previous negligence] have died.

2 Fulfillment

He said,

Returning to God in fulfillment is established with three things: giving up both pleasure in sin and contempt for the negligent, instead fearing for them and hoping for one's own soul, and doing one's utmost in detecting the weakness of one's service to God.

When one's return to God is sincere, he rids himself of the pleasure of sinning and replaces it with ache and hurt upon the memory of [the sin], for so long as the delight of thinking about it is present in his heart, his return is impure.

If it is asked: Which of the two states is better, the state of one who finds the pleasure of sinning in his heart and strives against it for God's sake, repelling it

فصل

قال: «وإنما يستقيم الرجوع إليه إصلاحاً بثلاثة أشياء: بالخروج من التبعات، والتوجه للعثرات، واستدراك الفائتات».

الخروج من التبعات هو بالتوبة من الذنوب التي بين العبد وبين الله تعالى، وأداء الحقوق التي عليه للخلق. والتوجه للعثرات يحتمل شيئين:

أحدهما: أن يتوجه لعرثه إذا عثر، فيتوجه قلبه وينصدع. فهذا دليل على إنابته إلى الله، بخلاف من لا يتألم قلبه، ولا ينصدع من عثرته، فإنه دليل فساد قلبه وموته.

الثاني: أن يتوجه لعرثه أخيه المؤمن إذا عثر، حتى كأنه هو الذي عثر بها، ولا يشمت به، فهو دليل على رقة قلبه وإنابته.

واستدراك الفائتات: هو استدراك ما فاتته من طاعة وقربة بأمثالها أو خير منها، ولا سيما في بقية عمره عند قرب رحيله إلى الله. فبقية عمر المؤمن لا قيمة لها، يستدرك بها ما فات، ويحبي بها ما أमत.

فصل

قال: «وإنما يستقيم الرجوع إليه وفاءً بثلاثة أشياء: بالخلاص من لذة الذنب، وبترك الاستهانة بأهل الغفلة تخوفاً عليهم مع الرجاء لنفسك، وبالاستقصاء في رؤية علة الخدمة».

إذا صفت له الإنابة إلى ربه تخلص من الفكرة في لذة الذنب، وأعاد مكانها ألماً وتوجعاً لذكره والفكرة فيه. فما دامت لذة الفكر فيه موجودة في قلبه فإنابته غير صافية.

فإن قيل: أي الحالين أعلى، حال من يجد لذة الذنب في قلبه فهو يجاهد الله ويتركها من خوفه

out of His fear, love, and awe, or the state of one in whose heart the delight of sin has died out and is replaced by tranquility toward His Lord, restfulness in Him, delight in His love, and refreshment in His remembrance?

It would be said: The state of this [latter] one is higher and more perfect, for it is the desired goal of the former to exert himself to reach the latter's station, so [the former] lags behind [the latter] in station and nearness.

If it is asked: Where is the reward for the exertion of the one who experiences delight, yet rids himself of it for the love of God and prefers God's pleasure over his own desire? It is only by virtue of this that humankind is superior to the angelic kind and is the best of the creation, according to the school of Ahl al-Sunna.³ The tranquil one, in contrast, is relieved from this struggle and protected from it, and the difference between them is the difference between a cured and a suffering person.

It would be said: The soul has three states: the state of commanding sin, lamenting it, and feeling remorse over it. After then follows the feeling of tranquility toward its Lord and arriving in His presence in totality. This is the highest state for the sake of which the seeker exerts himself, and whatever comes to him by way of reward for his exertion and patience is for his effort to attain tranquility with God. He is like the rider who is crossing wildernesses, long distances, and dreadful places to get to the House [of God] to rest his heart by seeing it and circling around it. The other is like one who is already there; busy circumambulating it, standing, bowing, and prostrating in prayer, with no worry of anything else. This one is busy with the ultimate goal, and the other with the means, and everyone has his reward. However, there is a great distance separating the reward of the ends from that of the means.

What the tranquil servant experiences of states, worship, and faith, is above what occurs to the one striving with his soul to attain to God the Exalted, even if he has more deeds, for the value of the deed of the tranquil one, the oft-returning, is greater in its quality, even if the one striving has more deeds. That is the grace of God; which He gives to whomsoever He wills. [Abū Bakr] al-Ṣiddīq did not surpass the Companions by the quantity of his deeds, and among them were those who were more devoted than him in fasting, pilgrimage, recitation, and prayers, but by something else that settled in his heart, so much so that the best of the Companions tried to compete with him but always found him ahead of them.⁴

3 On the question of superiority between mankind and angels, the Jewish convert and companion, 'Abdallāh b. Salām, is recorded as having said, "The noblest of God's creation to Him is Abū al-Qāsim (i.e. the Prophet)"; when asked about the angels, he said, "O son of my brother,

ومحبته وإجلاله، أو حال من ماتت لذة الذنب في قلبه، وصار مكانها ألماً وتوجعاً وطمأنينةً إلى ربه، وسكوناً إليه، والتذاذاً بحبه، وتنعماً بذكره؟

قيل: حال هذا أرفع وأكمل، وغاية صاحب المجاهدة أن يجاهد نفسه حتى يصل إلى مقام هذا ومنزلته، ولكن تاليه في المنزلة والقرب، ومنوط به.

فإن قيل: فأين أجر مجاهدة صاحب اللذة، وتركه محابه لله، وإيثاره رضا الله على هواه؟ وبهذا كان النوع الإنساني أفضل من النوع الملكي عند أهل السنة، وكانوا خير البرية. والمطمئن قد استراح من هذه المجاهدة وعوفي منها، فيبينها من التفاوت ما بين درجة المعافي والمبتلى.

قيل: النفس لها ثلاثة أحوال: الأمر بالذنب، ثم اللوم عليه والتدم منه، ثم الطمأنينة إلى ربها والإقبال بكليتها عليه، وهذه الحال أعلى أحوالها وأرفعها، وهي التي يشمر إليها المجاهد، وما يحصل له من ثواب مجاهدته وصبره، فهو لتشميره إلى درجة الطمأنينة إلى الله، فهو بمنزلة مرتكب القفار والمهامه والأهوال، ليصل إلى البيت فيطمئن قلبه برويته والطواف به. والآخر بمنزلة من هو مشغول به طائفاً وقائماً وراكعاً وساجداً، ليس له التفات إلى غيره. فهذا مشغول بالغاية وذاك بالوسيلة، وكل له أجر. ولكن بين أجر الغايات وأجر الوسائل بون.

وما يحصل للمطمئن من الأحوال والعبودية والإيمان فوق ما يحصل لهذا المجاهد نفسه في ذات الله تعالى، وإن كان أكثر عملاً، فقد عمل المطمئن المتنب بجملته وكيفيته أعظم، وإن كان هذا المجاهد أكثر عملاً، وذلك فضل الله يؤتيه من يشاء. فما سبق الصديق الصحابة بكثرة عمل، وفيهم من هو أكثر صياماً وحجاً وقراءةً وصلاةً منه، ولكن بأمر آخر قام بقلبه، حتى إن أفضل الصحابة يسابقه ولا يراه إلا أمامه.

do you know what angels are? They are only a creation like the heavens, the earth, the clouds, and all creation that does not disobey God in anything ..." *al-Mustadrak li'l-Hākim*, 4:612–613. Later theologians have disagreed about this; see *Madārij*(S), 1126–1128.

- 4 Incidentally, al-Ghazālī also makes this point in his *Ihyā' 'ulūm al-dīn*, 1:35, but invokes a Hadith that is deemed weak. Ibn al-Qayyim, perhaps aware of this, makes this point on his own without invoking the report.

The worship of the one who exerts his soul against the delight of sin and desire may be harder, but its difficulty does not mean its superiority in status. For the highest act is faith in God, while fighting in jihad is harder than it, but lesser in rank. The rank of the truth-lovers is higher than that of the strivers and martyrs. In the *Musnad* of Imam Aḥmad, God have mercy on him, there is a report of ‘Abdallāh b. Mas‘ūd, God be pleased with him, that the Prophet, God grant him blessing and peace, mentioned to him martyrs and said, “Most of those martyred in my community are ones [who died] in bed; many a man killed between [in battle] two armies [may not attain martyrdom, as] only God knows his intention.”⁵

Among the indications of having attained the station of ‘oft-returning’ is to cease to feel contempt for the negligent among the people and instead feel fear for them, while also opening the door of hope, hoping for yourself mercy and fearing punishment for the heedless, while also hoping mercy for them and fearing punishment for yourself. If you cannot avoid feeling contempt and anger toward them upon discovering their condition and seeing what they do, then be even more contemptuous toward your own soul and be more hopeful of God’s mercy for them than for yourself.

A Predecessor once said: “You have not really acquired understanding until you feel contempt for people for [disobeying] God; then turn to your own ego and feel even greater contempt for it.” This statement cannot be understood except by one who truly understands the religion of God the Exalted. For one who has seen the reality of the creation—their helplessness, weakness, shortcomings, failings, and deficiency in respecting the rights of God, approaching other than Him for help, selling their portion with God for the lowest of things, short-lived and perishable, cannot but feel aversion to them. He cannot avoid it. However, when he turns to his own soul, state, and shortcomings, if endowed with discernment, would feel even stronger aversion and contempt for himself. Such is the one who understands.

As for “scrutinizing in depth your worship,” it requires investigation of how it is adulterated by the desires of one’s soul and separation of what [portion of the worship] is truly for the Lord from what is for one’s own ego. It is quite possible that inadvertently most or even all of your devotion goes to pander to your own ego.

5 Aḥmad 1:397. Hadith scholars disagree about this report: Ibn Ḥajar ranks it sound, while al-Haythamī and al-Albānī rank it weak. See al-Albānī, *Da‘if al-Jāmi‘* #1404, #2988.

ولكن عبودية مجاهد نفسه على لذة الذنب والشهوة قد تكون أشق، ولا يلزم من مشقتها تفضيلها في الدرجة. فأفضل الأعمال الإيمان بالله، والجهد أشق منه، وهو تاليه في الدرجة، ودرجة الصديقين أعلى من درجة المجاهدين والشهداء. وفي مسند الإمام أحمد—رحمه الله—من حديث عبد الله بن مسعود رضي الله عنه أن النبي ﷺ عنده ذكر الشهداء فقال: «إن أكثر شهداء أمتي لأصحاب الفُرش، ورب قتيل بين الصفين الله أعلم بنيته».

فصل

ومن علامات الإنابة ترك الاستهانة بأهل الغفلة والخوف عليهم، مع فتحك باب الرجاء لنفسك، فترجو لنفسك الرحمة، وتخشى على أهل الغفلة النعمة، ولكن ارج لهم الرحمة، واخش على نفسك النعمة. فإن كنت لا بد مستهيناً بهم، ماقتاً لهم، لانكشاف أحوالهم لك ورؤية ما هم عليه، فكأن نفسك أشد مقتاً منك لهم، وكن لهم أرجى رحمة الله منك لنفسك.

قال بعض السلف: لن تفقه كل الفقه حتى تمت الخلق في ذات الله، ثم تقبل إلى نفسك فتكون لها أشد مقتاً.

وهذا الكلام لا يفقه معناه إلا الفقيه في دين الله تعالى. فإن من شهد حقيقة الخلق وعجزهم وضعفهم وتقصيرهم، بل تفريطهم وإضاعتهم لحق الله، وإقبالهم على غيره، وبيعهم حظهم من الله بأبخس الثمن—من هذا العاجل الفاني—، لم يجد بداً من مقتهم، ولم يمكنه غير ذلك البتة، ولكن إذا رجع إلى نفسه وحاله وتقصيره، وكان على بصيرة من ذلك، كان لنفسه أشد مقتاً واستهانةً، فهذا هو الفقيه.

وأما الاستقصاء في رؤية علل الخدمة فهو التفتيش عما يشوبها من حظوظ النفس، وتمييز حق الرب منها من حظ النفس، ولعل أكثرها—أو كلها—أن تكون حظاً لنفسك وأنت لا تشعر.

By God, besides whom there is none worthy of worship, how many souls suffer from hidden diseases and desires that prevent their deeds from being purely and exclusively for God and from ever reaching Him. A man may quite possibly act righteously in seclusion without anyone seeing him, but his act may still be impure and not exclusively for God, and he may act righteously under the praiseful gaze of other people, and still it is only for the sake of God exclusively. The difference between the two is not known except to the people of discernment and the physicians of the heart who know its remedies and diseases.

Between one's action [of worship] and one's heart there is a long route, on which there are brigands who prevent the deed from reaching the heart. There may be a man whose deeds of righteousness are abundant but no love, fear, hope, nor abstinence from this world and desire for the Hereafter ever reach his heart. Were the effect of the deeds to reach his heart, it would illuminate and brighten it, such that he would see right and wrong and distinguish the allies of God from His enemies, and many more stations would open up to him.

Then, there is another long route between the heart and God, and on it too are brigands who prevent the deeds from reaching God, such as arrogance, self-admiration, boastfulness, conceit, forgetfulness of [God's or others'] favors, and other elusive flaws. If one were diligent in looking, he would find wonders. It is nothing but mercy from God the Exalted that these flaws remain covered for most. If these flaws were to become apparent, such people would perhaps fall into something even worse: despair, hopelessness, remorse, and abandonment of action, loss of heart and determination.

This is why when [the treatise] *Vigilance [of the Rights of God]* by Abū 'Abdal-lāh al-Ḥārith b. Asad al-Muḥāsibī⁶ appeared and worshippers became engaged with it, the mosques that they used to occupy with worship became empty. An experienced physician knows how to heal the souls so as not to destroy a city to build a palace.

3 State

Al-Harawī said,

The return to Him in state is established by three things: losing hope in your deeds, contemplating your utter neediness, and catching a glimpse of His compassion for you.

6 For a detailed account of al-Muḥāsibī, see Gavin Picken, *Spiritual Purification in Islam: The Life and Works of al-Muḥāsibī* (New York: Routledge, 2011).

فلا إله إلا الله، كم في النفوس من علل وأغراض، وحفظ تمنع الأعمال أن تكون لله خالصة وأن تصل إليه. وإن العبد ليعمل العمل حيث لا يراه بشر البتة، وهو غير خالص لله، ويعمل العمل والعيون قد استدارت عليه نطاقاً وهو خالص لوجه الله. ولا يميز هذا من هذا إلا أهل البصائر، وأطباء القلوب العالمون بأدوائها وعللها.

فبين العمل وبين القلب مسافة، وفي تلك المسافة قطاع تمنع وصول العمل إلى القلب، فيكون الرجل كثير العمل، وما وصل منه إلى قلبه محبة ولا خوف ولا رجاء، ولا زهد في الدنيا ولا رغبة في الآخرة، ولا نور يفرق به بين أولياء الله وأعدائه وبين الحق والباطل، ولا قوة في أمره. فلو وصل أثر الأعمال إلى قلبه لاستنار وأشرق، ورأى الحق والباطل، وميز بين أولياء الله وأعدائه، وأوجب له ذلك المزيد من الأحوال.

ثم بين القلب وبين الرب مسافة، وعليها قطاع تمنع وصول العمل إليه من كبر وإعجاب وإدلال، ورؤية العمل، ونسيان المنّة، وعلل خفية لو استقصي في طلبها لرئي العجب. ومن رحمة الله تعالى سترها على أكثر العمال، إذ لو رأوها وعانيوها لوقعوا فيما هو أشد منها من اليأس والقنوط والاستحسار، وترك العمل، ونمود العزم، وفتور الهمة.

ولهذا لما ظهرت «رعاية» أبي عبد الله الحارث بن أسد المحاسبي واشتغل بها العباد، عطلت منهم مساجد كانوا يعمرونها بالعبادة. والطبيب الحاذق يعلم كيف يطب النفوس، فلا يعمر قصرًا، ويهدم مصرًا.

فصل

قال: «وإنما يستقيم الرجوع إليه حالاً بثلاثة أشياء: بالإياس من عملك، وبمعينة اضطارك، وشيم برق لطفه بك».

Two things explain the worthlessness of one's deeds. First, when [the seeker] sees with the eye of reality to the Real Actor, the Prime Mover, and that were it not His wish the act would not have issued from him—His will effected your deed, not your will—he would be left with no deed. Here it is of benefit to experientially witness divine predestination and to annihilate the recognition of one's own deeds. Second, to lose hope in salvation based on your deeds and instead to see salvation in His mercy, forgiveness, pardon, and grace, as it is in the *Ṣaḥīḥ* on the authority of the Prophet, God grant him blessing and peace:

He said, "No one's deeds shall save him." "Not even you, O Messenger of God?" they asked. He said, "No, not even me, except if God shades me with His mercy and grace."⁷

The first meaning concerns the beginning of the act and the second its consequence and ultimate end.

As for contemplating the utter neediness, when he ceases to attach his hope to his deeds in the beginning and salvation through it in the end, he witnesses his utter need for God; moreover, he witnesses in every grain of his being the utter need for Him. His need for Him is not only from this angle [of salvation], but from every angle; the angles of his need for Him have no limit and no single cause; he is in utter need of [God] in his being, in the same way that God is independent of all needs in His being. Independence, therefore, is an essential attribute of God, and poverty, want, and need are the essential attributes of the servant.

Shaykh al-Islam Ibn Taymiyya said,

Poverty is my attribute, essential, inseparable, forever
Just as independence is His essential attribute, eternally

As for "catching the glimpse of His compassion for you," once a servant has recognized His power by necessity and loses hope in his own deeds and salvation through them, he looks to God's bounty and focuses on it, and comes to know that all one has, one hopes for, and one has sent forth [by way of good deeds], is the bounty of God and favor from Him, His charity upon him which He bestowed for no merit of his. For He is the Causer, the One who favors with causes, the command is His, before and after, He is the First, the Last, none is worthy of worship but Him, and none is the Provider but Him.

⁷ Bukhārī #6463; Muslim #2816.

الإيَّاس من العمل يفسر بشيئين:

أحدهما: أنه إذا نظر بعين الحقيقة إلى الفاعل الحق والمحرك الأول، وأنه لولا مشيئته لما كان منك فعل، فمشيئته أوجبت فعلك لا مشيئتك،—بقي بلا فعل—. فهأهنا تنفع مشاهدة القدر والفناء عن رؤية الأعمال.

والثاني: أن تياأس من النجاة بعملك، وترى النجاة إنما هي برحمته تعالى وعفوه وفضله، كما في الصحيح عن النبي ﷺ أنه قال: «لن ينجي أحداً منكم عمله». قالوا: ولا أنت يا رسول الله؟ قال: «ولا أنا إلا أن يتغمدني الله برحمته منه وفضل». فالمعنى الأول يتعلق ببداية الفعل، والثاني بغايته ومآله. وأما معاناة الاضطراب، فإنه إذا تياأس من عمله بدايةً والنجاة به نهايةً [شهد اضطرابه إلى الله، بل] شهد به في كل ذرة منه ضرورةً تامةً إليه، وليست ضرورته من هذه الجهة وحدها، بل من جميع الجهات. وجهات ضرورته لا تختصر بعدد ولا لها سبب، بل هو مضطر إليه بالذات. كما أن الله عز وجل غني بالذات. فالغنى وصف ذاتي للرب، والفقر والحاجة والضرورة وصف ذاتي للعبد. قال شيخ الإسلام ابن تيمية—قدس الله روحه—:

والفقير لي وصف ذات لازم أبداً كما الغنى أبداً وصف له ذاتي.

وأما شيم برق لطفه بك، فإنه إذا تحقق له قوة ضرورية، وأيس من عمله والنجاة به، نظر إلى ألطاف الله وشام برقها، وعلم أن كل ما هو فيه وما يرجوه وما تقدم له لطف من الله به، ومنة من بها عليه، وصدقة تصدق بها عليه بلا سبب منه، إذ هو المحسن بالسبب والمسبب، والأمر له من قبل ومن بعد، وهو الأول والآخر، لا إله غيره، ولا رب سواه.

The Station of Remembrance

The heart now arrives at the station of remembrance, which is a companion to that of oft-returning. God the Most High says: “And none remembers except he who returns penitently” [40:13]; and He said, “[God’s signs are] an eye-opener and a remembrance for any servant who returns penitently” [50:8]; and such a one is among the elite of the wise, “Only those remember who have wisdom” [2:269].

Remembrance and contemplation are two stations that give fruition to many kinds of knowledge, realities of faith, and bliss. The knower returns with [the fruit of] his contemplation to his remembrance, and with [the fruit of] his remembrance to his contemplation, until the lock on his heart is opened by the leave of the Opener, the All-knowing. Al-Ḥasan al-Baṣrī said, “The people of knowledge return with remembrance to contemplation, and with contemplation to remembrance, and talk to their hearts until they begin to respond.”¹

The author of *al-Manāzil*, God have mercy on him, said,

Remembrance is higher in rank than contemplation, for contemplation is the search, and remembrance is the finding.²

He means that contemplation is to seek what is desired from its basic sources, as he said, “Contemplation is to seek insight in order to attain the goal.” As for his saying that “remembrance is the finding,” it means that [remembrance] involves reclaiming what has been already acquired through contemplation but has disappeared due to forgetting, and so when he remembers it, he finds it successfully.

[The Arabic for remembrance, *tadhakkur*,] is the *tafaʿul* form of the root *dh-k-r*, which is the opposite of forgetting, and it connotes recalling into the heart the image of the knowledge being remembered. The form *tafaʿul* has been employed because it is attained through time and effort, gradually, like *tabaṣṣur* (gaining insight), *tafahhum* (acquiring understanding), and *taʿallum* (acquiring knowledge).

1 This statement of al-Ḥasan is mentioned by al-Ghazālī in *Iḥyāʾ* 4:425 and Ibn Taymiyya in *al-Istiqāmah* 1:210.

2 Ibn al-Qayyim alters the original order here; in al-Harawī’s ordering, Oft-returning is followed by contemplation, but Ibn al-Qayyim has already mentioned it in the opening stations.

فصل

ثم ينزل القلب منزلة «التذكر».

وهو قرين الإنابة، قال الله تعالى: (وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ) [غافر: 123]، وقال: (تَبَصَّرَ وَذَكَرَى لِكُلِّ عَبْدٍ مُنِيبٍ) [ق: 8]، وهو من خواص أولي الألباب. كما قال تعالى: (إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ) [الرعد: 19].

و«التذكر» و«التفكير» منزلان يثمران أنواع المعارف وحقائق الإيمان والإحسان. فالعارف لا يزال يعود بتفكيره على تذكره، وبتذكره على تفكيره، حتى يفتح قفل قلبه بإذن الفتاح العليم. قال الحسن البصري رضي الله عنه: ما زال أهل العلم يعودون بالتذكر على التفكير، وبالتفكير على التذكر، ويناطقون القلوب حتى نطقت.

قال صاحب المنازل: «التذكر فوق التفكير، لأن التفكير طلب، والتذكر وجود».

يريد أن التفكير التماس الغايات من مبادئها، كما قال: «التفكير تلبس البصيرة واستدراك البغية». وأما قوله: «التذكر وجود»، لأنه يكون فيما قد حصل بالتفكير، ثم غاب عنه بالنسيان، فإذا تذكره وجده فظفر به.

و«التذكر» تفعل من الذكر، وهو ضد النسيان، وهو حضور صورة المذكور العلمية في القلب، واختير له بناء التفعل لحصوله بعد مهلة وتدرّج، كالتبصر والتفهم والتعلم.

The relation of remembrance to contemplation is like the relation of attaining a thing to searching for it. This is why the signs of God, both the recited and witnessed ones, are reminders. Of the recited signs, God says, “And we surely gave Moses the guidance and passed on the Book to the Children of Israel—as guidance and remembrance for the wise” [40:53–54]. He said referring to the Qur’an, “And it is indeed a reminder for the pious” [69:48].

Of the witnessed signs, God said,

Did they not look at the heavens above them, how We created them and beautified them—there are no faults in them; and the earth that We spread out and placed thereon mountains standing firm, and produced therein every kind of beautiful growth in pairs. A spectacle and a reminder to every oft-returning servant. [50:6–8]

Observation is a function of sight, and reminder a function of memory; the two are mentioned [in this verse] in parallel, and their benefit is made exclusive for the penitent oft-returning. For when one returns to God contritely, one begins to recognize the occasions of signs and lessons and discovers their meanings. Thus, evasion is removed for him by his penitence, blindness by his seeing of the signs, and heedlessness by remembrance. Looking [at the signs] ensures for him the attainment of the image in his heart of what they are pointing to, after he had become heedless of them. Thus, the three stations have been arranged in the best way [in this verse], each one extending its previous one, strengthening it, and bringing out its fruit.

As regards the witnessed signs, God says:

But how many generations before them did We destroy (for their sins), stronger in power than they? Have they, then, wandered through the land: was there any place of escape (for them)? Verily in this is a reminder for any who has a heart and understanding, or who gives ear and earnestly witnesses. [50:37]

There are three kinds of people: one whose heart is dead; this verse does not serve as remembrance for him. Second, one who has an alive, awakened heart, but he is not receptive to the recited signs through which [God] points him toward the witnessed signs. This [lack of receptivity] could be because either these signs never reached him, or these signs did reach him but his heart was distracted by other things. His heart, therefore, is absent, not attentive. This one also does not receive reminder, despite his readiness and possession of a heart.

فنزلة «التذكر» من «التفكير» منزلة حصول الشيء المطلوب بعد التفتيش عليه، ولهذا كانت آيات الله المتلوة والمشهودة ذكرى. كما قال في المتلوة: ﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَآئِيلَ الْكِتَابَ هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ﴾ [غافر: 53-54]. وقال عن القرآن: ﴿وَإِنَّهُ لَتَذْكُرَةٌ لِلْمُتَّقِينَ﴾ [الحاقة: 69]، وقال في آياته المشهودة: ﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبْصِرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ﴾ [ق: 7-8].

ف«التبصرة» آلة البصر، و«التذكرة» آلة الذكر، وقرن بينهما وجعلهما لأهل الإنابة، لأنه إذا أناب إلى الله أبصر مواقع الآيات والعبر، فاستدل بها على ما هي آيات له، فزال عنه الإعراض بالإنابة، والعمى بالتبصرة، والغفلة بالتذكرة، لأن التبصرة توجب له حصول صورة المدلول في القلب بعد غفلته عنها. فترتب المنازل الثلاثة أحسن ترتب، ثم إن كلا منها يمد صاحبه ويقويه ويثمره.

وقال تعالى في آياته المشهودة: ﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾ [ق: 36-37].

والناس ثلاثة: رجل قلبه ميت، فذلك الذي لا قلب له، فهذا ليست هذه الآية ذكرى في حقه. الثاني: رجل له قلب حي مستعد، لكنه غير مستمع للآيات المتلوة التي يخبر بها عن الآيات المشهودة، إما لعدم ورودها، أو لوصولها إليه ولكن قلبه مشغول عنها بغيرها. فهو غائب القلب ليس حاضراً، فهذا أيضاً لا تحصل له الذكرى مع استعداده ووجود قلبه.

Third, one who has a live and ready heart, and when signs are recited to him, he heeds them, gives his ear and opens his heart, and does not deal with it without understanding what he hears; rather, his heart is engaged with it to the exclusion of anything else. It is this third kind of person with an attentive heart who benefits from the reminders or signs of both kinds—the recited as well as the witnessed ones.

The first is like a blind person who cannot see at all. The second one is like a person with sound eyesight but is looking away. Both of [these two kinds] do not see it.

The third person is one whose eyesight is sound and who is focused on the right object, and his sight follows and meets it at just the right distance, neither too far nor too close; this is the one who sees. Glory be to Him who has made His words a healing for that which is in the breasts.

If it is said, why has “or” been used with respect to what I have established [as its meaning]? It would be said: In it there is a subtle secret. We do not say that it means “and” as do some externalist grammarians. Know that a man might possess an awakened heart, filled with lessons and wisdom. This is a heart that is likely to chance upon reminders and lessons. When he hears the recited signs, they become for him light upon light—and such are the most perfect of the creation of God, greatest in faith and insight, so much so that they almost witness the teachings brought to them by the Messenger without knowing their details and kinds. It has been said that the likeness of the Truth-lover [Abū Bakr al-Ṣiddīq] with respect to the Prophet, God grant him blessing and peace, is like two men who entered a house. One saw details of things in the house and their particulars, and the other one did not see these details and particulars, but knew that there are great things in it. Upon leaving, he asked him what he saw in the house, and when his companion began to inform him, he confirmed everything because of the clues he had seen. This is the highest level of affirmation. It is not impossible that God the Bounteous would favor a servant with such a faith, for God’s grace is beyond any limit or reckoning.

The light of the one who possesses this kind of heart increases as he hears the signs [recited] with the light of insight in his heart. If, however, one does not have a heart of this caliber but still pays heed and his heart does not evade the truth, a reminder occurs to him as well, “And if not a downpour then a drizzle ...” [2:265]. This [difference between a] downpour of guidance and a drizzle can be observed in all deeds, in their causes and effects. This is borne out by the fact that even the people of the Garden are of two distinct ranks, those who are the nearest and foremost and [those who are] the people of the right hand; and the difference between these two is well known. So much so that the drink of one of them is the pure drink used only to flavor by mixing the drink of

والثالث: رجل حي القلب مستعد، تليت عليه الآيات فأصغى بسمعه وألقى السمع، وأحضر قلبه ولم يشغله بغير فهم ما يسمعه، فهو شاهد القلب، ملق السمع، فهذا القسم هو الذي ينتفع بالآيات المتلوة والمشهودة.

فالأول بمنزلة الأعمى الذي لا يبصر.

والثاني بمنزلة البصير الطامح ببصره إلى غير جهة المنظور إليه، فكلاهما لا يراه.

والثالث بمنزلة البصير الذي قد حذق إلى جهة المنظور وأتبعه بصره، وقابله على توسط من البعد والقرب، فهذا هو الذي يراه. فسيحان من جعل كلامه شفءاً لما في الصدور. فإن قيل: فما موقع «أو» من هذا النظم على ما قررت؟

قيل: فيها سر لطيف، ولسنا نقول: إنها بمعنى الواو كما يقوله ظاهرية النحاة.

فاعلم أن الرجل قد يكون له قلب وقاد مليء باستخراج العبر واستنباط الحكم. فهذا قلبه يوقعه على التذكر والاعتبار. فإذا سمع الآيات كانت له نوراً على نور. وهؤلاء أكمل خلق الله وأعظمهم إيماناً وبصيرةً، حتى كأن الذي أخبرهم به الرسول قد كان مشاهداً لهم، لكن لم يشعروا بتفاصيله وأنواعه. حتى قيل: إن مثل حال الصديق مع النبي ﷺ كمثّل رجلين دخلا داراً، فرأى أحدهما تفاصيل ما فيها وجزئياته، والآخر وقعت يده على ما في الدار ولم ير تفاصيله ولا جزئياته، لكن علم أن فيها أموراً عظيمة لم يدرك بصره تفاصيلها، ثم خرجا. فسأله عما رأى في الدار، فجعل كلما أخبره بشيء صدقه لما عنده من شواهد. وهذه أعلى درجات الصديقية. ولا يستبعد أن يمن الله المنان على عبد بمثل هذا الإيمان. فإن فضل الله لا يدخل تحت حصر ولا حساب.

فصاحب هذا القلب إذا سمع الآيات وفي قلبه نور من البصيرة، ازداد بها نوراً إلى نوره. فإن لم يكن للعبد مثل هذا القلب فألقى السمع وشهد قلبه ولم يرغب، حصل له التذكر أيضاً، ﴿فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ﴾ [البقرة: 265]. والوابل والطل في جميع الأعمال وآثارها وموجباتها وأهل الجنة سابقون مقربون وأصحاب يمين، وبينهما في درجات التفضيل ما بينهما. حتى إن شراب أحد النوعين الصرف

the other kind. God the Exalted has said, “And those given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Almighty, the Praiseworthy” [34:6]. Every believer sees these things, but the vision of the people of knowledge is of an entirely different quality than that of the others.

The author of *al-Manāzil*, God have mercy on him, said,

The building blocks of remembrance are three: seeking benefit from admonition, watching out for lessons, and reaping the fruit of contemplation.

“Seeking benefit from admonition” requires that fear and hope strike the heart, motivating it toward action, seeking safety from what is feared and attainment of what is hoped. Admonition is command and prohibition is associated with warning and exhortation. Admonition is attained in two ways, through what is heard and what is witnessed.

Admonition through what is heard is to seek benefit from what one hears of guidance and righteousness, words of advice that have been sent through the messengers, and similarly hearing any counselor and guide concerning the benefits of the religion or this world. Admonition through what is witnessed is to seek benefit from what one sees and witnesses in this world, the vicissitudes and lessons of life, the judgments of divine decree and predestination, and what one observes of God’s signs that prove the truth of His messengers.

Watching for lessons is to increase in the insight over and above what one has already attained in the station of contemplation by recalling it. The station of remembrance further polishes the meanings acquired through contemplation at the occasions of signs and lessons. Thus, one acquires them through reflection and they become polished and refined through remembrance. One’s determination to take up the journey strengthens in accordance with his power of insight, for that power brings into clear focus that which incites the yearning. Yearning being a kind of feeling, the more the feeling of the beloved is strengthened, the more the journey of the heart to Him is advanced, and the more one’s thought is engaged with it, the more the feeling is heightened, insight deepened, and remembrance attained.

As for reaping the fruit of contemplation, this is a fine point. Contemplation has two kinds of fruit: the achievement of what is desired (i.e., knowledge) to the extent possible, and action in accordance with it. During contemplation, the intellect was focused on the attainment of what is desired; when those meanings [that one is trying to acquire] have been attained and settled in the heart, the intellect relaxes, and returns to it and remembers and feels joy and

يطيب به شراب النوع الآخر ويمزج به مزجاً. قال الله تعالى: ﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَدِّي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ﴾ [سبأ:6]. فكل مؤمن يرى هذا، ولكن رؤية أهل العلم له لون، ورؤية غيرهم له لون.

قال صاحب المنازل: «أبنية التذكر ثلاثة: الانتفاع بالعظة، والاستبصار للعبرة، والظفر بثمرة الفكرة».

الانتفاع بالعظة هو أن يقدح في القلب قاذح الخوف والرجاء، فيتحرك للعمل طلباً للخلاص من الخوف، ورغبةً في حصول المرجو.

والعظة هي الأمر والنهي المقرون بالترغيب والترهيب.

والعظة نوعان: عظة بالمسموع، وعظة بالمشهود.

فالعظة بالمسموع: الانتفاع بما يسمعه من الهدى والرشد والنصائح التي جاءت على يد الرسل، وكذلك الانتفاع بالعظة من كل ناصح ومرشد في مصالح الدين والدنيا.

والعظة بالمشهود: الانتفاع بما يراه ويشهده في العالم من مواقع العبر، وأحكام القدر ومجاريه، وما يشاهده من آيات الله الدالة على صدق رسله.

وأما الاستبصار للعبرة فهو زيادة البصيرة عما كانت عليه في منزل التفكير بقوة الاستحضار، لأن التذكر يصقل المعاني التي حصلت بالتفكير في مواقع الآيات والعبر. فهو يظفر بها بالتفكير، وتتصل له وتنجلي بالتذكرن فيقوي العزم على السير بحسب قوة الاستبصار، لأنه يوجب تحديد النظر فيما يحرك الطلب، إذ الطلب فرع الشعور. وكلما قوي الشعور بالمحسوب اشتد سفر القلب إليه، وكلما اشتغل الفكر به ازداد الشعور والبصيرة به والتذكر.

وأما الظفر بثمرة الفكرة، فهذا موضع لطيف.

وللفكرة ثمرتان: حصول المطلوب تماماً بحسب الإمكان، والعمل بموجبه رعاية لحقه.

فإن العقل حال التفكير كان قد كل بأعماله في تحصيل المطلوب، فلما حصلت له المعاني وتعمرت في القلب واستراح العقل، عاد فتذكر ما كان حصله وطالعه، فابتهج به وفرح به، وصحح في هذا المنزل

rejuvenation, and corrects what it missed at the time of contemplation. For now he observes it from the station of remembrance, which is higher than it, and reaps its fruit, which is to act in accordance with it, attending to its rights. For the righteous deed is the fruit of beneficial knowledge, which is the fruit of contemplation.

If you wish to understand this with a concrete example, [consider this]: A seeker of wealth is tired and exhausted when he is hard at work seeking it, traveling long distances. Once he has attained it, he is relieved from the labor of acquisition, coming back from his trip, he looks over what he has attained, and perhaps fixes what he sees broken that he may have missed while first acquiring it. When it is all fixed, his acquisition cools his eyes, and he begins to use that wealth toward the purposes for which he had sought it.

1 Conditions of Benefitting from Admonition

He said,

He benefits from admonition only after attaining three things: a dire sense of need for it, blindness to the flaws of the preacher, and remembrance of the promise and the warning.

If one's remembrance and repentance are deficient, one urgently needs admonition in the form of exhortation and warning. If, on the other hand, one is in the state of remembrance and frequent returning to God, his need to learn the commandments and prohibitions is greater.

By exhortation two things are meant: command and prohibition accompanied by exhortation and warning, and exhortation and warning on their own.

What a penitent and mindful person needs most is [the knowledge of] command and prohibition; what a stray and heedless person needs most is exhortation and warning; and what a quarrelsome denier needs most is argument and debate. These three have been mentioned in His words:

Call to the path of your Lord with wisdom, and beautiful exhortation, and argue with them in the best manner. [16:125]

He mentioned "wisdom" without any qualification, for it is good in its entirety, and the attribute of goodness is essential to it. As for exhortation, He qualified it with the attribute of beauty, for not all exhortation is beautiful. The same is true of debate; it may be carried out by means that are the best, and it may be

ما كان فاته في منزل التفكير، لأنه قد أشرف عليه من مقام التذكر الذي هو أعلى منه، فأخذ حينئذ في الثمرة مقصوده، وهي العمل بموجبه مراعاة لحقه. فإن العمل الصالح هو ثمرة العلم النافع الذي هو ثمرة التفكير.

وإذا أردت فهم هذا بمثال حسي، فطالب المال ما دام جاداً في طلبه، فهو في كلال وتعب، حتى إذا ظفر به استراح من كد الطلب، وقدم من سفر التجارة، وطالع ما حصله وأبصره، وصح في هذه الحال ما عساه غلط فيه في حال اشتغاله بالطلب. فإذا صح له وبردت غنيمته له، أخذ في صرف المال في وجوه الانتفاع المطلوبة منه.

فصل

قال: «وإنما ينتفع بالعظة بعد حصول ثلاثة أشياء: شدة الافتقار إليها، والعمى عن عيب الواعظ، وتذكر الوعد والوعيد».

إنما يشتد افتقار العبد إلى العظة—وهي الترغيب والترهيب—إذا ضعف تذكره وإنابته وإلا فتي قويت إنابته وتذكره لم تشتد حاجته إلى الترغيب والترهيب، ولكن الحاجة منه شديدة إلى معرفة الأمر والنهي.

والعظة يراد بها أمران: الأمر والنهي المقرون [بالرغبة والرغبة، ونفس الرغبة والرغبة. فالمنيب المتذكر شديد الحاجة إلى الأمر والنهي، والمعرض الغافل شديد الحاجة إلى الترغيب والترهيب. والمعارض المنكر شديد الحاجة إلى المجادلة. فجاءت هذه الثلاثة في حق هؤلاء الثلاثة في قوله: ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾ [النحل: 125]، وأطلق الحكمة ولم يقيد بها بوصف الحسنة إذ كلها حسنة، ووصف الحسن لها ذاتي. وأما الموعظة فقيدها بوصف الإحسان، إذ ليس كل موعظة حسنة، وكذلك الجدال، قد يكون بالتي هي أحسن، وقد يكون بغير

carried out otherwise. This also suggests that [the best way to debate] depends on the state of the debater with respect to his anger, gentleness, sharpness, and softness. He is commanded to debate in the state that is the best, and that [his state] should accord with the means that he is arguing with: the best and clearest proofs, demonstrations and words, soundest evidence of what is being argued, and most relevant to what is sought. This verse addresses both.

Some later people³ have mentioned concerning this verse that it refers to the classes of analogies: wisdom being the way of demonstration, good exhortation being the way of rhetoric, and debate in the best way being the way of dialectics. The first is achieved by mentioning demonstrative premises to one who does not accept or follow except demonstration, and such are the elite. The second by mentioning rhetorical premises that arouse emotions of love and fear for those who are persuaded by rhetoric, and such are the majority. The third by mentioning dialectical premises to the objector who argues back through dialectics, and such are the opponents. This is interpretation of the Qur'an in accordance with the principles and terminology of Greek logic.

This is false in a number of ways, but this is not the place to mention them. It has been mentioned here only as an appendix to the mention of admonition, and that the penitent and mindful person does not need it as urgently as does the heedless evader. This latter kind is in great need for admonition to remember what he has forgotten and would benefit from a reminder.

As for "blindness to the flaw of the preacher," if one becomes busy with [the preacher's flaws] he is deprived of seeking benefit from his admonition, because souls are unlikely to accept good advice from someone who does not practice or benefit from it himself. This is like one to whom a physician describes a remedy to an ailment from which he himself suffers, but the physician does not take it himself. Rather, such a physician is better still than this preacher who opposes what he preaches, for it may be that [the physician] prefers another remedy, or he may be of the opinion that not taking a remedy is more wholesome for him, or he may be content with letting nature do its work, and so on. [He is] opposed to such a preacher, for what he is preaching is the one path toward salvation, which cannot be replaced with another. It is because of this repulsion [that is felt toward such preachers] that Shu'ayb, God grant him and our Prophet blessings and peace, said to his people, "And I do not intend to differ from you in that which I have forbidden you" [11:88]. One

3 It is likely that this reference is to Ibn Rushd, *Faṣl al-Maqāl*.

ذلك، وهذا يحتمل أن يرجع إلى حال المجادل من غلظته ولينه وحدته ورقفته، فيكون مأموراً بمجادلتهم بالحال التي هي أحسن، وأن يكون صفة لما يجادل به من الحجج والبراهين والكلمات التي هي أحسن شيء وأبينه وأدله على المقصود وأوصله إلى المطلوب. والتحقيق أن الآية تتناول النوعين. وأما ما ذكره بعض المتأخرين أن هذا إشارة إلى أنواع القياسات، فالحكمة هي طريقة البرهان، والموعظة الحسنة هي طريقة الخطابة، والمجادلة بالتي هي أحسن طريقة الجدل.

فالأول بذكر المقدمات البرهانية لمن لا يرضى إلا بالبرهان، ولا ينقاد إلا له، وهم خواص الناس. والثاني بذكر المقدمات الخطابية التي تثير رغبةً ورهبةً لمن يقنع بالخطابة، وهم الجمهور. والثالث بذكر المقدمات الجدلية للمعارض الذي يندفع بالجدل—وهم المخالفون—، فتنزِيل القرآن على قوانين أهل المنطق اليوناني واصطلاحهم. وذلك باطل قطعاً من وجوه عديدة، ليس هذا موضع ذكرها، وإنما ذكر هذا استطراداً لذكر العظة، وأن المنيب المتذكر لا تشتد حاجته إليها كحاجة الغافل المعرض، فإنه شديد الحاجة جداً إلى العظة، ليتذكر ما قد نسيه، فينتفع بالتذكر.

وأما العمى عن عيب الواعظ، فإنه إذا اشتغل به حرم الانتفاع بموعظته، لأن النفوس مجبولة على عدم الانتفاع بكلام من لا يعمل بعلمه ولا ينتفع به. وهذا بمنزلة من يصف له الطبيب دواءً لمرض به مثله، والطبيب معرض عنه غير ملتفت إليه، بل الطبيب المذكور عندهم أحسن حالاً من هذا الواعظ المخالف لما يعظ به، لأنه قد يقوم عنده دواء آخر مقام هذا الدواء، وقد يرى أن به قوةً على ترك التداوي، وقد يقنع بعمل الطبيعة وغير ذلك، بخلاف هذا الواعظ، فإن ما يعظ به طريق معين للنجاة لا يقوم غيرها مقامها ولا بد منها. ولأجل هذه النفرة قال شعيب عليه السلام لقومه: ﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَى مَا أَنهَاكُمْ عَنْهُ﴾ [هود:88]، وقال بعض السلف: إذا أردت أن يقبل منك

of the Predecessors said, “If you wish that your command and prohibition be accepted, then when you command a thing, be the first one to do it, and when you forbid a thing, be the first one to desist from it.”⁴

It has been said,

O preacher! Is this preaching
 For everyone but you?
 You prescribe medicine for those withered from weakness
 While you yourself are afflicted
 Do not forbid a thing and then do it
 A great shame upon you if you do so
 Begin with your ego and forbid it its treachery
 Only if you avoid it are you wise
 Only then will your words have an effect
 Your words followed and your teaching profit

Blindness to the deficiency of the preacher, therefore, is one of the conditions of benefitting from the admonition.

As for “remembering the promise and the warning,” it causes fear and caution, and none can benefit from exhortation but one who has believed and has fear and hope.

The Exalted said, “Indeed in that is a sign for those who fear the chastisement of the Hereafter” [11:103]; and, “He who fears shall remember” [87:10]; and also, “They ask you about the Hour: when will it come? In what [position] are you that you should mention it? Its term is your Lord’s [business]. You are only a warner to him who would fear it” [79:42–45].

Even more direct is the saying of the Exalted,

Remind, then, by the Qur’an anyone who fears My warning. [50:45]

Thus, belief in the promise and warning and its reminder are conditions for benefiting from admonition, signs, and lessons; it is impossible to attain that without these.

[Al-Harawī] said,

Lessons are learned only with three things: life of the intellect, knowledge of the days, and protection from interests.

⁴ A similar statement has been reported of al-Hasan al-Baṣrī; see *Ḥilya* 2:154.

الأمر والنهي، فإذا أمرت بشيء فكن أول الفاعلين له المؤتمرين به، وإذا نهيت عن شيء فكن أول المنتهين عنه.

وقد قيل:

يا أيها الرجل المعلم غيره هلا لنفسك كان ذا التعليم.
تصف الدواء لذي السقام من الضنى ومن الضنى تمسي وأنت سقيم.
لا تنه عن خلق وتأتي مثله عار عليك إذا فعلت عظيم.
وابداً بنفسك فانهما عن غيبا فإذا انتهت عنه فأنت حكيم.
فهناك يقبل ما تقول ويقتدى بالقول منك وينفع التعليم.

فالعمى عن عيب الواعظ من شروط تمام الانتفاع بموعظته.

وأما تذكر الوعد والوعيد، فإن ذلك يوجب خشيته والحذر منه. ولا تنفع الموعظة إلا لمن آمن به، وخافه ورجاه. قال الله تعالى: ﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ﴾ [هود: 103]، وقال: ﴿سَيَذَرُكَ مَن يَخْشَى﴾ [الأعلى 10]، وقال: ﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فِيمَ أَنْتَ مِنْ ذِكْرَاهَا إِلَىٰ رَبِّكَ مُنْتَهَاهَا إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا﴾ [النازعات: 45]. وأصرح من ذلك قوله تعالى: ﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾ [ق: 45]. فالإيمان بالوعد والوعيد وذكره شرط في الانتفاع بالعظات والآيات والعبر، يستحيل حصوله بدونه.

قال: «وإنما تُستبصر العبرة بثلاثة أشياء: بحياة العقل، ومعرفة الأيام، والسلامة من الأغراض».

Lessons can be recognized, witnessed, and brought to benefit only if the intellect is alive. The [linguistic] meaning of *al-ʿibra* is “consideration,” and its reality is crossing over from the judgment of a thing to the judgment of its like. When one sees someone being afflicted and tested because of something he committed, he learns that whoever does such a thing is judged in the same way. The life of the intellect means soundness of perception, strength, and quality of understanding, and actualization of seeking benefit and harm from something. It is a light that God reserves for whomever He wills from His creation; people differ in their intelligence, understanding, and perception, in accordance with the strength and weakness or presence and absence of that light. It is to the heart what the physical light is to the eye.

According to some seekers who have experienced and recorded this, whoever adheres to the saying “O Ever-living, O Sustainer, there is no god but Thee,” He bequeaths to him life of the heart and the intellect.

Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, was extremely devoted to this. One day he said to me, “In these two names, the Ever-living, the Sustainer, there is great effect in giving life to the heart.” He used to suggest that these two comprise the Greatest Name [of God]. I heard him say, “Whoever perseveres upon saying ‘O Ever-living, O Sustainer, there is no god but Thee, I seek help in Thy mercy’ forty times every day between the two Sunnas and the obligatory units of the predawn prayer, he shall obtain the life of the heart, and his heart shall not die.”⁵

Whoever knows the devotions of the Beautiful Names, the secret of their connection to [divine] creation and command, and the desired goals and needs of the servant, and supplicates through them, shall know and obtain [his goal]. Every sought after goal is asked through the Name appropriate to it. Consider the supplications of the Qurʾan and Prophetic tradition and you shall find them thus.

As for “knowledge of the days,” it is possible that he means by it the days [or part thereof] that you set aside [for devotions] and what occurs to him by way of increase or decrease, and to know how few [his days] are, that his breaths are numbered and bound to end, and every breath here is worth thousands and thousands of years in the Abode of Eternity. There is no comparison of these passing days to the days of eternity. The servant passes his time, being driven either to the Bounties or the Fire. In the view of those who possess intelligence and an alert heart, they are no more than the time one spends in sleep.

5 This part of a hadith is graded *ḥasan* by Ibn Hajar in *al-Futūḥāt al-Rabbāniyya*. Saying it a certain number of times is Ibn Taymiyyah's personal practice.

وإنما تميز العبرة وترى وتحقق بحياة العقل. والعبرة هي الاعتبار، وحقيقتها العبور من حكم الشيء إلى حكم مثله. فإذا رأى من قد أصابته محنة وبلاء لسبب ارتكبه، علم أن حكم من ارتكب ذلك السبب كحكمه.

وحياة العقل هي صحة الإدراك وقوة الفهم وجودته، وتحقيق الانتفاع بالشيء والتضرر به، وهو نور يخص الله به من يشاء من خلقه. وبحسب تفاوت الناس في قوة ذلك النور وضعفه ووجوده وعدمه، يقع تفاوت أذهانهم وأفهامهم وإدراكاتهم، ونسبته إلى القلب كنسبة النور الباصر إلى العين. ومن تجربات السالكين التي جربوها فألفوها صحيحة أن من أدمن قول: «يا حي يا قيوم لا إله إلا أنت»، أورثه ذلك حياة القلب والعقل.

وكان شيخ الإسلام ابن تيمية—قدس الله روحه—شديد اللهج بها جداً، وقال لي يوماً: لهذين الاسمين وهما: «الحي القيوم» تأثير عظيم في حياة القلب، وكان يشير إلى أنهما الاسم الأعظم، وسمعته يقول: من واطب على أربعين مرة كل يوم بين سنة الفجر وصلاة الفجر «يا حي يا قيوم، لا إله إلا أنت، برحمتك أستغيث»، حصلت له حياة القلب، ولم يمِث قلبه.

ومن علم عبوديات الأسماء الحسنى والدعاء بها وسر ارتباطها بالخلق والأمر وبمطالب العبد وحاجاته، عرف ذلك وتحققه. فإن كل مطلوب يسأل بالإسم المناسب له. فتأمل أدعية القرآن والحديث النبوي تجدها كذلك.

وأما معرفة الأيام، فيحتمل أن يريد به أيامه التي تخصه وما يلحقه فيها من الزيادة والنقصان، ويعلم قصرها، وأنها أنفاس معدودة منصرمة، كل نفس منها يقابله آلاف آلاف من السنين في دار البقاء. فليس لهذه الأيام الخالية نسبة قط إلى أيام البقاء، والعبد يساقو زمنه، وفي مدة عمره إلى النعيم أو إلى الجحيم. وهي كمدة المنام لمن له عقل حي وقلب واع، فما أولاه ألا يصرف منها نفساً إلا في أحب

It behooves him to not waste a breath except in the most beloved of things to God. If he spends it in what [God] loves rather than what God loves more, he should be considered deficient. What, then, if he spends it in what has no benefit? What, then, about things that his Lord dislikes? God alone is sought for help.

It is also possible that he means by “the days” the days of God that He commanded his Messengers to remind their people of, as He said, “And We certainly sent Moses with Our signs, [saying]: Bring out your people from the darknesses into the light and remind them of the days of God” [14:5]. “The days of God” have been explained as His bounties, and as punishment for disbelievers and the wicked; the first is the interpretation of Ibn ‘Abbās, Ubayy b. Ka’b, and Mujāhid, and the second is the interpretation of Muqātil. The correct opinion is that it means both, for these are the calamities which befall His enemies and bounties that come to His allies, and these great bounties and chastisements, which are much talked about by the people, have been called “days” because they contain them (these events). The Arabs say, “Such-and-such is an expert in the days of the Arabs or the days of the people,” that is, of the great things that happened in those days. Knowledge of these days brings the servant discernment of the lessons, and his ability to seek lessons and admonition is proportional to his knowledge of these. God the Exalted said, “There surely was a lesson in their stories for those who possess intelligence” [12:111]. This cannot obtain except if one is safe from selfish interests,⁶ which is the following of desire and obeying the commanding self, for obeying the desire snuffs the light of intellect, blinds the sight of the heart, obstructs the way of the truth, and diverts from the straight path. Such a one can never heed lessons, his opinion and perception are corrupted; his ego shows him what is beautiful as ugly and what is ugly as beautiful, and he conflates truth with falsehood. How far he is from heeding lessons, contemplation, or admonition!

He said,

The fruit of contemplation is reaped only with three things: brevity of hope, reflection on the Qur’an, and minimizing mingling, wishing, attachment to other-than-God, excessive eating, and sleeping.

6 Some manuscripts have *i’rād*, which is “evasion;” *aghrād*, that is, “selfish ends,” is more appropriate. See *Madārij*(§), 1156.

الأمر إلى الله، فلو صرفه فيما يحبه وترك الأحب لكان مفراطاً، فكيف إذا صرفه فيما لا ينفعه؟ فكيف فيما يمقته عليه ربه؟ فالله المستعان.

ويحتمل أن يريد بالأيام أيام الله التي أمر رسله بتذكير أممهم بها، كما قال تعالى: ﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ﴾ [إبراهيم:5]. وقد فُسرت «أيام الله» بنعمه، وفسرت بنقمة من أهل الكفر والمعاصي، فالأول تفسير ابن عباس وأبي بن كعب ومجاهد. والثاني تفسير مقاتل.

والصواب أن أيامه تعم النوعين، وهي وقائعه التي أوقعها بأعدائه، ونعمه التي ساقها إلى أوليائه. وسميت هذه النعم والنقم الكبار المتحدث بها «أياماً» لأنها ظرف لها. تقول العرب: فلان عالم بأيام العرب وأيام الناس، أي بالوقائع التي كانت في تلك الأيام. فعرفة هذه الأيام توجب للعبد الاستبصار للعبرة، وبحسب معرفته بها تكون عبرته وعظته. قال الله تعالى: ﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ﴾ [يوسف:III]. ولا يتم ذلك إلا بالسلامة من الإعراض، وهي متابعة الهوى والانقياد لداعي النفس الأمارة، فإن اتباع الهوى يطمس نور العقل، ويعمي بصيرة القلب ويصد عن اتباع الحق، ويضل عن الطريق المستقيم، فلا تحصل بصيرة العبارة معه البتة. والعبد إذا اتبع هواه فسد رأيه ونظره، فأرته نفسه الحسن في صورة القبيح، والقبيح—في صورة الحسن، فالتبس عليه الحق بالباطل، فأنى له الانتفاع بالتذكر أو التفكير أو بالعظة.

فصل

قال: «وإنما تجتنى ثمرة الفكرة بثلاثة أشياء: بقصر الأمل، والتأمل في القرآن، وقلة الخلطة، والتمني، والتعلق بغير الله، والشبع والمنام».

He means that in the station of remembrance, the fruit of contemplation is reaped, because the former is higher than the latter. For every station's fruit is reaped in the one above it, especially according to what he declared in the opening of his book,

Every station corrects those before it.

Then he mentioned that this fruit is reaped by means of three things: first, brevity of hope; second, contemplating the Qur'an; and third, avoiding the five corrupters of the heart.

As for the brevity of hope, it is the knowledge of the nearness of the time of departure, the quickness with which the time of life expires. This is the most beneficial thing for the heart, for it prompts man to seize the days and the opportunities that are fleeting like the clouds, approaching the time when the scrolls of deeds will be rolled up. It stirs the unmotivated toward the Abode of Eternity to gather up his belongings for the journey, to make up for what has been missed, to think little of this world and turn to the afterlife. There enacts in his heart—if he adheres to curbing his hopes—a spectacle from spectacles of certitude which shows him the evanescence of the world, the quickness of its expiration, the brevity of what is left of it, [as if the world] has left him and shown him its back already. Nothing is left of it except like the dregs of a drink when it is finished with,⁷ or like what is left of the day when the sun is just above the hills. It shows him the longevity and eternity of the afterlife, and that its time is near, its conditions and signs have come, and it is as close to meeting it as a man who set out to meet his friend, who has also left to meet him, and they may run into each other any moment.

Sufficient for brevity of hope is [to consider the words of God]:

Then have you thought that if We gave them enjoyment for years, and then there came to them that which they were promised? It will profit them little that they enjoyed what they were provided. [26:205–207]

And the Day He will gather them together: [It will be] as if they had lived only an hour of a day—just getting to know each other ... [10:45]

7 This statement is from a well-known speech by the Companion, 'Utba b. Ghazwān (d. 17/638), who was one of the earliest converts and governor of Basra in the caliphate of 'Umar, reported in Muslim #2967.

يعني أن في منزل «التذكر» تجتنى ثمرة «الفكرة» لأنه أعلى منها. وكل مقام تجتنى ثمرته في الذي هو أعلى منه، ولا سيما على ما قرره في خطبة كُتِبَ «كل مقام يصحح ما قبله». ثم ذكر أن هذه الثمرة تجتنى بثلاثة أشياء: أحدها قصر الأمل. والثاني تدبر القرآن. والثالث تجنب مفسدات القلب الخمسة.

فأما قصر الأمل فهو العلم بقرب الرحيل، وسرعة انقضاء مدة الحياة، وهو من أنفع الأمور للقلب، فإنه يبعثه على مغافصة الأيام وانتهاز الفرص التي تمر مر السحاب، ومبادرة طي صحائف الأعمال، ويثير ساكن عزماته إلى دار البقاء، ويحثه على قضاء جهاز سفره وتدارك الفارط، ويزهده في الدنيا، ويرغبه في الآخرة، فيقوم بقلبه—إذا داوم مطالعة قصر الأمل—شاهد من شواهد اليقين يريه فناء الدنيا، وسرعة انقضائها، وقلة ما بقي منها، وأنها قد ترحلت مدبرةً، ولم يبق منها إلا صباغة كصبابة الإناء يتصاها صاحبها، وأنها لم يبق منها إلا كما بقي من يوم صارت شمس على رؤوس الجبال. ويريه بقاء الآخرة ودوامها، وأنها قد ترحلت مقبلةً، وقد جاء أشراطها وعلاماتها، وأنه من لقاءها كمسافر خرج صاحب له يتلقاه. فكل منهما يسير إلى الآخر، فيوشك أن يلتقيا سرعاً.

ويكفي في قصر الأمل قوله تعالى: ﴿أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ﴾ [الشعراء: 205-207]، وقوله تعالى: ﴿وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾ [يونس: 45]، وقوله تعالى: ﴿كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً

The day when they see it, it will be as if they had lived but for an evening or its morning. [79:46]

He will say, "How long did you remain on earth in number of years?" They will say, "We remained a day or part of a day; ask those who keep count." He will say, "You stayed not but a little—if only you had known." [23:112–114]

The day when they see that which they are promised [it will seem to them] as though they had lived for but an hour of daylight. A clear message. Shall any be destroyed save the transgressors? [46:35]

The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed [in terror]. In whispers will they consult each other: You lived not longer than ten [Days]; We know best what they say, when the fairest of them in course would say: You lived for not more than a day! [20:103–104]

Once the Messenger of God, God grant him blessing and peace, addressed his companions when the evening was drawing near and the sun was barely above the mountains, saying,

What is left of this world compared to what has passed of it is no more than what has been left of this day compared to what has passed of it.⁸

The Messenger of God passed by us while we were repairing a hut of ours, so he said, "What is this?" We said, "It has become feeble, so we are repairing it." He said, "But I think that the matter is approaching faster than that."⁹

The brevity of hope is built on two things, certainty of the passing and parting of the world, and certainty of the afterlife and its longevity and eternity. Then the two matters are compared and the one more preferable is preferred.

⁸ Tirmidhī #2191.

⁹ Tirmidhī #3333.

أَوْ ضَحَاهَا ﴿[النازعات:64]، وقوله تعالى: ﴿قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ قَالَ إِنَّ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾ [المؤمنون:112-114]، وقوله تعالى: ﴿كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ﴾ [الأحقاف:35]، وقوله تعالى: ﴿يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا يَخَذَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا﴾ [طه:102-104].

وخطب النبي ﷺ أصحابه يوماً والشمس على رؤوس الجبال فقال: «إنه لم يبق من الدنيا فيما مضى منها إلا كما بقي من يومكم هذا فيما مضى منه». ومر رسول الله ﷺ ببعض أصحابه وهم يعالجون خيصاً لهم قد وهى، وهم يصلحونه فقال: «ما هذا؟» قالوا: خص لنا قد وهى فنحن نعالجه، فقال: «ما أرى الأمر إلا أعجل من هذا».

وقصر الأمل بناؤه على أمرين: تيقن زوال الدنيا ومفارقتها، وتيقن لقاء الآخرة وبقائها ودوامها، ثم يقاس بين الأمرين، ويؤثر أولاها بالآخر.

2 Contemplating the Qur'an

As for "contemplating the Qur'an," it is attained when the heart concentrates on its meanings, and the mind becomes focused on thinking about it and understanding it, which means the purpose of its revelation, not mere recitation without understanding or reflection. God the Exalted has said:

[It is] a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful. [38:29]

Do they not then reflect on the Qur'an, or are their hearts locked up? [47:24]

We have made it an Arabic Qur'an so that you may understand. [43:3]

Al-Ḥasan said [concerning this last verse], "He has revealed the Qur'an so that it may be pondered and reflected on and acted upon."

There is nothing more beneficial and salvific for a servant of God, in this life and the next, than pondering the Qur'an, meditating on it for long periods of time, concentrating one's thoughts on the meanings of its verses. For they enlighten the very depths of one's being about the essence of good and evil, the ways that correspond to each of them, their causes, ends, fruits, and the destination of those who follow each. One acquires keys to treasures of success and beneficial knowledge; the bases of faith deepen into his heart, its foundations become secure, and its pillars stable. [Its verses] show him the images of the reality of this world and afterlife, heaven and hell in his heart. They take him on a tour of the nations [of the past], showing him the days of God¹⁰ in them and the occasions of learning lessons. They make him witness the justice and grace of God, the being of God and His names, attributes, and deeds, what He loves and despises, the path that takes to Him, and awaits His seeker upon his arrival, and the bandits and calamities on the path. They edify him about his soul and its attributes, the spoilers and corruptors of deeds, the path of the people of the Garden and the path of the people of hellfire, their states, their signs, the ranks of the successful as well as those of the condemned, the types of people and their agreement in what they agree and disagreement in what they disagree.

¹⁰ The reference is to Q. 14:5, where Moses is charged with reminding the Israelites of "the days of God."

فصل

وأما التأمل في القرآن فهو تحديق ناظر القلب إلى معانيه، وجمع الفكر على تدبره وتعقله، وهو المقصود بإنزاله لا مجرد تلاوته بلا تفهم ولا تدبر.

قال الله تعالى: ﴿سَكَّابُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ [ص:29]، وقال تعالى: ﴿أَفَلَا يَتَدَّبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ [محمد:24]، وقال تعالى: ﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ﴾ [المؤمنون:68]، وقال تعالى: ﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ [الزخرف:3]. وقال الحسن: نزل القرآن ليتدبر ويعمل به، فاتخذوا تلاوته عملاً.

فليس شيء أنفع للعبد في معاشه ومعاده وأقرب إلى نجاته من تدبر القرآن وإطالة التأمل، وجمع الفكر على معاني آياته، فإنها تطلع العبد على معالم الخير والشر بخذافيرهما، وعلى طرقاتهما وأسبابهما وغاياتهما وثمراتهم، ومآل أهلها، وتتل في يده مفاتيح كنوز السعادة والعلوم النافعة، وثبتت قواعد الإيمان في قلبه، وتشيد بنيانه، وتوطد أركانه، وتريه صورة الدنيا والآخرة والجنة والنار في قلبه، وتحضره بين الأمم، وتريه أيام الله فيهم، وتبصره مواقع العبر، وتشهده عدل الله وفضله، وتعرفه ذاته وأسماء وصفاته وأفعاله، وما يحبه وما يبغضه، وصراطه الموصل إليه، وما لسالكه بعد الوصول والقدوم عليه، وقواطع الطريق وآفاتها، وتعرفه النفس وصفاتها، ومفاسدات الأعمال ومصححاتها، وتعرفه طريق أهل الجنة وأهل النار وأعمالهم وأحوالهم وسيماهم، ومراتب أهل السعادة وأهل الشقاوة، وأقسام الخلق واجتماعهم فيما يجتمعون فيه واقتراحهم فيما يفترون فيه.

They teach him of the true Lord who is called upon, the way to reach Him, and the generous reward that awaits him upon arrival. In contrast, they teach him three other things: what the devil calls to, the path that leads to him, and the humiliation and chastisement that lies in this ignominious path. It is necessary for the servant to know, witness, and ponder these six matters. [The Qur'anic verses] present the afterlife to him as if he were in it, removing him from the world as if he were not in it anymore, separating for him the truth from falsehood in everything that is disputed in the world; they show him truth as truth and falsehood as falsehood, and give him a standard and a light to separate guidance from error, misguidance from rectitude, and give him in his heart strength, life, vastness, expansion, blossom, and delight. His conduct with respect to people becomes different altogether.

The meanings of the Qur'an turn on the affirmation of divine unicity and its demonstration, and knowledge of God and what He possesses of the attributes of perfection, and His being above any attribute of deficiency, and faith in the messengers, and mention of the proofs of their truth, evidence for the soundness of their prophethood, their rights, and the rights of the One who sent them. [Its meanings include] belief in God's angels, who are His messengers in His creation as well as carriers of His command, and their arranging of affairs by His leave and will, and what they have been appointed to do in the higher world and the lower world, and what they do for humankind, from the moment one is conceived in the womb of his mother to the day his Lord receives him. [Its meanings include] faith in the Last Day, and what God has prepared for His allies of the abode of ultimate bounty untouched by pain, annoyance, or bitterness, and what He has prepared for His enemies of the abode of baneful chastisement untouched by pleasure, relief, happiness, or delight, in details that are most clear and perfect. [It also includes] commands and prohibitions, normative commands and decree (*qadar*), the licit and illicit, admonition and lessons, stories and parables, causes and judgments, beginnings and ends, in creation and command.

Its meanings continue to inspire the servant toward His Lord with beautiful promise, warn and threaten him from a dreadful chastisement, encourage him to reduce his burden for the meeting of the heavy day, guide him through the darkneses of human opinions and schools to the one right path, strengthen him against the paths of innovation and deviation, encourage him to increase in his blessings through thankfulness to his Exalted Lord, and call his attention to the licit and the illicit and stop him from transgressing them lest he fall into the great suffering. It secures his heart against perversion, desertion, deviance from the truth, and makes difficult matters exceedingly easy for him, and calls upon him every moment his determination sags and steps slow down: The ride

وبالجملة تعرفه الرب المدعو إليه، وطريق الوصول إليه، وما له من الكرامة إذا قدم عليه. وتعرفه في مقابل ذلك ثلاثة أخرى: ما يدعو إليه الشيطان، والطريق الموصلة إليه، وما للمستجيب لدعوته من الإهانة والعذاب بعد الوصول إليه.

فهذه ستة أمور ضرورية للعبد معرفتها ومشاهدتها ومطالعتها، فتشاهده الآخرة حتى كأنه فيها، وتغيبه عن الدنيا حتى كأنه ليس فيها، وتميز له بين الحق والباطل في كل ما اختلف فيه العالم، فترى الحق حقاً والباطل باطلاً، وتعطيه فرقاناً ونوراً يفرق به بين الهدى والضلال، والغى والرشاد، وتعطيه قوة في قلبه، وحياءً وسعة، وانشراحاً وبهجةً وسروراً، فيصير في شأن والناس في شأن آخر.

فإن معاني القرآن دائرة على التوحيد وبراهينه، والعلم بالله وما له من أوصاف الكمال، وما يتزده عنه من سمات النقص، وعلى الإيمان بالرسول، وذكر براهين صدقهم، وأدلة صحة نبوتهم، والتعريف بحقوقهم وحقوق مرسلهم، وعلى الإيمان بملائكته، وهم رسله في خلقه وأمره، وتديبرهم الأمور بإذنه ومشيتته، وما جعلوا عليه من أمر العالم العلوي والسفلي، وما يختص بالنوع الإنساني منهم، من حين يستقر في رحم أمه إلى أن يوافي ربه ويقدم عليه، وعلى الإيمان باليوم الآخر، وما أعد الله فيه لأوليائه من دار النعيم المطلق التي لا يشوبها ألم ولا نكد ولا تنغيص، وما أعد لأعدائه من دار العقاب الويل التي لا يخالطها سرور ولا رخاء ولا راحة ولا فرح، وتفصيل ذلك أتم تفصيل وأبينه، وعلى تفصيل الأمر والنهي، والشرع والقدر، والحلال والحرام، والمواظع والعبر، والقصص والأمثال، والأسباب والحكم، والمباديء والغايات في خلقه وأمره.

فلا تزال معانيه تهض العبد إلى ربه بالوعد الجميل، وتحذره وتخوفه بوعيده من العذاب الويل، وتحثه على التضمر والتخفف للقاء اليوم الثقيل، وتهديه في ظلم الآراء والمذاهب إلى سواء السبيل، وتصدّه عن اقتحام طرق البدع والأضاليل، وتبعثه على الازدياد من النعم بشكر ربه الجليل، وتبصره بحدود الحلال والحرام، وتقفه عليها لئلا يتعدها فيقع في العناء الطويل، وثبت قلبه عن الزيف والميل عن الحق والتحويل، وتسهل عليه الأمور الصعاب والعقبات الشاقة غاية التسهيل، وتناديه كلما فترت عزماته ووفى في سيره: تقدم الركب وفاتك، فاللحاق للحاق، والرحيل الرحيل. وتحذوبه وتسير أمامه

has moved on and left you! Join, join! Go, go! It shepherds him and calls from ahead like a guide. Every moment a hidden trap of the enemy or a bandit from the bandits of the path threatens him it calls him: Beware, beware, hold on to God, seek His help, and say: "Sufficient for me is God—and He is the best supporter."

In reflecting on the Quran and pondering it there are many, many times the benefits and insights we have mentioned. In short, it is the greatest of treasures, whose key is to dive into its meanings:

Cleanse your heart of all but His meadows
 For His meadows are open to all who cleanse
 Understanding is the key to the treasures of His knowledge
 Seek the key, you shall find His treasure
 Fear not their heresies and innovations
 So long as you are in the protection of the Book
 He who takes the Book as his custodian and his armor
 Is safe from the enemy's dagger and his sting
 Fear not their doubts and lift them
 With its help and strength, when they assail you
 By God, a man never fears their doubts
 But for the weakness of his heart, and his incapacity
 Woe to a lame goat that seeks to outdo
 A magnificent lion with his stride and gallop
 The smolder of dung rises to blot out the sun
 To shade its brilliance, twisting in conceit
 A coward of heart, unarmed, hopes to disarm
 A knight whose blade is sharp, by shaking him!

3 Five Things That Corrupt the Heart

As for corruptors of the heart, they are five, and these are the ones he has alluded to: "mingling, wishful thinking, attachment to other-than-God, excessive eating, and sleeping."

These five are the biggest corruptors of the heart. We shall mention their effects, those that are common to them all as well as those that each one possesses distinctively.

Know that the heart journeys to God and the abode of afterlife, discovering the path of truth and its ways, afflictions of the soul and the deeds and the bandit of the way, by its light, life, strength, health, determination, soundness of

سير الدليل، وكلما خرج عليه كمين من كائن العدو أو قاطع من قطاع الطريق نادته: الحذر الحذر! فاعتصم بالله واستعن به وقل: حسبي الله ونعم الوكيل.

وفي تأمل القرآن وتدبره وتفهمه أضعاف أضعاف ما ذكرناه من الحكم والفوائد.

وبالجملة فهو أعظم الكنوز، طلسمه الغوص بالفكر إلى قرار معانيه:

نزه فؤادك عن سوى روضاته	فرياضه حل لكل منزه
والفهم طلسم لكنز علومه	فاقصد إلى الطلسم تحظ بكنزه
لا تخش من بدع لهم وحوادث	ما دمت في كنف الكتاب وحرزه
من كان حارسه الكتاب ودرعه	لم يخش من طعن العدو ووخزه
لا تخش من شبهاتهم واحمل إذا	ما قابلتك بنصره وبغزه
والله ما هاب امرؤ شبهاتهم	إلا لضعف القلب منه وعجزه
يا ويح تيس ظالع يبغي مسا	بقة الهزبر بعدوه وبججه
ودخان زبل يرتقي للشمس يس	تر عينها لما سرى في أزه
وجبان قلب أعزل قد رام يأس	ر فارساً شاكي السلاح بهزه

فصل

وأما مفسدات القلب الخمسة: فهي التي أشار إليها من كثرة الخلطة، والتمني، والتعلق بغير الله، والشيع، والمنام.

فهذه الخمسة من أكبر مفسدات القلب.

فندكر آثارها التي اشتركت فيها، وما يميز به كل واحد منها.

اعلم أن القلب يسير إلى الله عز وجل والدار الآخرة، ويكشف عن طريق الحق ونهجه، وآفات النفس والعمل، وقطاع الطريق، بنوره وحياته وقوته وصحته وعزمه، وسلامة سمعه وبصره، وغيبة

its/his hearing and sight, and an absence of distractions and obstructions from it. These five put out its light, blind the eyes of its insight, dampen its hearing if not render him deaf and mute altogether, weaken all of its faculties, ruin its health, exhaust its determination, enervate its resolve, make it turn back; and he who has no awareness of this is of a dead heart: And what wound can hurt one who is dead?

These things obstruct [the heart] from attaining its perfect state, blocking it from reaching what it was created for, and attaining sources of its bliss, success, blossom and delight.

For it has no bliss, no delight, no blossoming, no perfection except in knowing God and loving Him, resting in His remembrance, rejoicing and blooming in His nearness, yearning His meeting. This is an early taste of his Garden. Just as he has no bliss in the afterlife, nor success, except in nearness to Him in the abode of bliss in the later Garden. Thus, he has two gardens: he shall not enter the second of the two if he does not enter the first one.

I heard Shaykh al-Islam Ibn Taymiyya, God have mercy on him, say:

Indeed there is a garden in this world, whoever does not enter it, shall not enter the Garden of the afterlife.

One of the knowers has said,

The heart goes through such times that I say: If the people of the Garden would experience anything like this, their life would be good indeed.

One of the [divine] lovers said, "The wretched of the world are those who left it without tasting the best thing in it." They said, "What is the best thing in it?" He said, "Love of God, familiarity with Him, yearning to meet Him, turning to Him and avoiding all else," or something like these words.

Anyone who has a live heart witnesses this and knows this through taste.

These five things are the ones that obstruct the heart from all this, standing between the heart and Him, blocking its journey, afflicting it with diseases and defects which if the patient (i.e., the heart) does not overcome, its life is feared for.

As for the effects of excessive mingling, it fills the heart with the smoke of the breaths of sons of Adam, until it turns black and causes it to be dispersed and split, filled with worries, grief and weakness, having to bear beyond its capacity of upkeep of bad companions, to waste away its interests from which they distract it, dispersing its thought in the valleys of their demands and their wills. What remains of it for God and the afterlife?

الشواغل والقواطع عنه. وهذه الخمسة تطفئ نوره وتغور عين بصيرته، وثقل سمعه إن لم تصمه وتبكمه، وتضعف قواه كلها، وتوهن صحته، وتفتر عزيمته، وتوقف همته، وتنكسه إلى وراءه. ومن لا شعور له بهذا فيت القلب: وما لجرح يميت إيلام.

فهي عائقة له عن نبل كماله، قاطعة له عن الوصول إلى ما خلق له، وجعل نعيمه وسعاده وابتهاجه ولذته في الوصول إليه.

فإنه لا نعيم له ولا لذة ولا ابتهاج ولا كمال إلا بمعرفة الله ومحبته، والطمأنينة بذكره، والفرح والابتهاج بقربه، والشوق إلى لقائه. فهذه جنته العاجلة. كما أنه لا نعيم له في الآخرة ولا فوز إلا بجواره في دار النعيم في الجنة الآجلة فله جنتاً لا يدخل الثانية منهما إن لم يدخل الأولى. وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: إن في الدنيا جنة من لم يدخلها لم يدخل جنة الآخرة.

وقال بعض العارفين: إنه ليرب القلب أوقات أقول: إن كان أهل الجنة في مثل هذا، إنهم لفي عيش طيب.

وقال بعض المحبين: مساكن أهل الدنيا، خرجوا من الدنيا وما ذاقوا أطيّب ما فيها. قالوا: وما أطيّب ما فيها؟ قال: محبة الله، والأنس به، والشوق إلى لقائه، والإقبال عليه، والإعراض عما سواه—أو نحو هذا من الكلام.

وكل من له قلب حي يشهد هذا ويعرفه ذوقاً.

وهذه الأشياء الخمسة قاطعة عن هذا، حائلة بين القلب وبينه، عائقة له عن سيره، محدثة له أمراضاً وعلا إن لم يتداركها المريض خيف عليه منها.

فأما ما تؤثر كثرة الخلطة فامتلاء القلب من دخان أنفاس بني آدم حتى يسود، ويوجب له تشتتاً وتفرقاً وهماً وغماً وضعفاً، وحماً لما يعجز عن حمله من مؤنة قراء السوء، وإضاعة مصالحه، والاشتغال عنها بهم وبأمورهم، وتقسيم فكره في أودية مطالبهم وإراداتهم. فإذا يبقى منه الله والدار الآخرة؟

Furthermore, how many calamities come from mingling with people and how many blessings are lost, trials and trouble incurred and opportunities lost? Is the scourge of men anything but men? What was more harmful for Abū Ṭālib on his deathbed than evil companions?¹¹ They did not leave him until they obstructed him from saying one word that would have brought him eternal felicity.

This is the mingling that is built on some kind of love for this world, for men fulfilling each other's needs, which turns after their ends are met into animosity, leaving the one who kept that company to bite his hands in remorse, as God the Exalted said,

And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me." And ever is Satan, to man, a deserter. [25:27–29]

The Exalted also said, "Close friends, that Day, will be enemies to each other, except for the righteous" [43:67].

His friend, Abraham, said to his people,

You have only taken, other than God, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers. [29:25]

This will be the case of all those who come together for selfish interest, expressing love for each other so long as they work together to attain it, but when that interest ends, there follows regret, grief, and pain; that love turns into animosity, curse, and blame, for that interest has turned on them and transformed into grief and punishment. One will witness in this abode [of the afterlife] that those who conspired to cause his ruin are caught and punished. All who cooperate upon falsehood or love for its sake will find their love turned into hatred and animosity.

A beneficial rule concerning socialization is to only mix with people in benevolence and goodness, such as the Friday and daily congregations, the two Feasts, the Pilgrimage, and circles of learning and teaching, jihad, and when

11 The uncle of the Prophet who supported and loved his nephew all his life, but failed to become Muslim fearing shame in the eyes of his people.

هذا، وكم جلبت خلطة الناس من نقمة ودفعت من نعمة، وأنزلت من محنة، وعطلت من منحة، وأحلت من رزية، وأوقعت في بلية؟ وهل آفة الناس إلا الناس؟ وهل كان على أبي طالب عند الوفاة أضر من قرناء السوء، لم يزالوا به حتى حالوا بينه وبين كلمة واحدة توجب له سعادة الأبد؟

وهذه الخلطة التي تكون على نوع مودة في الدنيا، وقضاء وطر بعضهم من بعض، تنقلب إذا حقت الحقائق عداوة، يعرض الخالط عليها يديه ندماً، كما قال تعالى: ﴿وَيَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا﴾ [الفرقان: 27-29]، وقال تعالى: ﴿الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾ [الزخرف: 67]، وقال خليله إبراهيم عليه السلام لقومه: ﴿إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمُ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمُ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ﴾ [العنكبوت: 25]، وهذا شأن كل مشتركين في غرض، يتوادون ما داموا متساعدين على حصوله، فإذا انقطع ذلك الغرض أعقب ندامة وحزناً وألماً، وانقلبت تلك المودة بغضاً ولعنةً وذماً من بعضهم لبعض، لما انقلب ذلك الغرض حزناً وعذاباً، كما يشاهد في هذه الدار من أحوال المشتركين في خزيه إذا أخذوا وعوقبوا. فكل متساعدين على باطل متوادين عليه، لا بد أن تنقلب مودتهما بغضاً وعداوةً.

والضابط النافع في أمر الخلطة أن يخالط الناس في الخير—كالجمعة والجماعات والأعياد والحج، وتعليم العلم، والجهاد والنصيحة—ويعتزلهم في الشر، وفضول المباحات. فإذا دعت الحاجة إلى

giving sincere advice; and to avoid their company in sinful deeds as well as those that are licit but unnecessary.

If one finds oneself ineluctably in the company of people engaged in some vice, one must never, ever approve of it, and be patient over their harm for it, for they will never leave alone one who dissents from their evil ways if he does not have any power or protector. However, the suffering one bears what will be followed by honor, love, respect, and praise of the believers, and of the Lord. Acquiescing to [their misdeeds] will result in humiliation, rancor, and dispraise from them, the believers, and the Lord of the worlds. Thus, patience over their harm is better and more praiseworthy in the end. When one is compelled to mingling with them in licit but unnecessary things, he should try to turn that company toward God's obedience if possible, strengthening his heart and avoiding the devil's snare that would prevent him from that, for he must fight back the love of showing off his deeds and spiritual state. He must supplicate God for help and do good in such situations as much as possible.

If none of this works, and people persist in their heedlessness, and one is compelled to stay in their company, one must then remove one's heart from that company like a hair is pulled out of dough, so that he is with them present but absent, near but far, asleep but awake, [such that] one sees them but does not look at them, one hears them but does not listen to them, for he has removed his heart from their company and risen with it to the highest company, singing divine hymns around the Throne alongside high and pure souls. How difficult and arduous such an endeavor is for the egos; it is easy only for those whom God has made easy. A servant must be true to God within himself, to seek Him perpetually, throwing himself at His door humble and weak. Nothing can help attain such a state but true love, perpetual remembrance with heart and tongue, and avoiding the four remaining corruptions that will be shortly mentioned. This cannot be attained except with righteous preparation, strength from God, and sincere determination, and emptying himself out of [any] connection with other than God.

4 Endless Desires for Worldly Things

The second corruptor of the heart is riding the ocean of wishes; that ocean has no end, and in it live the destitute of the world, for wishful thinking is the best possession of the poor. The provisions of these riders are the devil's promises and fantasies. The waves of false hopes and fantasies toss him around like a cadaver. These false wishes are the assets of every degenerate, worthless soul that lacks the courage to face reality, so it covers it up with mental

خلطتهم في الشر ولم يمكنه اعتزالهمن فالحذر الحذر أن يوافقهم، وليصبر على أذاهم، فإنهم لا بد أن يؤذوه إن لم يكن له قوة ولا ناصر، ولكن أذى يعقبه عز ومجبة له وتعظيم وثناء عليه منهم، ومن المؤمنين ومن رب العالمين، وموافقهم يعقبها ذل وبغض له، ومقت وذم منهم ومن المؤمنين ومن رب العالمين.

فالصبر على أذاهم خير وأحسن عاقبةً وأحمد مآلاً، وإن دعت الحاجة إلى خلطتهم في فضول المباحات، فليجتهد أن يقلب ذلك المجلس طاعةً لله إن أمكنه، ويشجع نفسه ويقوي قلبه، ولا يلتفت إلى الوارد الشيطاني القاطع له عن ذلك، بأن هذا رياء ومجبة لإظهار علمك وحالك ونحو ذلك، فليحاربه وليستعن بالله، ويؤثر فيهم من الخير ما أمكنه. فإن عجزته المقادير عن ذلك، فليس قلبه من بينهم كسل الشعرة من العجين، وليكن فيهم حاضراً غائباً، قريباً بعيداً، نائماً يقظاناً، ينظر إليهم ولا يبصرهم، ويسمع كلامهم ولا يعيه، لأنه قد أخذ قلبه من بينهم، ورقى به إلى الملاء الأعلى، يسبح حول العرش مع الأرواح العلوية الزكية. وما أصعب هذا وأشقاه على النفوس! وإنه ليسير على من يسره الله عليه، فبين العبد وبينه أن يصدق الله تبارك وتعالى ويدم الجأ إليه، ويلقي نفسه على بابه طريحاً ذليلاً، ولا يعين على هذا إلا المحبة الصادقة والذكر الدائم بالقلب واللسان، وتجنب المفسدات الأربع الباقية الآتي ذكرها. ولا ينال هذا إلا بعدة صالحة، ومادة قوية من الله عز وجل، وعزيمة صادقة، وفراغ من التعلق بغير الله تعالى.

المفسد الثاني من مفسدات القلب: ركوبه بحر التمتي، وهو بحر لا ساحل له. وهو البحر الذي يركبه مفاليس العالم، إن المنى رأس أموال المفاليس، وبضاعة ركابه مواعيد الشيطان، وخيالات المحال والبهتان. فلا تزال أمواج الأماني الكاذبة والخيالات الباطلة تتلاعب براكبه كما يتلاعب الكلاب بالجيفة، وهي بضاعة كل نفس مهينة، خسيصة سفلية، ليست لها همة تنال بها الحقائق الخارجية،

fantasies. Everyone is afflicted differently. Some daydream about having power and authority, others to travel across the earth and roam the cities, others dream of wealth and precious things, women or boys; the daydreamer assumes the form of his desired thing and imagines that he has attained it and enjoys his triumph, until he wakes up and finds his hands empty. He who is truly courageous and who aims high, his wishes turn on knowledge and faith, and deeds that draw him close to his Lord and bring him into His proximity. His dreams are of faith, wisdom, and light, whereas their dreams are deception and conceit.

The Prophet, God grant him blessing and peace, has praised one who wishes to do righteous deeds, making his reward equal in some cases to the one who does it. Like the one who says: If I had wealth, I would fear God and help my kin and pay charity with my wealth like so-and-so does. He said, "The two are equal in reward."¹²

He, God grant him blessing and peace, expressed his wish at the occasion of the Last Pilgrimage, after he had already performed *Qirān*,¹³ that he had done *Tamattu'*¹⁴ and ended his *ihrām*, and not brought the sacrifice with him.¹⁵ So God rewarded him for *Qirān* for doing it and for *Tamattu'* for intending it, thus he had two rewards.

5 Attachment to Things Other Than God

The third corruptor of the heart is attachment to anything that is other than God. There is no greater destroyer of the heart, obstruction to God, and enemy of his benefit and success. When he is attached to other than God, God hands him over to the one to whom he is attached, who betrays him, and he fails. He fails from both directions, attaining his desire neither from God nor from his false god. The Exalted said, "And they have taken besides God [false] gods that they would be for them [a source of] honor. No! They will deny their worship of them and will be against them opponents" [19:81–82]. The Exalted also said, "But they have taken besides God [false] deities that perhaps they would be helped. They are not able to help them, and they [themselves] are for them soldiers in attendance" [36:74–75].

¹² Tirmidhī #2325.

¹³ The act of performing *ʿumra* and Hajj with one intention and one *ihrām*.

¹⁴ The act of performing *ʿumra* during the time of Hajj, but with a separate intention and *ihrām*.

¹⁵ As narrated in Bukhārī #1651 and Muslim #1218.

فاعتاضت عنها بالأمانى الذهنية وكل بحسب حاله، من متمنٍ للقدره والسلطان، أو للضرب في الأرض والطواف في البلدان، أو للأموال والأثمان أو للنسوان والمردان، فيمثل المتمنى صورة مطلوبه في نفسه وقد فاز بوصلها والتذ بالظفر بها. فبينما هو على هذه الحال، إذ استيقظ فإذا يده والحصير. وصاحب الهمة العلية أمانيه حائمة حول العلم والإيمان، والعمل الذي يقربه من ربه ويدنيه من جواره. فأمانى هذا إيمان ونور، وأمانى أولئك خدع وغرور. وقد مدح النبي متمنى الخير، وربما جعل أجره في بعض الأشياء كأجر فاعله، كالقائل: لو أن لي مالا لعملت بعمل فلان الذي يتقي في ماله ربه، ويصل فيه رحمه، ويخرج منه حقه. وقال: «هما في الأجر سواء». وتمنى في حجة الوداع: أنه لو كان تمتع وحل ولم يسقِ الهدي وكان قد قرن، فأعطاه الله ثواب القران بفعله، وثواب التمتع الذي تمناه بأمنيته، فجمع له بين الأجرين.

فصل

المفسد الثالث من مفسدات القلب: التعلق بغير الله. وهذا أعظم مفسداته على الإطلاق. فليس عليه أضر من ذلك، ولا أقطع [له عن الله وأجيب] له عن مصالحه وسعادته منه، فإنه إذا تعلق بغير الله وكله الله إلى ما تعلق به، وخذله من جهة ما تعلق به، وفاته تحصيل مقصوده من الله بتعلقه بغيره والتفتاته إلى سواه، فلا على نصيبه من الله حصل ولا إلى ما أمله من تعلق به وصل. قال تعالى: ﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾ [مریم: 81-82] وقال تعالى: ﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصُرُونَ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ﴾ [يس: 74-75].

The most disgraced of men is he whose attachment is to other than God; what he has lost of his well-being, bliss, and success is far greater than what he has gained from others, and the little he has gained is bound to be lost. The likeness of such a person is one who seeks to take refuge from hot and cold in the house of a spider, the weakest of shelters.

Overall, the essence of associationism is attachment to other than God and its foundation is connection to other than God. Those who fall into it are censured and forsaken, as God the Exalted said, “Do not set up with God another deity, or you shall be disgraced and forsaken” [17:22]. You shall be disgraced, with no one to admire you, and forsaken, with no one to help. Some people are oppressed but praised, like he who is wrongly oppressed; and others are dispraised but supported, like he who has overpowered one in the cause of evil; and others are praised and helped, like he who takes power justly. An associationist attached to other than God is the lowest of these kinds; he has neither praise nor help.

6 Gluttony

The fourth corruptor of the heart is food. It corrupts in two ways. First, what corrupts by its essence, such as that which is illicit. Such things are of two further kinds, that which is prohibited in God’s right, such as carrion, blood, pork, and beasts with fangs and birds with talons,¹⁶ and that which is prohibited in servants’ right, such as stolen, usurped, or robbed property, and whatever is taken from its owner without his agreement, either due to coercion, modesty, or [fear of] vilification.

Second, what corrupts by quantity, exceeding of a limit, like extravagance in what is licit, overeating, for it causes lethargy in obedience, busying one in maintaining corpulence and all that goes with it, until he is sated. When he is sated, he gets busy with trying to avoid its harm and the discomfort of its burden. He is overcome by greed, and the devil’s path is widened, for [the devil] runs through the son of Adam like the blood, and fasting narrows its path and blocks its way, whereas gluttony widens it. Whoever eats a lot, drinks a lot, sleeps a lot, and misses a lot. As in the famous tradition: “A son of Adam fills nothing worse than his own stomach. It is sufficient for him to eat enough to support his back. If he must fill, let a third of it be for food, a third for drink, and a third to breathe.”¹⁷

¹⁶ This prohibition occurs in many well-known traditions, e.g., Muslim #1934.

¹⁷ Tirmidhī #2830.

فأعظم الناس خذلاناً من تعلق بغير الله. فإن ما فاته من مصالحه وسعاده وفلاحه أعظم مما حصل له ممن تعلق به، وهو معرض للزوال والفوات. ومثل المتعلق بغير الله، كمثّل المستظل من الحر والبرد ببيت العنكبوت، أو هن البيوت.

وبالجملة: فأساس الشرك وقاعدته التي بني عليها: التعلق بغير الله ولصاحبه الذم والخذلان كما قال تعالى: ﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾ [الإسراء: 22]، [مذموماً لا حامد لك مخذولاً] لا ناصر لك. إذ قد يكون بعض الناس مقهوراً محموداً كالذي قهر بباطل، وقد يكون مذموماً منصوراً كالذي قهر وتسلط عليه بباطل، وقد يكون محموداً منصوراً كالذي تمكن وملك بحق. والمشرك المتعلق بغير الله قسمه أردأ الأقسام الأربعة، لا محمود ولا منصور.

المفسد الرابع من مفسدات القلب: الطعام، والمفسد له من ذلك نوعان: أحدهما: ما يفسده لعينه وذاته كالحرّمات.

وهي نوعان:

محرمات لحق الله، كالهيئة والدم ولحم الخنزير وذئب الناب من السباع والمخلب من الطير. ومحرمات لحق العباد، كالسروق والمغصوب والمنهوب، وما أخذ بغير رضى صاحبه، إما قهراً وإما حياءً وتذمماً.

والثاني: ما يفسده بقدره وتعدي حده، كالإسراف في الحلال والشبع المفرط، فإنه يثقله عن الطاعات ويشغله بمزاولة مؤنة البطنة ومحاولتها حتى يظفر بها. فإذا ظفر بها شغله بمزاولة تصرفها ووقاية ضررها والتأذى بثقلها. وقوى عليه مواد الشهوة، وطرق مجاري الشيطان ووسعها، فإنه يجرى من ابن آدم مجرى الدم. فالصوم يضيق مجاريه ويسد عليه طرقه، والشبع يطرّقها ويوسعها. ومن أكل كثيراً شرب كثيراً، فنام كثيراً، نفّس كثيراً. وفي الحديث المشهور: «ما ملأ آدمي وعاء شراً من بطنه. بحسب ابن آدم لقيمات يقمن صلبه. فإن كان لا بد فاعلاً فثلث لطعامه وثلث لشرابه وثلث لنفسه».

It is related that Iblis came to John, son of Zechariah, God's peace be on them both, who said, "Did you get to me in anything?" He said, "No, except that food was presented to you one night, and I made you desire it until you ate your full, and you slept through your prayers." He said, "By God I will never eat my full again." He said, "And I, by God, will never counsel a man again."

7 Sloth

The fifth corrupter of the heart is excessive sleeping, for it dulls the heart, dampens the body, wastes time, and breeds negligence and laziness. Some of it is disliked and some is harmful for the body.

The most beneficial sleep is to sleep when it is needed. The sleep during the first part of the night is more commendable and beneficial than during the last part of the night, while the sleep during the middle part of the day is more beneficial and satisfying than either. The closer it gets to the two ends of the night, its benefit decreases; especially [unhelpful and harmful is to] sleep in the afternoon and the beginning of the day, except for one who spent the night awake.

[The authorities of the path] also dislike sleeping after the morning prayer until sunrise, for this time is an opportunity, and to take a walk during this time has great benefit in the view of the seekers; even if they stayed up all night, they do not permit missing the walk at that time until sunrise. For the first part of the day is its key, the time when provisions come down, and one's sustenance is apportioned, blessing is received, and the day is built up, and the success of the whole day depends on that time. Therefore, one must not sleep through it except if unavoidable. The most beneficial sleep is that of the middle of the night and its last sixth, which amounts to eight hours; this is the most balanced period of sleep according to physicians; what is added to or taken from it causes harm. The kind of sleep that does not help includes sleep during the first part of the night right after sunset until the darkness of the night appears [after twilight]. The Prophet, God grant him blessing and peace, used to dislike [sleeping during this time], so it is disliked in the law as well as nature.¹⁸

Just as too much sleep causes harm, so does fighting it or abandoning it altogether, which bequeaths other major afflictions, such as bad and dry temper, an unfocused soul, and the drying of fluids that help understanding and work. It also causes chronic diseases with which neither one's heart nor one's body can do him much good. All existence depends on justice; whoever holds to it takes his share of the store of good. And God alone is sought for help.

¹⁸ Based on the narration in Bukhārī #568.

ويحكي أن إبليس عرض ليحيى بن زكريا عليهما والسلام فقال له: هل نلت مني شيئاً قط؟ قال: لا، إلا أنه قدم إليك الطعام ليلة فشهيته إليك حتى شبعته منه، فمنتت عن وردك. فقال: لله عليّ ألا أشبع من طعام أبداً. فقال: وأنا، لله عليّ ألا أنصح رجلاً أبداً.

فصل

المفسد الخامس: كثرة النوم، فإنه يمت القلب ويثقل البدن ويضيع الوقت ويورث كثرة الغفلة والكسل. ومنه المكروه جداً، ومنه الضار غير النافع للبدن.

وأنتفع النوم ما كان عند شدة الحاجة إليه. ونوم أول الليل أحمد وأنتفع من آخره. ونوم وسط النهار أنتفع من طرفيه. وكلما قرب النوم من الطرفين قل نفعه وكثر ضرره ولا سيما نوم العصر. والنوم أول النهار إلا لسهران.

ومن المكروه عندهم النوم بين صلاة الصبح وطلوع الشمس. فإنه وقت غنيمة، وللسير ذلك الوقت عند السالكين مزية عظيمة. حتى لو ساروا طول ليلهم لم يسمحوا بالعود عن السير ذلك الوقت حتى تطلع الشمس. فإنه أول النهار ومفتاحه، ووقت نزول الأرزاق، وحصول القسم، وحلول البركة. ومنه ينشأ النهار، وينسحب حكم جميعه على حكم تلك الحصة. فينبغي أن يكون نومها كنوم المضطر. وبالجملة فأعدل النوم وأنتفعه نوم نصف الليل وسدسه الأخير وهو مقدار ثمان ساعات، وهذا أعدل النوم عند الأطباء. فما زاد عليه أو نقص منه أثر عندهم في الطبيعة انحرافاً بحسبه.

ومن النوم الذي لا ينفع أيضاً: النوم أول الليل عقيب غروب الشمس، حتى تذهب خمة العشاء. وكان نبي الله يكرهه. فهو مكروه شرعاً وطبعاً.

وكما أن كثرة النوم مورثة لهذه الآفات، فدافعتة وهجره مطلقاً مورث لآفات أخرى عظام: من سوء المزاج وييسه، وانحراف النفس، وجفاف الرطوبات المعينة على الفهم والعمل، ويورث أمراضاً متلفة لا ينتفع صاحبها بقلبه ولا بدنه معها. وما قام الوجود إلا بالعدل، فمن اعتصم به فقد أخذ بحظه من مجامع الخير. والله المستعان.

The Station of Holding Fast

The heart now arrives at the station of holding fast. It is of two types: holding on to God, and holding on to the rope of God. God says: “And hold on to the rope of God, all together, and be not divided” [3:103]; “And hold on to God, He is your protector—and what a good protector and what a good guarantor of victory” [22:78].

[The Arabic word for holding fast] *al-i’tiṣām* is the *ifti’āl* form of *al-’iṣma*, which is to hold on to what protects you and shields you from what is prohibited and feared. *’iṣma* is protection, and *al-i’tiṣām* is to seek protection. This is why fortresses are called *’awāṣim*, since they guard and protect.

Success in this world and the Hereafter depends on adherence to God and to His rope. There is no salvation without these two. Holding fast to ‘His rope’ is to be saved from misguidance, and holding fast to Him is to be saved from utter ruin. A traveler towards God is like any traveler headed toward a destination: he needs directions for how to get there, as well as security and safety on the way—no one can reach his destination except by ensuring these two things. He needs a guide to save him from getting lost on the way and show the way, while he needs guards or arms to protect him against bandits and other dangers.

Holding on to the rope of God ensures for the seeker the right path and adherence to the proof, while holding on to God guarantees him strength, preparation, armament, and what he will need to be safe on the way.

This is why, after pointing to the meanings given above, the Predecessors interpret the phrase “rope of God” variously. Ibn ‘Abbās said: [it means] hold on to the religion of God. Ibn Mas‘ūd said,

[It means] the community. It is the rope of God that He has commanded to hold on to. What you may dislike about being part of the congregation and obedience is better than any benefit you may see in separation.

Mujāhid and ‘Aṭā said, “The covenant with God,” while Qatāda and as-Suddī and many other exegetes say it is the Qur’an.

Ibn Mas‘ūd, God be pleased with him, said, on the authority of the Prophet, God grant him blessing and peace, “This Qur’an is the rope of God, it is the brilliant light, the salubrious healing, protection for whoever holds on to it, salvation for whoever follows it.”¹

1 Recorded by Ibn Abī Shayba in *al-Muṣannaf* 10:482–483.

فصل

ثم ينزل القلب منزل «الاعتصام»، وهو نوعان:

اعتصام بالله، واعتصام بحبل الله. قال الله تعالى: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ [آل عمران:103]، وقال: ﴿وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾ [الحج:78].

والاعتصام افتعال من العصمة، وهو التمسك بما يعصمك ويمنعك من المحذور والخوف، فالعصمة: الحماية، والاعتصام: الاحتماء. ومنه سميت القلاع: العواصم لمنعها وحمايتها.

ومدار السعادة الدنيوية والأخروية، على الاعتصام بالله والاعتصام بحبله، ولا نجاة إلا لمن استمسك بهاتين العصمتين.

فأما الاعتصام بحبله فإنه يعصم من الضلالة، والاعتصام به يعصم من الهلكة. فإن السائر إلى الله كالسائر على طريق نحو مقصده، فهو محتاج إلى هداية الطريق. والسلامة فيها. فلا يصل إلى مقصده إلا بعد حصول هذين الأمرين له. فالدليل كفيل يعصمه الضلالة، وأن يهديه إلى الطريق، والعدة والقوة والسلاح بها تحصل له السلامة من قطاع الطريق وآفات.

والاعتصام بحبل الله يوجب له الهداية واتباع الدليل. والاعتصام بالله يوجب له القوة والعدة والسلاح، والمادة التي يسلم بها في طريقه. ولهذا اختلفت عبارات السلف في الاعتصام بحبل الله، بعد إشارتهم كلهم إلى هذا المعنى.

فقال ابن عباس: تمسكوا بدين الله.

وقال ابن مسعود: هو الجماعة. وقال: عليكم بالجماعة، فإنها حبل الله الذي أمر به، وإن ما تكرهون في الجماعة والطاعة خير مما تحبون في الفرقة.

وقال مجاهد وعطاء: بعهد الله. وقال قتادة والسدي وكثير من المفسرين هو القرآن.

قال ابن مسعود رضي الله عنه عن النبي: إن هذا القرآن هو حبل الله، وهو النور المبين، والشفاء النافع، وعصمة من تمسك به، ونجاة من تبعه. وقال علي بن أبي طالب عن النبي في القرآن: «هو حبل

‘Alī b. Abī Ṭālib, God be pleased with him, says on the authority of the Prophet, God grant him blessing and peace, concerning the Qur’an, “It is God’s strong rope, and it is the wise remembrance, and it is the straight path, and it is the one with which desires cannot stray, it does not exhaust with repetition, tongues cannot muddle it, scholars cannot have enough of it.”²

Muqātil said, “[Hold on to God’s rope] through His command and obedience, and differ not like Jews and Christians differed.”

It is reported in the *Muwattaʿa*’ [of Mālik], on the authority of Suhayl b. Abī Ṣāliḥ, from his father, from Abū Hurayra may God be pleased with him, that the Messenger of God said:

Surely God loves for you three things: that you worship him and consider none equal to Him, that you hold on to the rope of God all together, and you give sincere advice to those whom God has given your affairs. God dislikes for you three things: gossip, wasting of wealth, and excessive questioning.³

The author of *al-Manāzil* said,

“Holding on to the rope of God” means persevering in His obedience while vigilant of His command.

He means by “vigilant of His command” performing acts of obedience because it is God who commands and loves them, not merely out of habit nor any other reason but submission to His command. Accordingly, Ṭalq b. Ḥabīb defined piety as,

Acting in obedience to God, upon light from God, seeking reward from God, and abandoning disobedience of God, upon light from God, fearing the punishment of God.⁴

This is the faith and anticipation that is alluded to in the words of the Prophet, God grant him blessing and peace, is his saying, “Whoever fasts Ramadan with faith and anticipation, and whoever stands [praying] the Night of Power with faith and anticipation, all his sins are forgiven.”⁵ Here, fasting and standing in prayer are acts of obedience, faith is obedience to the command, the sincerity

2 Recorded by Ibn Abī Shayba in *al-Muṣannaf* #10056, weak in this form; Ibn Kathīr considers it sound as the words of ‘Alī.

الله المتين، وهو الذكر الحكيم، وهو الصراط المستقيم، وهو الذي لا تزيع به الأهواء، ولا يخلق على كثرة الرد ولا تلتبس به الألسن، ولا يشبع منه العلماء». وقال مقاتل: بأمر الله وطاعته، ولا تفرقوا كما تفرقت اليهود والنصارى.

وفي الموطأ من حديث مالك عن سهيل بن صالح عن أبيه عن أبي هريرة—رضي الله عنه— أن رسول الله قال: «إن الله يرضى لكم ثلاثاً، ويسخط لكم ثلاثاً. يرضى لكم أن تعبدوه ولا تشركوا به شيئاً، وأن تعتصموا بحبل الله جميعاً، وأن تأنصحو من ولأه الله أمركم، ويسخط لكم قيل وقال، وإضاعة المال، وكثرة السؤال». رواه مسلم في الصحيح.

قال صاحب المنازل: «الاعتصام بحبل الله هو المحافظة على طاعته، مراقباً لأمره». ويريد بمراقبة الأمر القيام بالطاعة لأجل أن الله أمر بها وأحبها، لا مجرد العادة، أو لعل باعثة سوى امتثال الأمر. كما قال طلق بن حبيب رضي الله عنه في التقوى: هي العمل بطاعة الله، على نور من الله [ترجو ثواب الله]، وترك معصية الله، على نور من الله، تخاف عقاب الله. وهذا هو الإيمان والاحتساب المشار إليه في كلام النبي كقوله: «من صام رمضان إيماناً واحتساباً، ومن قام ليلة القدر إيماناً واحتساباً غفر له». فالصيام والقيام هو الطاعة، والإيمان مراقبة الأمر،

3 Muslim #1715.

4 *Hilya* 3:64.

5 Bukhārī #1901; Muslim #760.

of the motive is that [the motive] should be faith in the one who commands and nothing else; and anticipation means hoping for God's reward. Thus, holding on to God's rope protects from heretical innovation and other ailments that afflict acts of worship.

1 The Meaning of Holding Fast

As for holding fast to Him, it means relying upon God and seeking His protection, beseeching Him to protect His servant, guard him and shield him and repel harm from him. The fruit of holding on to Him is that He becomes the defense of the servant. And "God defends the believers" that is, when a believer holds on to God, He protects him against harmful doubts and desires, the plots of his enemies, open and hidden, and the mischief of his ego. Furthermore, He protects him from the actualization of an evil even if its causes have come into existence, in accordance with the strength of how fast the servant holds on to Him; He repels decree with decree, His will by His will, and protects him from it.

As for the author of *al-Manāzil*, God have mercy on him, he said,
Holding fast to God is to rise above all imaginary things.

An imaginary thing, in his view, is anything other than God, and rising above it is to rise from witnessing the benefit and harm, giving and taking, and the effect of [the imagined power] to God. This is an allusion to annihilation. He means to rise above witnessing all that is other than God to witnessing God alone, and perfection lies in this alone—going above the will of those other than Him to His will.

The monist (*ittiḥādī*) explains it as rising above the existence of what is other than Him to His existence alone, such that one sees that nothing exists other than Him, and that the existence of every existent is His existence, and the existence of all things other than Him is merely a figment of false imagination.⁶

⁶ Ibn al-Qayyim refutes this view repeatedly throughout the treatise. See, for example, volume one, Translation, 1:340–383.

وإخلاص الباعث هو أن يكون الإيمان الأمر لا شيء سواه، والاحتساب رجاء ثواب الله. فالاعتصام بحبل الله يحمي من البدعة وآفات العمل.

فصل

وأما الاعتصام به فهو التوكل عليه والامتناع به والاحتماء به، وسؤاله أن يحمي العبد ويمنعه، ويعصمه ويدفع عنه، فإن ثمة الاعتصام به هو الدفع عن العبد. والله يدفع عن الذين آمنوا، فيدفع عن عبده المؤمن به إذا اعتصم به كل سبب يفضي إلى العطب، ويحميه منه، فيدفع عنه الشبهات والشهوات وكيد عدوه الباطن والظاهر وشر نفسهن ويدفع عنه موجب أسباب الشر بعد انعقادها، بحسب قوة الاعتصام به وتمكنه، فينعقد في حقه أسباب العطب، فيدفع عنه موجباتها ومسبباتها، ويدفع عنه قدره بقدره، وإرادته بإرادته، ويعيده به منه.

فصل

وأما صاحب المنازل—رحمه الله—فقال: «الاعتصام بالله التَّرقِّي عن كل مَوْهوم». الموهوم عنده ما سوى الله. والتَّرقِّي عنه الصعود من شهود نفعه وضره، وعطائه ومنعه وتأثيره إلى الله. وهذا إشارة إلى الفناء. ومراده الصعود عن شهود ما سوى الله إلى الله. والكمال في ذلك، الصعود عن إرادة ما سواه إلى إرادته. والاتحادي يفسره بالصعود عن وجود ما سواه إلى وجوده، بحيث لا يرى لغيره وجوداً البتة، ويرى وجود كل موجود، هو وجوده فلا وجود لغيره إلا في الوهم الكاذب عنده.

[Al-Harawī] said,

And it has three levels: the holding fast of the commoners is by submitting and attending to the report, affirming the promise and the warning, upholding the commands and prohibitions, and basing their dealings on certainty and fairness.

He means that the commoners show adherence by holding on to the message about God that reaches them, with faithful submission and without contention, revering command and prohibition and obeying them, confirming the promise and the warning, and they base their acts on certainty, not upon conjecture, hesitation, and playing it safe. As someone has said,

The sorcerer and the physician have both claimed
 The dead shall not rise again, I say: Hear this
 If you both are right, I lose nothing
 But if I am right, the loss is upon you

This is the way of the people of doubt and suspicion, who obey command and prohibition out of caution. This way does not protect from God's chastisement, nor does success come to those who choose it, nor does it take them to safety.

As for "fairness" upon which they base their dealings, that is fairness in their dealings with God and with His creation. Fairness in dealings with God means that he gives his servitude to God its right and does not compete with his Lord in His attributes that do not befit a servant such as greatness, majesty, and grandeur.

Part of his fairness toward his Lord is that he thank none other than God for His blessings, nor forget them, nor use them to defy Him, nor praise for His provisions anyone other than Him. As it says in a divine report [in which God says]:

I and Jinn and Men are in a great tiding: I create but another is worshipped, I provide but another is thanked.⁷

⁷ Aḥmad in *K. al-Zuhd* #107, on the authority of al-Ḥasan al-Baṣrī.

قال: «وهو على ثلاث درجات: اعتصام العامة بالخبر استسلاماً وإذعاناً بتصديق الوعد والوعيد، وتعظيم الأمر والنهي، وتأسيس المعاملة على اليقين والإنصاف». يعني أن العامة اعتصموا بالخبر الوارد عن الله، استسلاماً من غير منازعة، بل إيماناً واستسلاماً، وانقادوا إلى تعظيم الأمر والنهي والإذعان لهما، والتصديق بالوعد والوعيد، وأسسوا معاملتهم على اليقين لا على الشك والتردد وسلوك طريق الاحتياط. كما قال القائل:

زعم المنجم والطبيب كلاهما لا تبعث الأجساد قلت: إليكما
إن صحَّ قولكما فليست بخاسر أو صحَّ قولي فإلخسارُ عليكما

فهذه طريقة أهل الرِّيب والشك يقومون بالأمر والنهي احتياطاً، وهذه الطريقة لا تنجي من عذاب الله، ولا يحصل لصاحبها السعادة، ولا توصله إلى المأمن. وأما الإنصاف الذي أسسوا معاملتهم عليه، فهو الإنصاف في معاملتهم لله وخلقه. فأما الإنصاف في معاملة الله، فإن يعطى العبودية حقها، وألا ينزع ربه صفات إلهيته التي لا تليق بالعبد ولا تنبغي له من العظمة والكبرياء والجبروت. ومن إنصافه لربه: ألا يشكر سواه على نعمه وينساه، ولا يستعين بها على معاصيه، ولا يحمد على رزقه غيره، ولا يعبد سواه. كما في الأثر الإلهي: «إني والجن والإنس في نبأ عظيم: أخلق ويعبد غيري وأرزق ويشكر سواي».

Another Divine Hadith has it,

O son of Adam, you have not been fair to Me. My blessing descends upon you, your evil ascends to Me. I give you blessings so you will love Me, and I have no need of you. You sin so I will be wroth with you and you are nothing without Me. Every moment the noble angel brings back to Me from you unseemly deeds.⁸

Another report says,

O son of Adam, there is no new day but that it brings you from Me new provisions and the angels bring from you to Me ugly deeds. You feed on My provision and disobey Me. You call upon Me, I respond; you ask, I give. I call you to My Garden, you refuse. This is not fair.

As for justice in the right of the servants, it is to deal with them like he would like to be treated by them.

By God, this that [al-Harawī] has mentioned as the holding fast of the commoners, is indeed the holding fast of the elite of the elite. But the Shaykh, God have mercy on him, was among those to whom the banner of annihilation was raised and he went for it, and he cares not for anyone's blame in this mission, nor sees any station higher than that.⁹

2 The Holding Fast of the Elite

The holding fast of the elite is the cutting off, which is to protect the will by way of folding, and extending good manners to the creation by way of unfolding, and refusing attachments by way of determination. This is holding fast to the firmest rope.

He means "cutting off" one's ego in these three ways. [The seeker] protects his will and closes it off to anyone except God the Glorified. This is like Abū Yazīd [al-Bisṭāmī], God have mercy on him, who reports about himself when it was said to him, "What do you want?" He said, "I want to not want." The second

⁸ *Ḥilya* 4:27.

⁹ This is Ibn al-Qayyim's gentle but persistent criticism of al-Harawī, who subordinated all virtues and acts of worship to the goal of annihilation (*fanā'*).

وفي أثر آخر: «ابن آدم: ما أنصفتني، خيري إليك نازل، وشرك إليّ صاعد. أتحبب إليك بالنعم وأنا غني عنك، وتبغض إلي بالمعاصي وأنت فقير إلي. ولا يزال الملك الكريم يعرج إليّ منك بعمل قبيح». وفي أثر آخر: «يا ابن آدم. ما من يوم جديد إلا يأتيك من عندي رزق جديد، وتأتي عنك الملائكة بعمل قبيح. تأكل رزقي وتعصيني، وتدعوني فأستجيب لك، وتسألني فأعطيك، وأنا أدعوك إلى جنتي فتأبى ذلك، وما هذا من الإنصاف».

وأما الإنصاف في حق العبيد: فأن يعاملهم مثل ما يحب أن يعاملوه به. ولعمرك الله هذا الدين ولو أنه اعتصام العامة، هو اعتصام خاصة الخاصة في الحقيقة. ولكن الشيخ—رحمه الله—ممن رفع له علم الفناء فشمّر إليه. فلا تأخذه فيه لومة لائم. ولا يرى مقاماً أجّل منه.

فصل

«واعتصام الخاصة بالانقطاع. وهو صَوْنُ الإرادة قبضاً، وإسبالُ الخلق عن الخلق بسطاً، ورفض العلائق عزماً، وهو التمسك بالعروة الوثقى».

يريد انقطاع النفس عن أغراضها من هذه الوجوه الثلاثة. فيصون إرادته ويقبضها عما سوى الله سبحانه، وهذا شبيه بحال أبي يزيد—رحمه الله—فيما أخبر به عن نفسه لما قيل له: ما تريد؟ فقال: أريد ألا أريد.

one is extending good manners to the creation by way of unfolding, and this is the essence of *taṣawwuf*. It is as one of the knowers has said, “*Taṣawwuf* is good character: whoever increases you in good character, increases you in *taṣawwuf*.”¹⁰ Good character and purification of the soul are the noblest of manners that show largeness of the heart, nobility of his soul and nature. This attribute requires one to withhold harm and forebear it, to provide comfort, to turn his left cheek to the one who slapped your right one, to give his robe to the one who stole his shirt, to go two miles with one who mocked him for one mile.¹¹ This is the sign of his cutting off from the wants of his soul and its desires.

As for “refusing attachments by way of determination,” it means total determination to refuse all attachments, renouncing them inwardly and outwardly.

The essence is to cut off the inwardly attachments, for when he cuts them off the outwardly attachments do not harm him. When wealth is in your hand but not in your heart it cannot harm you no matter how much it is. When it is in your heart it will harm you even if you have none of it in your hand.

It was said to Imam Aḥmad, “Can a man be a renunciant if he possesses one thousand dinars?” He said, “Yes. But upon the condition that he does not feel happy if it increases and does not grieve if it decreases.” This is why the companions, God be pleased with them, were the best renunciants of this community, despite all the wealth in their hands.

{Sufyān al-Thawrī was asked: “Can a wealthy man be a renunciant?” He said, “Yes, if he is grateful upon its increase and grateful and patient upon its decrease.”}¹²

Cutting off outwardly attachments is praiseworthy in two cases: when he fears they will harm his religion, or when there is no preponderant benefit in them. The perfection in this respect is to cut off the attachments that become dogs on the path that prevent him from traversing it, and these are the dogs of desires and doubts; no attachment after these can harm.

He said,

The holding fast of the elite of the elite is through joining, which is witnessing the truth exclusively, after emulating¹³ Him in reverence, and devotion to Him in nearness.

10 Reported in al-Qushayrī, *al-Risāla al-Qushayrīyya*, 242. Note that the modern translation “Sufism” is avoided because by *taṣawwuf* here is meant the personal effort of purification rather than the historical ideology and set of practices that the moderns call Sufism. See the “Translator’s Introduction,” volume one, for more.

الثاني: إسبال الخلق على الخلق بسطاً. وهذا حقيقة التصوف. فإنه كما قال بعض العارفين: «التصوف خُلُق، فن زاد عليك في الخلق زاد عليك في التصوف».

فإن حسن الخلق وتزكية النفس بمكارم الأخلاق، يدل على سعة قلب صاحبه، وكرم نفسه وسجيته. وفي هذا الوصف يكف الأذى ويحمل الأذى ويوجد الراحة ويدبر خده الأيسر لمن لطمه على الأيمن، ويعطي رداءه لمن سلبه قيصه، ويمشي ميلين مع من سخره ميلاً، وهذا علامة انقطاعه عن حظوظ نفسه وأغراضها.

وأما رفض العلائق عزماً فهو العزم التام على رفض العلائق وتركها في ظاهره وباطنه. والأصل هو قطع العلائق الباطن، فمتى قطعها لم تضره علائق الظاهر. فمتى كان المال في يدك وليس في قلبك، لم يضرْك ولو كثر، ومتى كان في قلبك ضررٌ، ولو لم يكن في يديك منه شيء. قيل للإمام أحمد—رحمه الله—: أ يكون الرجل زاهداً ومعه ألف دينار؟ قال: نعم، على شريطة ألا يفرح إذا زادت ولا يحزن إذا نقصت. ولهذا كان الصحابة—رضي الله عنهم—أزهد الأمة مع ما بأيديهم من الأموال.

وإنما يحمد قطع العلائق الظاهرة في موضعين: حيث يخاف منها ضرراً في دينه، أو حيث لا يكون فيها مصلحة راجحة. والكمال من ذلك قطع العلائق التي تصير كلاليب على الصراط تمنعه من العبور، وهي كلاليب الشهوات والشبهات، ولا يضره ما تعلق به بعدها.

فصل

قال: «واعتصام خاصّة الخاصة: بالاتصال وهو شُهود الحق تفريداً بعد الاستحذاء له تعظيماً، والاشتغال به قُرباً».

11 It is worth mentioning that here the author is alluding to the gospel, Matthew 5:38–41.

12 This addition appears in some of the manuscripts. See *Madārij*(S), 1191.

13 Ibn al-Qayyim reads al-Harawī's text here as *istiḥdhā*, which means "seeking to imitate," whereas all extant manuscripts of *al-Manāzil* read *istikhdhā*, which is a Sufi term that means "total submission."

The cutting off takes him to this joining; that was for the intermediate stage, this, in [al-Harawī's] view, is for those who have arrived.

He means by "witnessing the truth exclusively" that he sees the Truth, Glorified is He, alone, nothing else with Him, and this is because of the annihilation of the witness into the Witnessed, and that transfer takes place upon the unveiling.

As has been explained before, [contrary to what al-Harawī believes] this is not perfection; perfection, instead, is to annihilate his will into His will. As for the annihilation of witnessing all else into witnessing Him, this is lower than that, as explained.

As for his saying, "after emulating Him in reverence": the Shaykh, God have mercy on him, due to his fondness of allegories, expressed a great meaning through [the term] *istiḥdhā'* which is the *istif'āl* form of *al-muḥādhā'* (root: ḥ-dh-w); which is to face something in such a way that nothing is left out, but to face it with every single part of one's body. His meaning by it is nearness, and removal of any medium that prevents it. There should be no doubt [concerning the doctrine] that the servant draws near to his Lord and the Lord draws near to His servant. As for the nearing of the servant, it is like the saying of the Exalted, "And bow in prostration, and come close" [96:19]. In a divine report, God says, "If a servant comes close to Me by an inch, I come close to him by a yard."¹⁴ Another report has it, "And nothing gets a servant closer to Me than performance of what I have obligated upon him, and My servant keeps getting closer to Me by performing supererogatory acts until I love him. When I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds, and his legs with which he walks. So he hears through Me, and sees through Me, and holds through Me, and walks through Me."¹⁵ Another sound tradition has it, "The closest my servant gets to Me is in the last part of the night."¹⁶ Another narration has it, "My servant is the closest to Me in the state of prostration."¹⁷

Once when people raised their voices in saying "God is Great" during prayers with the Prophet God grant him blessing and peace, he said to them, "O people, keep it quiet. The One you are calling is neither deaf nor absent, rather He is All-hearing and near—nearer to one of you than the neck of your mount."¹⁸

The Shaykh, God have mercy on him, expressed the quest of nearness to Him and rejection of any intermediary obstructing him from the desired nearness, without which the eyes of the worshipper and His allies cannot cool, as

14 This is part of a longer tradition in Bukhārī #7405 and Muslim #2675.

15 This is a famous report in Bukhārī #6502 and elsewhere, except the last statement, "So he hears through me ..." which does not appear in any sound report.

لما كان ذلك الانقطاع موصلاً إلى هذا الاتصال كان ذلك للمتوسطين. وهذا عنده لأهل الوصول. ويعني بشهود الحق تفريداً: أن يشهد الحق سبحانه وحده منفرداً ولا شيء معه، وذلك لفناء الشاهد في المشهود، والحوالة في ذلك عند القوم على الكشف. وقد تقدم أن هذا ليس بكمال، وأن الكمال أن يفنى بمراده عن مراد نفسه، وأما فناؤه بشهوده عن شهود ما سواه، فدون هذا الفناء في الرتبة كما تقدم.

وأما قوله: «بعد الاستحذاء له تعظيماً»، فالشيخ—رحمه الله—لكثرة لهجه بالاستعارات، عبر عن معنى لطيف عظيم بلفظة «الاستحذاء» التي هي استفعال من المحاذاة، وهي المقابلة التي لا يمتنى فيها جزء من المحاذي خارجاً عما حاذاه، بل قد واجهه وقابله بكليته وجميع أجزائه، ومراده بذلك القرب، وارتفاع الوسائط المانعة منه، ولا ريب أن العبد يقرب من ربه، والرب يقرب من عبده. فأما قرب العبد فك قوله تعالى: ﴿وَاجْتَدِ اقْتَرَبْ﴾ [العلق: 19]، وقوله في الأثر الإلهي: «من تقرب مني شبراً تقربت منه ذراعاً»، وكقوله: «وما تقرب إلي عبدي بمثل أداء ما افترضت عليه. ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها. فبي يسمع، وبني يبصر، وبني يبطش، وبني يمشي». وفي الحديث الصحيح: «أقرب ما يكون الرب من عبده في جوف الليل الأخير». [وفي الحديث أيضاً: «أقرب ما يكون العبد من ربه وهو ساجد»]. وفي الحديث الصحيح—لما ارتفعت أصواتهم بالتكبير مع النبي في السفر فقال: «يا أيها الناس، اربعوا على أنفسكم، إنكم لا تدعون أصم ولا غائباً، إن الذي تدعونه سميع قريب، أقرب إلى أحدكم من عنق راحلته».

فعبر الشيخ—رحمه الله—عن طلب القرب منه، ورفض الوسائط الحائلة بينه وبين القرب المطلوب الذي لا تقرر عيون عابديه وأوليائه إلا به—بالاستحذاء—، وحقيقته موافاة العبد إلى

16 Tirmidhī #3579, graded it *ḥasan-gharīb*; al-Ḥākim #1162 and others graded it *ṣaḥīḥ*. See *Madārīj*(§), 1198.

17 Muslim #482.

18 Bukhārī #6610; Muslim #2704.

istihdhā', whose reality is the submission of the servant in His presence, in front of Him, in total contrast to those who turn their back to Him, evade Him, or seek to avoid Him.

The meaning of this matter cannot be encompassed except with presence and taste, and the best it can be expressed is through the prophetic, Muhammadan expressions. The closest expression of the people [of *taṣawwuf*] is that it is "nearness" with the lifting of veils, by which the servant comes upon the reality of reverence. This is why he said, "submission to Him reverently."

Whoever wishes to understand this as it should be understood, he must understand the name of the Exalted "the Hidden" and "the Near" in a state that his heart is filled with His love and the tongue fond of His remembrance. From here, the servant is taken toward the annihilation to which he has rolled up his sleeves and dedicated his effort.

If he is dedicated to the intermediate annihilation, which is annihilation of witnessing another [except God], his heart witnesses none other altogether; forms disappear, allusions vanish: that which was not is annihilated, that which always was remains.

In this station, he responds to the call of annihilation out of love and longing, not coercion. For in this station, love has fused with reverence and nearness, and this is the end of the journey for those seeking annihilation.

However, if he had intended the higher annihilation, the annihilation of the will of another, there remains no will in his heart that resists the normative, legal, prophetic, Qur'anic will: but the two wills are united, and what is willed by the Lord becomes the same as what is willed by the servant. This is the essence of pure love. This is the correct union, the union of the object of will, not of the one willing, nor of the will [itself].¹⁹

Contemplate this distinction at this point in the journey, for many a seeker's steps have slipped and attainer's understanding confounded.

At this station, what was once non-existent is annihilated in will, preference, love, reverence, fear, hope, and reliance: only that which is eternal remains. In it all media between the Lord and the servant vanish, and total submission, accompanied by love and reverence, is attained.

19 There appears to be some inconsistency in Ibn al-Qayyim's expression here, but the meaning is clear: The annihilation and union he considers the highest is that the servant should will what God has willed, but he does not become fused with God, nor does his will become lost in God's: he remains the author of and responsible for his moral actions, but annihilates the object of his will into what God wills. See Chapter 9 §1 on the discussion of annihilation and its three kinds below.

حضرته وقدامه وبين يديه، عكس حال من نبذه وراء ظهره وأعرض عنه ونأى بجانبه، بمنزلة من ولى المطاع ظهره ومال بشقه عنه.

وهذا الأمر لا يدرك معناه إلا بوجوده وذوقه. وأحسن ما يعبر عنه بالعبارة النبوية المحمدية، وأقرب عبارات القوم عنه أنه التقرب برفع الوسائط التي بارتفاعها يحصل للعبد حقيقة التعظيم. فلذلك قال «الاستحذاء له تعظيماً».

ومن أراد فهم هذا—كما ينبغي—فعليه بفهم اسمه تعالى «الباطن» وفهم اسمه «القريب» مع امتلاء القلب بحبه، ولهج اللسان بذكره. ومن هاهنا يؤخذ العبد إلى الفناء الذي كان مشمراً إليه عاملاً عليه. فإن كان مشمراً إلى الفناء المتوسط، وهو الفناء عن شهود السوى، لم يبق في قلبه شهود لغيره البتة، بل تضمحل الرسوم وتفنى الإشارات، ويفنى من لم يكن، ويبقى من لم يزل. وفي هذا المقام يجب داعي الفناء طوعاً ورغبةً لا كرهاً، لأن هذا المقام امتزج فيه الحب بالتعظيم مع القرب، وهو منتهى سفر الطالبين لمقام الفناء.

وإن كان العبد مشمراً للفناء العالي وهو الفناء عن إرادة السوى، لم يبق في قلبه مراد يزاحم مراده الديني الشرعي النبوي القرآني، بل يتحد المرادان فيصير عين مراد الرب هو عين مراد العبد. وهذا حقيقة المحبة الخالصة. وفيها يكون الاتحاد الصحيح، وهو الاتحاد في المراد، لا في المرید ولا في الإرادة.

فتدبر هذا الفرقان في هذا الموضع الذي طالما زلت فيه أقدام السالكين، وضلت فيه أفهام الواجدين.

وفي هذا المقام حقيقة يفنى من لم يكن إرادةً وإيثاراً، ومحبةً وتعظيماً وخوفاً ورجاءً وتوكلًا، ويبقى من لم يزل. وفيه ترتفع الوسائط بين الرب والعبد حقيقة، ويحصل له الاستحذاء المذكور مقروناً بغاية الحب وغاية التعظيم.

At this station, the seeker of annihilation responds out of love, obedience and choice, not coercively, but the lover whose heart's love has filled such that no part of him is void of it, his heart and soul gravitate toward Him who is the most perfect of beloved, the most beautiful, and most deserving. This is caused by total love fused with reverence and nearness and erasure of all other than the Beloved; nothing remains in the heart except the Beloved and what He loves. This is the reality of holding fast to Him and to His rope. And God alone can help.

As for his words, "and devotion to Him due to nearness," they mean that nearness to the Truth so busies him that nothing else commands his attention, which is the true meaning of nearness. Do you not see that the closest attendant of a sultan, who attends to him and speaks for him, is not distracted by anything else? Thus, a servant's exclusive engagement with his Lord is proportional to his nearness to Him.

وفي هذا المقام يجيب داعي الفناء في المحبة طوعاً واختياراً لا كرهاً، بل يجذب إليه انجذاب قلب المحب وروحه، الذي قد ملأت المحبة قلبه. بحيث لم يبق فيه جزء فارغ منها، إلى محبوبه الذي هو أكل محبوب وأجمله وأحقه بالحب.

وهذا أوجبه الحب الكامل الممتزج بالتعظيم والإجلال والقرب، ومحو ما سوى مراد المحبوب من القلب، بحيث لم يبق في القلب إلا المحبوب ومراده، وهذا حقيقة الاعتصام به وبجبله، والله المستعان.

وأما قوله: «والاشتغال به قريباً» أي يشغله قرب الحق عن كل ما سواه، وهذا حقيقة القرب. ألا ترى أن القريب من السلطان جداً، المقبل عليه، المكلم له، لا يشتغل بشيء سواه البتة؟ فعلى قدر القرب من الله يكون اشتغال العبد به.

The Station of Fleeing

Among the stations of “You we worship and You alone we supplicate for help” is the station of fleeing.

God the Exalted said, “Flee unto God” [51:50]. Linguistically, *al-firār* is to flee or take flight from one thing to another. It is of two types: the fleeing of the successful and the fleeing of the damned. The fleeing of the successful is fleeing to God the Exalted, and that of the damned is fleeing from Him rather than to Him. As for the fleeing from Him to Him, that is the fleeing of the allies of God. Ibn ‘Abbās, God be pleased with them both, said concerning God’s saying, “Flee unto God”: “Flee from Him to Him, and act in obedience to Him.” Sahl b. ‘Abdallāh [al-Tustarī] said, “Flee from other than God to God.” Others have said, “Flee from the chastisement of God toward His reward through faith and obedience.”¹

The author of *al-Manāzil*, God have mercy on him, said,

It is fleeing from all that was once naught to Him who always has been. It has three levels. The fleeing of the commoners from ignorance to knowledge in intention and effort, from sloth to readiness in determination and sincerity, and from constriction to expansion in trust and hope.

He means by “all that was once naught” all of the creation, and by “Him who has always been” the Truth (i.e., God). His words “the fleeing of the commoners from ignorance to knowledge in intention and effort” [are explained as follows]. Ignorance is of two types, lack of beneficial knowledge, and failure to act upon its requisites and effects. Both are “ignorance” in the language, custom, Law, and Reality.² [To appreciate the second meaning, consider the following.] Moses said, “I seek refuge from God from being among the ignorant” [2:67] when his people said to him, “Do you take us in ridicule?” that is, make fun of us. Joseph the Truthful said, “And if You do not avert from me their plan, I might incline toward them and [thus] be among the ignorant” [12:33].³

1 These statements are found in the exegesis of the said verse in *Tafsīr al-Ṭabarī* and *Tafsīr al-Baghawī*. See *Madārij*(§), 1203.

2 See glossary, “Reality.”

فصل

ومن منازل «إياك نعبد وإياك نستعين» منزلة: «الفرار».

قال الله تعالى: ﴿فَقَرُّوا إِلَى اللَّهِ﴾ [الذاريات:50]. وحقيقة الفرار الهرب من شيء إلى شيء. وهو نوعان: فرار السعداء، وفرار الأشقياء.

فرار السعداء: الفرار إلى الله تعالى.

وفرار الأشقياء: الفرار منه لا إليه. وأما الفرار منه إليه ففرار أوليائه. قال ابن عباس رضي الله عنهما في قوله تعالى: ﴿فَقَرُّوا إِلَى اللَّهِ﴾، فروا منه إليه، واعملوا بطاعته. وقال سهل بن عبد الله: فروا مما سوى الله إلى الله. وقال آخرون: اهربوا من عذاب الله إلى ثوابه بالإيمان والطاعة. وقال صاحب المنازل—رحمه الله—:

«هو الهربُ ممَّا لم يكنْ إلى من لم يزلْ. وهو على ثلاث درجات: فرار العامة من الجهل إلى العلم عقداً وسعيًا، ومن الكسل إلى التَّشْمِيرِ جدًّا وعزمًا، ومن الضيق إلى السَّعة ثَقَّةً ورجاءً». يريد بما لم يكن «الخلق» وما لم يزل «الحق». وقوله: «فرار العامة من الجهل إلى العلم عقداً وسعيًا».

الجهل نوعان: عدم العلم بالحق النافع، وعدم العمل بموجبه ومقتضاه، فكلاهما جهلٌ لغةً وعرفاً وشرعاً وحقيقةً. قال موسى: ﴿أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾ [البقرة:67] لما قال له قومه: ﴿اتَّخِذْنَا هُزُؤًا﴾، أي من المستهزئين. وقال يوسف الصديق: ﴿وَالَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ﴾ [يوسف:33]، أي من مرتكبي ما حرمت عليهم. وقال تعالى: ﴿إِنَّمَا

3 In both cases, the context suggests a complex meaning for *jahl*: for Moses, the act of lying in the name of God and for Joseph falling to the women's trap would not have been lack of knowledge but its abuse and failure to act upon it.

Qatāda said, “The Companions of the Messenger of God, God grant him blessing and peace, all agreed that all that is used as an excuse to disobey God is ignorance.” Someone else has said, “The Companions have agreed that anyone who disobeys God is ignorant.” [A poet has said:]

Let no one be ignorant toward us
Or we shall be ignorant above the ignorance of the ignorant.⁴

He thus called inattention to the implications of knowledge ignorance either because one did not benefit from it, and thus is no better than one who is ignorant, or because he failed to consider the consequences of his actions. The fleeing that has been mentioned is fleeing from both kinds of ignorance; from failure to attain the knowledge concerning belief, inner awareness, and [spiritual] insight, and from practical ignorance to beneficial effort and good action in intention and effort.

His words “from sloth to readiness in determination (*jidd*) and sincerity (*‘azm*)” mean that one flees from the propensity for laziness toward the drive for action, rolling up his sleeves with sincerity and putting forth his best effort. Here *al-jidd* means true determination, unhampered by lassitude, procrastination, and negligence, which means avoiding the attitude of “I will” and “I shall,” and “perhaps” and “I wish”—the most harmful attitude for a servant to have. It is a tree whose fruit are nothing but lament and regret. The difference between the two is that *al-‘azm* is the truthfulness and concentration of intention whereas *al-jidd* is the truthfulness of action and putting forth of one’s best effort. God the Glorified has commanded that His commands be received with sincere intention as well as sincere action, saying, “Take you hold of what We have given you with strength” [2:63]. He also said, “And We wrote for him on the tablets, concerning all things, a lesson to be taken and explanation for all things, [saying,] ‘Take hold of them with determination ...’” [7:145]. He also said, “O John, take hold of the Book with might” [19:12], that is, with sincere exertion, utmost effort and determination, not like someone who responds to his duty hesitatingly and languidly.

By his words “from constriction to expansion in trust and hope” he means fleeing from the constriction of his breast [caused] by worries, sorrows, woes, and fears that he encounters in this abode from within his soul as well as from outside, including those concerning one’s interests, or his dependents, his wealth, body, family, and his foes. He flees from all of these toward the vast

4 This verse is attributed to ‘Amr b. Kulthūm. See *Madārij*(§), 1205.

التَّوْبَةُ عَلَى اللَّهِ الَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ﴿[النساء:17]﴾. قال قتادة: أجمع أصحاب رسول الله أن كل ما عصي الله به فهو جهالة، وقال غيره: أجمع الصحابة على أن كل من عصي الله فهو جاهل:

ألا لا يجهلن أحدٌ علينا فنجهل فوق جهل الجاهلينا

وسمى عدم مراعاة العلم جهلاً، إما لأنه لم ينتفع به فنزل منزلة الجاهل، وإما لجهله بسوء ما يبني عواقب فعله.

فالفرار المذكور: الفرار من الجهلين، من الجهل بالعلم إلى تحصيله اعتقاداً ومعرفةً وبصيرةً، والفرار من جهل العمل إلى السعي النافع، والعمل الصالح قصداً وسعيًا. قوله: «ومن الكسل إلى التشمير جداً وعزماً»، أي يفر من إجابة داعي الكسل إلى داعي العمل، والتشمير بالجد والاجتهاد.

و «الجد» هو هاهنا صدق العزم، وإخلاصه من شوائب الفتور ووعود التسويف والتهاون. وهو تجنب السِّين وسوف، وعسى ولعل، فهو أضر شيء على العبد، وهي شجرة ثمرها الحسرات والندامات. والفرق بين الجد والعزم: أن «العزم» صدق الإرادة واستجماعها، و «الجد» صدق العمل وبذل الجهد فيه. وقد أمر الله سبحانه بتلقي أوامره بالعزم والجد. فقال: ﴿خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ﴾ [البقرة:63]، وقال: ﴿وَكُتِبْنَا لَهُ فِي الْأَلْوَاخِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةٌ وَتَفْصِيلًا لِكُلِّ شَيْءٍ خُذْهَا بِقُوَّةٍ﴾ [الأعراف:145] وقال: ﴿يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ﴾ [مريم:12]، أي بجد واجتهاد وعزم، لا كمن يأخذ ما أمر به بتردد وفتور. وقوله: «ومن الضيق إلى السَّعة ثقةً ورجاءً».

يريد هروب العبد من ضيق صدره بالهموم والغموم، والأحزان والخاوف التي تعتريه في هذه الدار من جهة نفسه، وما هو خارج عن نفسه مما يتعلق بأسباب مصالحه ومصلح من يتعلق به، وما

expanse of trust and true reliance upon God, with good hope in what He has in store for him, expecting His tenderness and charity. One of the best things commoners say is, "There is no worry when with God."

God the Exalted said, "Whosoever is mindful of God, He makes for him a way out and gives him from where he cannot even imagine" [65:2–3]. Al-Rabī' b. Khuthaym⁵ said [concerning this verse], "He makes from him a way out of all that worries people." Abū al-Āliya said, "[It means] a way out of every misery." Al-Ḥasan [al-Baṣrī] said, "A way out of what He has prohibited."

[The aforementioned verse goes on to say,] "And whosoever relies on God, He is sufficient (*ḥasb*) for him" [65:3], [that is,] whosoever trusts Him in his misfortunes and his ventures, He suffices him in all that concerns him. *Al-ḥasb* means that which suffices, as in, "God is our *ḥasb*" [3:173], God suffices us.

Whenever a servant has good expectations from God, and is hopeful and truly reliant upon Him, God never frustrates his hopes, for His glory never fails one who hopes and acts. [Al-Harawī] expresses this trust and hopefulness as "expansion," for, after having acquired faith, there is nothing that expands and widens the breast like trust and hope and good expectation of Him.

[Al-Harawī] said,

The fleeing of the elite is from the report to the witnessing, from the forms to the foundations, from indulgence to divestment.⁶

That is, the [true seekers] are not content that their faith be based on mere report, seeking to witness what has been reported, seeking to rise above knowledge based on report to the sight of certitude through witnessing. [This is what] Abraham the Friend, God's blessings and prayers be upon our Prophet and upon him, sought that from his Lord, when he said, "My Lord, show me how You give life to the dead.' He said, 'Have you not believed?' He said, 'Yes, but [I ask] only that my heart may be satisfied'" [2:260]. Abraham thus asked that his certitude be turned into witnessing, and his knowledge become testimony. This is the meaning the Prophet, God grant him blessing and peace, expressed as "doubt" in his saying, "We have more of a right to doubt than Abraham" when he said, "'My Lord, show me how You give life to the dead.' He said, 'Have you

5 Al-Rabī' b. Khuthaym al-Thawrī al-Kūfī (d. 65/685) was a renunciant, a senior Successor, who was honored in the circle of 'Abdallāh b. Mas'ūd and the like, known for his knowledge, understanding, and piety. See *Sīyar* 4:258.

يتعلق بماله وبدنه وأهله وعدوه. يهرب من ضيق صدره بذلك كله إلى سعة فضاء الثقة بالله، وصدق التوكل عليه، وحسن الرجاء لجميل صنعه به، وتوقع المرجو من لطفه وبره. ومن أحسن كلام العامة قولهم: لا همَّ مع الله. قال الله تعالى: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ [الطلاق:2-3]. قال الربيع بن خثيم: يجعل له مخرجاً من كل ما ضاق على الناس. وقال أبو العالية: مخرجاً من كل شدة.

وقال الحسن: مخرجاً مما نهاه عنه، ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق:3]، ومن يثق به في نوائبه ومهمات يكفيه كل ما أهمه. والحسب الكافي ﴿حَسْبُنَا اللَّهُ﴾ [آل عمران:173، التوبة:59]، كافينا الله.

وكلما كان العبد حسن الظن بالله، حسن الرجاء له، صادق التوكل عليه فإن الله لا يخيب أمله فيه البتة، فإنه سبحانه لا يخيب أمل آمل، ولا يضيع عمل عامل. وعبر عن الثقة وحسن الظن بالسعة، فإنه لا أشرح للصدر ولا أوسع له—بعد الإيمان—من ثقته بالله ورجائه له وحسن ظنه به.

فصل

قال: «وفرار الخاصة من الخبر إلى الشهود، ومن الرسوم إلى الأصول، ومن الحظوظ إلى التجريد». يعني أنهم لا يرضون أن يكون إيمانهم عن مجرد خبر، حتى يترقوا منه إلى مشاهدة المخبر عنه، فيطلبون الترقى من علم اليقين بالخبر إلى عين اليقين بالشهود، كما طلب إبراهيم الخليل —صلوات الله وسلامه على نبينا وعليه— ذلك من ربه إذ قال: ﴿رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثَوَمِنٌ ط قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي﴾ [البقرة:260]، فطلب إبراهيم عليه السلام أن يكون اليقين عياناً، والمعلوم مشاهداً. وهذا هو المعنى الذي عبر عنه النبي بالشك في قوله: «نحن أحق بالشك من إبراهيم» حيث

6 *Tajrid* in Arabic is literally to peel or denude, which translates etymologically and literally to divestment, from the Latin verb *vestire* (to clothe). It is the name of the ninety-seventh station.

not believed?' He said, 'Yes, but [I ask] only that my heart may be satisfied.'" Neither he, God grant him blessing and peace, nor Abraham ever doubted, far be it from them; he only expressed by it the [aforementioned] meaning. This is one of the explanations of the Hadith. There is another explanation of it, which is by way of negation, that is, neither Abraham doubted when he said what he said, nor do we doubt. This explanation is correct too: had he asked what he did out of doubt, we would have more of a right to it, but in fact, he did not ask out of doubt, rather, for satisfaction.

The ranks [of certitude] are three. The knowledge of certitude is obtained through the report. Then, the reality of what is reported appears to the heart or the sight, until its knowledge becomes the sight of certitude. Then one encounters and experiences it and it becomes the reality of certitude. Thus, our knowledge of the Garden and the Fire at this point are knowledge of certitude. When the Garden is brought near to the righteous at the Stand [on the Day of Judgment] and the Fire is shown to the erring, and they will see them with their eyes, that would be the sight of certitude. As the Exalted has said, "Ye shall see the Fire. Then you shall see it with the sight of certitude" [102:6–7]. When the people of the Garden enter the Garden and the people of the Fire enter the Fire, that would be the reality of certitude. We shall explicate this further in its appropriate place.⁷

As for his words "from the forms to the foundations," he means by "the forms" the appearances of knowledge and action and by the "foundations" the realities of faith and dealings of the hearts, the tastes, and the intimations of faith. He thus flees from establishing knowledge and action to submitting the ego to [the requirements of] inner knowledge. The men of determination in this journey do not remain content with the forms and surfaces of deeds, and do not count them except in accordance with their spirit and reality, and what is confirmed by divine intimation, {which is the extent of their portion from the [scriptural] command. Divine intimation} does not require abandoning adherence to the command, as some bandits of the path and heretics among the Sufis have imagined. Rather, it sublimates from them the realities of the command, the secrets of worship, and the spirit of the dealings. What they seek to get out of the [scriptural] command is comparable to what a scholar gets out of the speech of a speaker, which includes clear expressions and hints, warnings and allusions, as opposed to the commoners, who understand such that they may repeat [a speech] from memory but without understanding or full appreciation of its implications. Those [who have attained divine intimations] are the most

7 The author returns to this in the Eighty-first station, that of *al-Mukāshafa* or Unveiling.

قال: ﴿رَبِّ أَرِنِي كَيْفَ تُخَيِّ الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنَ ۖ قَالَ بَلَىٰ وَلَكِنَّ لِّيَطْمَئِنَّ قَلْبِي﴾. وهو لم يشك ولا إبراهيم حاشاهما من ذلك، وإنما عبر عن هذا المعنى بهذه العبارة. هذا أحد الأقوال في الحديث. وفيه قول ثان: أنه على وجه النفي، أي لم يشك إبراهيم حيث قال ما قال، ولم نشك نحن. وهذا القول صحيح أيضاً، أي لو كان ما طلبه للشك لكنا نحن أحق به منه، لكن لم يطلب ما طلب شكاً، وإنما طلبه طمأنينةً.

فالمراتب ثلاث: علم يقين يحصل عن الخبر ثم تتجلى حقيقة الخبر عنه للقلب أو البصر حتى يصير العلم به عين يقين، ثم يباشره ويلبسه فيصير حق يقين. فعلنا بالجنة والنار الآن علم يقين، فإذا أزلت الجنة للمتقين في الموقف، وبرزت الجحيم للغاوين، وشاهدوهما عياناً، كان ذلك عين يقين كما قال تعالى: ﴿لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ﴾ [التكاثر: 6-7]. فإذا دخل أهل الجنة الجنة، وأهل النار النار، فذلك حق اليقين. وسنزيد ذلك إيضاحاً إن شاء الله إذا انتهينا إليه. وأما قوله: «ومن الرسوم إلى الأصول».

يريد بالرسوم ظواهر العلم والعمل، وبالأصول حقائق الإيمان ومعاملات القلوب، وأذواق الإيمان ووارداته. فيفر من إحكام العلم والعمل إلى خشوع السر للعرفان. فإن أرباب العزائم في السير لا يقنعون برسوم الأعمال وظواهرها، ولا يعتدون منها إلا بأرواحها وحقائقها، وما يثبت لهم التعرف الإلهي [وهو نصيبهم من الأمر].

والتعرف الإلهي لا يقتضي مفارقة الأمر، كما يظن قطاع الطريق وزنادقة الصوفية، بل يستخرج منهم حقائق الأمر، وأسرار العبودية، وروح المعاملة. فحظهم من الأمر حظ العالم بمراد المتكلم من كلامه، تصريحاً وإيماءً وتنبيهاً وإشارةً. وحظ غيرهم منه حظ التالي له حفظاً بلا فهم ولا معرفة

in need of the [scriptural] command, for they have not reached those intimations and realities except through it. To protect [scriptural command] by way of knowledge, inner awareness, practice, and [spiritual] states is a necessity for which they have no alternative whatsoever.

This is the portion (i.e., the understanding of the scholars) that has escaped the heretics, the bandits of the path who claim to be on the path of [the Sufis]. When they learn that it is the essence and the spirit of these commandments that is demanded, not their appearance, shape, or form, they say: We will focus our concerns on their objectives and realities and we have no need for their form and appearance. To busy oneself with their form is to busy oneself with the means at the expense of the ends, and that which is sought for its own sake at the expense of that which is sought only to attain something else. They are deceived in this by what they see in [the conduct] of those who limit themselves to the forms and appearances of the deeds without attending to their realities, objectives, and spirit. The former see themselves nobler than the latter and their goals as higher, and that they seek the real fruit, the others only the peel. The deficiency of some and the transgression of others has resulted in the suspension of the commandment entirely, and they have thought that they have attained to Reality without its form and appearance. But in reality they have not attained except disbelief and heresy, rejecting what is known by necessity as the teaching of the Messenger. Thus, some have become disbelievers, heretics, and hypocrites, and others deficient and imperfect. Those who uphold both this and that are those who see that the commandment is directed to their hearts before their limbs, and that the heart must worship as must the limbs, and that the abandonment of the worship of the heart is like abandoning physical worship, and the perfection of worship is that both the king (i.e., the heart) and his armies (the other organs) stand in worship. Such are the elite of the people of faith and of knowledge and gnosis.

1 Fleeing from the Ego

[Al-Harawī's] words, "from indulgence to divestment," mean fleeing from the indulgence of the ego with all its different levels. No one is aware of these except those endowed with the inner knowledge of God and His pleasure, His rights upon His servants, and knowledge of their own selves and deeds and the ailments of both. It may be that the highest aspirations of some worshippers count as indulgence for others from which they seek God's forgiveness, fleeing from them to Him, seeing them as impediments against their goal.

لمراد. وهؤلاء أخرج شيء إلى الأمر، لأنهم لم يصلوا إلى تلك التعريفات والحقائق إلا به. فالحفاظة عليه لهم علماً ومعرفةً وعملاً وحالاً ضروريةً، لا عوض لهم عنه البتة.

وهذا القدر هو الذي فات الزنادقة، قطاع الطريق من المنتسبين إلى طريقة القوم. فإنهم لما علموا أن حقائق هذه الأوامر هي المطلوبة، وأرواحها لا صورها وأشباحها ورسومها، قالوا: نجمع هممنا على مقاصدها وحقائقها، ولا حاجة لنا إلى رسومها وظواهرها، بل الاشتغال برسومها اشتغال عن الغاية بالوسيلة، وعن المطلوب لذاته بالمطلوب لغيره، وغرهم ما رأوا فيه الواقفين مع رسوم الأعمال وظواهرها، دون مراعاة حقائقها ومقاصدها وأرواحها. فرأوا نفوسهم أشرف من نفوس أولئك، وهمهم أعلى، وأنهم المشتغلون باللب وأولئك بالقشر. فتركب من تقصير هؤلاء وعدوان هؤلاء تعطيل جملة الأمر، هؤلاء عطلوا سره ومقصوده وحقيقته، وهؤلاء عطلوا رسمه وصورته. فظنوا أنهم يصلون إلى حقيقته من غير رسمه وظاهره، فلم يصلوا إلا إلى الكفر والزندقة، وحد ما علم بالضرورة مجيء الرسول به. فهؤلاء كفار زنادقة منافقون، وأولئك مقصرون غير كاملين. والقائمون بهذا وهذا هم الذين يرون أن الأمر متوجه إلى قلوبهم قبل جوارحهم، وأن على القلب عبودية في الأمر كما على الجوارح، وأن تعطيل عبودية القلب بمنزلة تعطيل عبودية الجوارح، وأن كمال العبودية قيام كل من الملك وجنوده بعبوديته، فهؤلاء خواص أهل الإيمان، وأهل العلم والعرفان.

فصل

قوله: «ومن الحظوظ إلى التجريد».

يريد الفرار من حظوظ النفوس على اختلاف مراتبها. فإنه لا يعرفها إلا المعتنون بمعرفة الله ومراده، وحقه على عبده، ومعرفة نفوسهم وأعمالهم وآفاتهما، ورب مطالب عالية لقوم من العباد هي حظوظ لقوم آخرين، يستغفرون الله منها، ويفرون إليه منها. يرونها حائلةً بينهم وبين مطلوبهم.

In general, indulgence is all that is other than God's will and pleasure, whatever it may be. It could be a prohibited indulgence, or disliked, or neutral, or even liked, so long as something else is more beloved to God. The difference cannot be known except with solid knowledge of God and His command as well as one's ego, its attributes, and states.

At this stage, indulgences become distinct from the rights, and he runs from the indulgence to divestment. For most, this cannot be attained because they worship God on the basis of their own indulgences and of what they want of Him, whereas the purification of worship to only what he wants of His servant [is a different station altogether]:

That is the station none is given
 Except a prophet and a truth-loving among the men
 True abstinence is abstinence in those [indulgences]
 Not in what has been permitted in clear Sūras
 Truth is your truthfulness in stripping them away
 Purity is to purify them if you could only see
 This is the trust of men of insight
 Stripping their deeds of that dirt
 Thus is their repentance from it, for they are
 Ever repentant until they enter graves⁸

In sum, the one who attains this divestment is such that he is not content with anything less than God, nor happy with any attainment other than God, and grieves over nothing that he loses other than God. He does not rest content at attaining noble levels, however great in the eyes of men; he rests in nothing but God. He does not need anyone but God, is not pleased except when in harmony with what pleases God, and does not grieve except over that which he has missed from God. He fears nothing but falling in the eyes of God or being veiled from God. All of his being is from God, for God, and with God. His journey is ever towards God. His knowledge was raised to a sublime height, and he rolled up his sleeves and set his heart to it. That goal became his exclusive concern, and he took it on. Indulgences call him towards themselves, but he says, "I want the One whom if I have attained, I have attained everything, and if I missed Him, I have missed everything." He is with God divested from His creatures, and with His creatures divested from his ego. He is with the command without his own indulgences—and I mean only those indulgences that resist

⁸ These are most likely Ibn al-Qayyim's own lines.

وبالجملة، فالحظ ما سوى مراد الله الديني منك، كائناً ما كان، وهو ما بين حظ محرم إلى مكروه إلى مباح إلى مستحب، غيره أحب إلى الله منه. ولا يتميز هذا إلا في مقام الرسوخ في العلم بالله وأمره، وبالنفس وصفاتها وأحوالها.

فهناك تبين له الحظوظ من الحقوق، ويفر من الحظ إلى التجريد. وأكثر الناس لا يصلح لهم هذا، لأنهم إنما يعبدون الله على الحظوظ وعلى مرادهم منه. وأما تجريد عبادته على مراده من عبده:

فتلك منزلة لم يعطها أحدٌ سوى نبيٍّ وصديقٍ من البشر
والزهد زهدك فيها ليس زهدك في ما قد أبيع لنا في محكم السور
والصدق صدقك في تجريدها وكذا ال إخلاص تخليصها إن كنت ذا بصر
كذا توكلُ أرباب البصائر في تجريد أعمالهم من ذلك الكدر
كذلك توبتهم منها فهم أبداً في توبة أو يصيروا داخل الحفر

وبالجملة، فصاحب هذا التجريد لا يقنع من الله بأمر يسكن إليه دون الله، ولا يفرح بما حصل له دون الله، ولا يأسى على ما فاتته سوى الله، ولا يستغني برتبة شريفة وإن عظمت عنده أو عند الناس، فلا يستغني إلا بالله، ولا يفتقر إلا إلى الله، ولا يفرح إلا بموافقة لمرضاة الله، ولا يحزن إلا على ما فاتته من الله، ولا يخاف إلا من سقوطه من عين الله، واحتجاب الله عنه. فكله بالله، وكله لله، وكله مع الله، وسيره دائماً إلى الله. قد رفع له علم فشمري إليه، وتجرد له مطلوبه فعمل عليه. تناديه الحظوظ: إليّ، وهو يقول: إنما أريد من إذا حصل لي حصل كل شيء، وإذا فاتني فاتني كل شيء. فهو مع الله مجرد عن خلقه، ومع خلقه مجرد عن نفسه، ومع الأمر مجرد عن حظه، وأعني الحظ المزاحم

the [accomplishment of the] command. As for the indulgence that helps the command, which does not degrade from his level nor in the eyes of his Lord [he partakes in such indulgences]. For this is also an occasion of error in which many shaykhs have fallen, thinking that desiring an indulgence is necessarily a deficiency. The reality is that indulgences are of two kinds, one that resists the command and one that sustains it and helps him accomplish it. The first one is the one that is blameworthy whereas the second one is praiseworthy, and partaking in it is part of perfection of worship. The first is one thing, the second entirely another.

2 Fleeing from All Other Than the Truth

He said, "The fleeing of the elite of the elite is from other than the Truth to the Truth, then from witnessing the fleeing to the Truth, then fleeing from witnessing the fleeing."

This, given [al-Harawī's] commitment to making the annihilation of witnessing the ultimate goal of the seekers, such that he flees first from the creation to the Truth, and witnesses through this fleeing the singularity of what he witnesses, but there remained something still with him, which is the witnessing of his fleeing, which amounts to sensing the creation. So he flees again from witnessing his fleeing, thus severing all relations between him and creation. There remains nothing except his witnessing of his fleeing from witnessing his fleeing; he finally even flees from witnessing that fleeing. At this point, all links are severed. This has been explained earlier.⁹ This is neither the highest of stations or ranks nor the ultimate perfection, but above it is something higher and nobler, which is that he witnesses his fleeing, and that it is by God, from God, to God; thus he witnesses that he fled from Him to Him, giving every spectacle its due of worship, and this is the state of the perfect ones. And God alone we supplicate for help.

⁹ See *Madārij*(§), 1206.

للأمر. وأما الحظ المعين على الأمر، فإنه لا يحطه تناوله عن مرتبته، ولا يسقطه من عين ربه. وهذا أيضاً موضع غلط فيه من غلط من الشيوخ، فظنوا أن إرادة الحظ نقص في الإرادة. والتحقيق فيه أن الحظ نوعان: حظ يزاحم الأمر، وحظ يؤازر الأمر فينفذه. فالأول هو المذموم، والثاني ممدوح، وتناوله من تمام العبودية. فهذا لون وهذا لون.

فصل

قال: «وفرار خاصة الخاصة، ممّا دون الحق إلى الحق، ثم من شهود الفرار إلى الحق، ثم الفرار من شهود الفرار».

هذا على قاعدته في جعل الفناء عن الشهود غاية السالكين، فيفر أولاً من الخلق إلى الحق، ويشهد بهذا الفرار انفراد مشهوده الذي فر إليه، لكن بقيت عليه بقية، وهي شهود فراره، فيعدله إحساساً بالخلق. فيفر ثانياً من شهود فراره، فتقطع النسب كلها بينه وبين الخلق بهذا الفرار الثاني، فلا يبقى فيه بقية إلا ملاحظة فراره من شهود فراره، فيفر من شهود الفرار، فتقطع حينئذ النسب كلها. وقد تقدم الكلام على هذا وأنه ليس أعلى المقامات والرتب، ولا هو غاية الكمال. وأن فوقه ما هو أعلى منه مقاماً وأشرف منزلاً، وهو أن يشهد فراره، وأنه بالله من الله إلى الله، فيشهد أنه فربه منه إليه. ويعطي كل مشهد حقه من العبودية، وهذا حال الكمل. والله المستعان.

The Station of Disciplining

Among the stations of “You we worship and You alone we supplicate for help” is the station of disciplining, which is to discipline the ego upon truthfulness and purification.

The author of *al-Manāzil*, God have mercy on him, said,

It is the disciplining of the ego to accept the truth.

By this, two things are meant. [First,] to discipline [the ego] to accept the truth when it is presented to it, [be it concerning something] in one’s words, deeds, or intentions, such that when the truth is presented to [one’s ego], it embraces it, follows it, and submits to it. Second, accepting the truth from the one who presented it to him. The Exalted said, “And the one who has brought the truth and confirmed it: such are the righteous” [39:33]. It is not sufficient, therefore, to be truthful, but you must affirm the truthful. Many people are truthful but their pride, envy, or something else might prevent them from confirming others who speak the truth.

He said,

It has three levels. The disciplining of the commoners, which is to discipline their character with knowledge, purify their actions with sincerity, and to fulfill the rights in their dealings.

By “disciplining of the character with knowledge,” he means to reform and purify it in accordance with [scriptural] knowledge, such that he does not make a move in outward or inward matters except within the purview of knowledge, such that his open and secret movements are all measured in accordance with the balance of the Law. As for “purification of actions with sincerity,” it means stripping off any motivations for other than God. This is an expression of the affirmation of the unicity of desire and purification of motivation to Him alone. As for the fulfillment of the rights in dealings, it is that you give what you have been commanded of the rights of God and the rights of the servants in full, with total sincerity toward the owner of the right, pleasing him in every way, earning his praise and gratitude.

Since these three things are very difficult for the soul, to undertake them is a kind of training, and when they become habitual, they turn into character.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الرياضة». هي تمرين النفس على الصدق والإخلاص.

قال صاحب «المنازل» — رحمه الله —: «هي تمرين النفس على قبول الصدق». وهذا يراد به أمران: تمرينها على قبول الصدق إذا عرضه عليها في أقواله وأفعاله وإرادته، فإذا عرض عليها الصدق قبلته وانقادت له وأذعنت له. والثاني: قبول الحق ممن عرضه عليه. قال تعالى: ﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [الزمر: 33]. فلا يكفي صدقك، بل لا بد من صدقك وتصديقك للصادقين. فكثير من الناس يصدق، ولكن يمنعه من التصديق كبر أو حسد، أو غير ذلك. قال: «وهي على ثلاث درجات: رياضة العامة وهي تهذيب الأخلاق بالعلم، وتصفية الأعمال بالإخلاص، وتوفير الحقوق في المعاملة».

أما تهذيب الأخلاق بالعلم، فالمراد به إصلاحها وتصفيتها بموجب العلم. فلا يتحرك بحركة ظاهرة أو باطنة إلا بمقتضى العلم، فتكون حركات ظاهرة وباطنة موزونة بميزان الشرع. وأما تصفية الأعمال بالإخلاص فهو تجريدها عن أن يشوبها باعث لغير الله. وهو عبارة عن توحيد المراد، وتجريد الباعث إليه.

وأما توفير الحقوق في المعاملة، فهو أن تعطي ما أمرت به من حق الله وحقوق العباد كاملاً موفراً. قد نصحت فيه صاحب الحق غاية النصح، وأرضيته كل الرضى، ففرت بحمده لك وشكره. ولما كانت هذه الثلاثة شاقة على النفس جداً، كان تكلفها رياضة، فإذا اعتادها صارت خلقاً.

He said,

The discipline of the elite is the finality of separation, the severance of attention toward the station he has passed, and letting the knowledge run its course.

By “the finality of separation,” he means severing what separates the heart from God through concentration upon Him, facing God in your entirety, presence with Him with all your heart without attention to anyone else.

As for “the severance of attention toward the station he has passed,” it means he must not busy himself with admiring the knowledge and delight of that station and its goodness, but ignores all of that, facing toward God, seeking more, fearing that that station may become a veil that would prevent him from his journey. His determination is his protection, and he has no power to rise above it. Whoever is not making progress, is unwittingly regressing, for there is no standing still in nature; nor is there any in this journey. Either move forward or be left behind. The true seeker does not look behind, and is undeterred by the call of those trying to drag him down, but only looks to those who are ahead of him.

As for “letting the knowledge run its course,” it is to follow the call of knowledge wherever it takes him, swimming along in its current wherever it goes. Its meaning is to submit to knowledge and not contradict it with his [spiritual] concentration, taste, or state, but follow wherever it goes. The obligation is to make knowledge [of the Law] the authority and judge over the [spiritual] state, rather than opposing the former with the latter. This is exceedingly difficult except for the truthful ones, the men of determination, which is why it is considered a type of self-disciplining. When the soul is trained and habituated upon it, it becomes character. Many of the seekers are such that when a lightning bolt appears to them, or a state or taste overwhelms them, they leave knowledge behind their backs, discarding it, and give priority to their personal states. This is the case with most of the seekers, and is the case with the deviants who obstruct the path of God and seek to distort it. This is why the rightly guided masters have so greatly emphasized seeking and holding on to knowledge.

قال: «رياضة الخاصة حَسْمُ التفرق، وقطع الالتفات إلى المقام الذي جاوزه، وإبقاء العلم يجري مجراه».

يريد بحسم التفرق قطع ما يفرق قلبك عن الله بالجمعية عليه، والإقبال عليه بكليتك، حاضراً معه بقلبك كله، لا تلتفت إلى غيره.

وأما قطع الالتفات إلى المقام الذي جاوزه، فهو ألا يشتغل باستحسان علوم ذلك المقام ولذته واستحسانه، بل يلهى عنه معرضاً مقبلاً على الله، طالباً للزيادة، خائفاً أن يكون ذلك المقام له حجاباً يقف عنده عن السير. فهمته حفظه. ليس له همة ولا قوة أن ينهض إلى ما فوقه. ومن لم تكن همته التقدم فهو في تأخر ولا يشعر. فإنه لا وقوف في الطبيعة ولا في السير، بل إما إلى قدام وإما إلى وراء. فالسالك الصادق لا ينظر إلى ورائه ولا يسمع النداء إلا من أمامه لا من ورائه.

وأما إبقاء العلم يجري مجراه، فالذهاب مع داعي العلم أين ذهب به، والجري معه في تياره أين جرى.

وحقيقة ذلك: الاستسلام للعلم وألا يعارضه بجمعية ولا ذوق ولا حال. بل امض معه حيث ذهب. فالواجب تسليط العلم على الحال، وتحكيمه عليه، وألا يعارض به.

وهذا صعب جداً إلا على الصادقين أرباب العزائم. فلذلك كان من أنواع الرياضة.

ومتى تمرنت النفس عليه وتعودته صار خُلُقاً. وكثير من السالكين إذا لاحت له بارقة أو غلبه حال أو ذوق، خلى العلم وراء ظهره، ونبذه وراءه ظهرياً، وحكم عليه الحال. هذا حال أكثر السالكين. وهي حال أهل الانحراف الذين يصدون عن سبيل الله ويغونها عوجاً. ولهذا عظمت وصية أهل الاستقامة من الشيوخ بالعلم بالعلم والتمسك به.

1 The Disciplining of the Elite of the Elite

He said,

The disciplining of the elite of the elite is the divestment of witnessing, the rising to the union, the rejection of obstructions, and the severance of compensation.

As for “the divestment of witnessing,” it is of two kinds. The divestment from attention to any other than Him, and divestment from seeing and witnessing any other than Him. “Rising to the union” means rising above the separation to the union of being. This could mean two things. First, to rise above the multiplicity of acts to the unicity of their source, and second, to rise above the attachments of [divine] names and attributes to the divine Being. For in [the Sufis’] view, the witnessing of the Being without these attachments is the presence of union. This, however, is a slippery place where many lose their bearing and are confounded. It calls for further investigation.

We say that separation is of two kinds. Separation in the objects of action and separation in the meanings of divine names and attributes. Similarly, union is of two kinds, union in the ontological command and union in being, the former being the union of the objects of action with [divine] decree and predestination¹ and judgment, whereas the latter is the union of divine names and attributes with the [divine] being. The being, therefore, is one, uniting in it divine names and attributes. Decree and predestination unite all that has been decreed and predestined, and the witnessing is based on this.

Witnessing the union of all beings under His decree and predestination, even though true, is not sufficient even to establish faith, let alone comprise a high level of spiritual beauty. And annihilation in this witnessing seeks as its end annihilation in the unicity of lordship, which is not sufficient alone, even though it is necessary.

Witnessing the union of divine names and attributes in the unicity of being is a correct witnessing, and is in accordance with the truth.

As for rising above witnessing the separation of divine names and attributes and their attachments to the unicity of Pure Being, the best that could be said about it is that its attainer is excused for the narrowness of his heart [as it confronts the separation of the Names and meanings of the Attributes and the overwhelming of the heart by the witnessed]. But by no means can he be praised for witnessing the [divine] being stripped of every name and attribute

1 See glossary, “Decree and Predestination, or *qaḍā’ wa-qadar*.”

فصل

قال: «ورياضة خاصة الخاصة: تجريد الشهود، والصعود إلى الجمع، ورفض المعارضات، وقطع المعارضات».

أما تجريد الشهود فنوعان:

أحدهما: تجريده عن الالتفات إلى غيره.

والثاني: تجريده عن رؤيته وشهوده.

وأما الصعود إلى الجمع فيعني به الصعود عن معاني التفرقة إلى الجمع الذاتي. وهذا يحتمل أمرين:

أحدهما: أن يصعد عن تفرقة الأفعال إلى وحدة مصدرها.

والثاني: أن يصعد عن علائق الأسماء والصفات إلى الذات. فإن شهود الذات بدون علائق الأسماء

والصفات عندهم هو حضرة الجمع. وهذا موضع مزلة أقدام، ومضلة أفهام، لا بد من تحقيقه. فنقول:

التفرقة تفرقتان: تفرقة في المفعولات، وتفرقة في معاني الأسماء والصفات.

والجمع جمعان: جمع في الحكم الكوني، وجمع ذاتي.

فالجمع في الحكم الكوني اجتماع المفعولات كلها في القضاء والقدر والحكم.

والجمع الذاتي اجتماع الأسماء والصفات في الذات.

فالذات واحدة جامعة للأسماء والصفات.

والقضاء والقدر جامع لجميع المقضيات والمقدروات، والشهود مترتب على هذا.

فشهود اجتماع الكائنات في قضائه وقدره—وإن كان حقاً—فهو لا يعطي إيماناً، فضلاً عن أن

يكون أعلى مقامات الإحسان. والفناء في هذا الشهود، غايته فناء في توحيد الربوبية الذي لا ينفع

وحده، ولا بد منه.

وشهود اجتماع الأسماء والصفات في وحدة الذات شهود صحيح. وهو شهود مطابق للحق في نفسه.

وأما الصعود عن شهود تفرقة الأسماء والصفات وعلائقها إلى وحدة الذات المجردة، فغايته أن يكون

صاحبه معذوراً لضيق قلبه [عن تفرقة الأسماء ومعاني الصفات، وغلبة المشهود على قلبه]، وأما أن

يكون محموداً في شهوده ذاتاً مجردة عن كل اسم وصفة وعن علائقها فكلما ولما.

and their implications! What faith and what inner awareness results from that? It is nothing but negation of witnessing, which is like negation in knowledge and faith. It is analogous in matters of witnessing to the negation by the Jahmites in regard to the reported [attributes]. The difference between them is that [the Jahmite position] is in contradiction to the truth proved and established in its own right, and tantamount to giving lie to God, denying what He deserves of the attributes of perfection and the description of might and meanings of His Beautiful Names. This, accordingly, is the negation of perceiving [the divine names and attributes] in order to rise to the union of being, even while believing and acknowledging [the attributes]. This is, therefore, a different matter.

Perfection lies in witnessing the matter exactly as it is, which is to witness the [divine] being characterized by the attributes of glory and perfection. The more one witnesses the meanings of the divine names and attributes, the closer one is to perfection.

True, he may be excused for annihilation in the Pure Being from witnessing the meanings of the divine names and attributes owing to the power of the spiritual incidence and weakness of the recipient.

Give this matter its due consideration. Do not let the casuistry of the partisans of annihilation, who base their conclusions on spiritual taste and unveiling, prevent you from seeing it for what it is. We do not deny [the occurrence of the experience of the Pure Being], but the problem is its rank and priority. And success is from God alone.

As for “the rejection of the obstructions,” it could mean two things. First, [reject] the separation that opposes his unitive witnessing, which is what he in fact means. Second, reject those wills that oppose His will, and the objects of will that oppose objects of God’s will. This latter meaning is closer to perfection and loftier than the first.

As for “severance of compensation,” it means the divestment of one’s dealings from the desire for compensation, rendering it exclusive for His being, and that He is the one deserving of worship even if the worshipper gets no compensation for it. He deserves to be worshipped in His own right, not merely to attain some compensation, reward, or objective. This is also an occasion of divestment.

It can be said [in response to this] that looking for compensation is necessary for the worker, and the real issue is to watch for the compensation and the difference in its kind. The true lover who has divested himself from looking for compensation has in fact seen the greatest of returns and set his heart upon attaining it, which is the nearness to and attainment of God, being occupied with Him to the exclusion of all else, enjoying the bliss of His love and the delight of anticipating His meeting. These are compensations that the elite

وأي إيمان يعطي ذلك؟ وأي معرفة؟ وإنما هو سلب ونفي في الشهود، كالسلب والنفي في العلم والاعتقاد. فنسبته إلى الشهود كنسبة نفي الجهمية وسلبهم إلى الأخبار، لكن الفرق بينهما أن ذلك السلب في العلم، والاعتقاد مخالف للحق الثابت في نفس الأمر، وكذب على الله، ونفي لما يستحقه من صفات كماله ونعوت جلاله ومعاني أسمائه الحسنى.

وأما هذا السلب، ففي الشعور به للصعود منه إلى الجمع الذاتي مع الإيمان به، والاعتراف بثبوته، فهذا لون وذاك لون.

والكمال في شهود الأمر على ما هو عليه، فيشهد الذات موصوفة بصفات الجلال، منعوتة بنعوت الكمال. وكلما كثر شهوده لمعاني الأسماء والصفات كان أكمل.

نعم، قد يعذر في الفناء في الذات المجردة لقوة الوارد، وضعف المحل عن شهود معاني الأسماء والصفات.

فتأمل هذا الموضع، وأعطه حقه، ولا يصدنك عن تحقيقه ما يحيل عليه أرباب الفناء من الكشف والذوق، فإننا لا نكره ونقر به، لكن الشأن في مرتبته. وبالله التوفيق.

وأما رفض المعارضات: فيحتمل أمرين.

أحدهما: ما يعارض شهوده الجمعي من التفرقات، وهو مراده.

والثاني: رفض ما يعارض إرادته من الإرادات، وما يعارض مراد الله من المراتات. وهذا أكمل من الأول، وأعلى منه.

وأما قطع المعاوضات فهو تجريد المعاملة عن إرادة المعاوضة، بل تجردها لذاته، وأنه أهل أن يعبد، ولو لم يحصل لعباده عوض منه. فإنه يستحق أن يعبد لذاته لا لعلّة، ولا لعوض ولا لمطلوب. وهذا أيضاً موضع لا بد من تجريده.

فيقال: ملاحظة المعاوضة ضرورية للعامل، وإنما الشأن في ملاحظة الأعواض وتباينها. فالحب الصادق الذي قد تجرد عن ملاحظة عوض، قد لاحظ أعظم الأعواض، وشمر إليها. وهي قربه من الله ووصوله إليه، واشتغاله به عما سواه، والتنعم بحبه ولذة الشوق إلى لقائه. فهذه أعواض لا

cannot do without, and it is their highest goal and objective. It does not take away from their stations or divestment of their worship; rather, the more perfect of them in worship are the most desirous of these ends.

True, the seeking of compensation by something other [than Him], something created, such as honor, wealth, authority, and power, or wide-eyed maidens, palaces, and children, and the like, is deficient compared to the compensation sought by the elite, and there is no doubt in this if one exclusively seeks these ends. But if their greatest goal is nearness to and attainment of Him and the delight of His love and anticipation of His meeting, and they additionally ask for His reward in the form of created things separate from Him, then there is nothing deficient in his worship in any way. As the Prophet, God grant him blessing and peace, said, “It is about *that* that we are buzzing”—by which he meant the Garden.² He also said,

When you ask God, ask Him *al-Firdaws*, for that is the midmost and the highest of the Garden, above it is the Throne of the Merciful, and from it flow the rivers of the Garden.³

It is known that this is the abode of the elite of the elite, the masters of the knowers, and their asking Him is not a deficiency or blame in their worship. We have exhausted this issue in *The Book of the Two Flights* when discussing deficiencies of the stations.

It may also be that the Shaykh, God have mercy on him, meant by “the severance of compensation” to testify that God has not given you anything in compensation, but only as grace and favor; not for something He wants of you in return, as is the case with the dealings of the servants with each other. But [this meaning does not quite fit since] we are speaking here concerning the servant, of what he is commanded to detangle from, such as separation and compensation, and [the first interpretation] is more fitting to his words, and God knows best.

² Abū Dāwūd #792.

³ This is part of a longer narration in Bukhārī #2790.

بد للخاصة منها، وهي من أجل مقاصدهم وأعواضهم. ولا يقدح في مقاماتهم وتجريد عبودياتهم، بل أكملهم عبوديةً أشدهم التفاتاً إلى هذه الأعواض.

نعم، طلب الأعواض المنفصلة المخلوقة—من الجاه والمال والرياسة والملك—أو طلب الحور العين، والقصور والولدان، ونحو ذلك بالنسبة إلى تلك الأعواض التي يطلبها الخاصة معلولة، وهذا لا شك فيه إذا تجرد طلبهم لها.

أما إذا كان مطلوبهم الأعظم الذاتي هو قربه والوصول إليه، والتنعم بحبه، والشوق إلى لقائه، وانضاف إلى هذا طلبهم لثوابه المخلوق المنفصل، فلا علة في هذه العبودية بوجه ما ولا نقص. وقد قال النبي: «حولها نندن» ن يعني الجنة.

وقال: «إذا سألت الله فاسأله الفردوس. فإنه وسط الجنة وأعلى الجنة، وفوقه عرش الرحمن، ومنه تفرج أنهار الجنة».

ومعلوم أن هذا مسكن خاصة الخاصة، وسادات العارفين. فسؤالهم إياه ليس علةً في عبوديتهم، ولا قدحاً فيها.

وقد استوفينا ذكر هذا الموضع في (كتاب سفر المهجرتين) عند الكلام على علل المقامات. ويحتمل أن يريد الشيخ—رحمه الله—بقطع المعاوضات أن تشهد أن الله ما أعطاك شيئاً معاوضةً، بل إنما أعطاك تفضلاً وإحساناً، لا لعوض يرجوه منك، كما يكون عطاء العبد للعبد، وإنما تتكلم فيما من العبد، مما يؤمر بالتجريد عنه، كتجرده عن التفرقة والمعاوضة، وهو أليق المعنيين بكلامه. والله أعلم.

The Station of Listening

Among the stations of “You we worship and You we supplicate for help” is the station of listening or hearing (*al-samāʿ*).¹ It is a verbal noun like *al-nabāt*. God has commanded it in His book, and praised those who do it, and declaimed that theirs is the glad tidings. He the Exalted has said, “And fear God and listen” [5:108]. He also said, “And listen and obey” [64:16]. He also said, “And if they had said [instead], ‘We listen and obey’ and ‘Wait for us [to understand],’ it would have been better for them and more suitable” [4:46]. He also said, “So give good tidings to My servants, those who listen to the Word, and follow the best [meaning] in it: those are the ones whom God has guided, and those are the ones endued with understanding” [39:17–18]. He also said, “And when the Qurʾan is recited, listen to it and pay attention that you may receive mercy” [7:204]. He also said, “And when they listen to what has been revealed to the Messenger, you see their eyes brimming with tears because of what they have recognized of the truth. They say, ‘Our Lord, we have believed, so register us among the witnesses’” [5:83]. He has made His causing someone to hear an evidence of some good in them, and their inability to accept an evidence of lack of good, saying, “Had God known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away in rejection” [8:23]. He declaimed concerning His enemies that they have abandoned hearing and prohibited [others] from it, “And the disbelievers said, ‘Hear not this Recitation and make noise in it that you may gain the upper hand’” [41:26].

Hearing is the messenger of faith to the heart, and its preacher and teacher. How often He says in the Qurʾan, “Do they not, then, hear?” He also said, “So have they not traveled through the earth, so that they [acquire] hearts with which to reason and ears with which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts” [22:46]. Thus, hearing [attentively, or listening,] is the foundation of reason, and the basis of faith upon which it is built; it is its precursor, companion, and assistant. But the real problem is the content of what is listened to, and here people have fallen into confusion and disagreement, and many have erred. The essence of

1 In English, *hearing* entails the physical act of receiving a sound, especially if it is involuntary, whereas *listening* entails not only hearing but also processing that sound in some way. One orders someone to *listen*, not to *hear*, whereas when one fails to receive a sound clearly, one

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ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «السماع».

وهو اسم مصدر كالنبات. وقد أمر الله به في كتابه، وأثنى على أهله، وأخبر أن البشرى لهم، فقال تعالى: ﴿وَاتَّقُوا اللَّهَ وَاسْمَعُوا﴾ [المائدة: 108]، وقال: ﴿وَاسْمَعُوا وَأَطِيعُوا﴾ [التغابن: 16]، وقال: ﴿وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ﴾ [النساء: 46]، وقال: ﴿فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ﴾ [الزمر: 17-18]، وقال: ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأعراف: 204]، وقال: ﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ [المائدة: 83].

وجعل الإسماع منه والسماع منهم دليلاً على علم الخير فيهم، وعدم ذلك التسليم على عدم الخير فيهم، فقال: ﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾ [الأنفال: 23]. وأخبر عن أعدائه: أنهم هجروا السماع ونهوا عنه، فقال: ﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ﴾ [فصلت: 26].

فالسماع رسول الإيمان إلى القلب، وداعيه ومعلبه. وكم في القرآن من قوله: ﴿أَفَلَا يَسْمَعُونَ﴾. وقال: ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ [الحج: 46].

فالسماع أصل العقل، وأساس الإيمان الذي انبنى عليه، وهو رائده وجليسه ووزيره. ولكن الشأن كل الشأن في المسموع، وفيه وقع خبط الناس واختلافهم، وغلط من غلط منهم.

complains of not having heard. The Arabic verb *sami'a* can mean both, but the form *istama'a* means to listen. In Arabic, the two verbs are related at root (s-m-'), which allows our authors to treat them as levels or stages of the same act.

listening is drawing the heart's attention to the meaning of what has been heard and its movement in response in aspiration or fear, love or hatred, for [the heart] is the caravan leader that drives everyone to its home and retreat.

Among those who listen there is one who listens only to his nature, ego, and desire, and his share from what he hears is only that which pleases his nature. Another listens to his state, faith, inner knowledge, and reason, and such a one is enlightened in proportion to his ability, strength, and his make-up. Another listens by God and by nothing else—as stated in a sound Divine Hadith, “Until by Me he hears and by Me he sees.”² This is the noblest form of hearing and the most truthful of all.

The discourse on hearing, be it its praise or dispraise, requires knowing the form of what is heard and its reality, its cause and motivation, and its fruit and goal. The case of hearing is investigated in these three parts and the beneficial separated from the harmful, the truth from falsehood, the praiseworthy from the blameworthy.

As for the substance of what is listened to, it may be of three kinds. First, that which God loves and is pleased with, and has required of His servants, and praises and is pleased with those who partake in it. Second, that which God hates and is wroth with and has prohibited for His servants, and has praised those who avoid it. Third, that which is neutral and permitted, which He neither loves nor hates, and has neither praised its doer nor dispraised. Its ruling is like the ruling of all the things to which the Law is indifferent, such as things that are seen, smelled, tasted, and worn. Whoever makes this third kind impermissible has spoken on God's behalf without knowledge and prohibited what God has permitted. Whoever takes this as part of his religiosity seeking to draw near to God through it has lied upon God, and created a religion for himself, and in that respect rivals the associationists.

² Part of the longer tradition cited earlier in Bukhārī #6502.

وحقيقة «السمع» تنبيه القلب على معاني المسموع، وتحريكه عنها طلباً وهرباً وجباً وبغضاً، فهو حاد يحدو بكل أحد إلى وطنه ومألفه.

وأصحاب السماع، منهم من يسمع بطبعه ونفسه وهواه، فهذا حظه من مسموعه، ما وافق طبعه. ومنهم من يسمع بحاله وإيمانه ومعرفته وعقله، فهذا يفتح له من المسموع بحسب استعدادده وقوته ومادته.

ومنهم من يسمع بالله لا يسمع بغيره، كما في الحديث الإلهي الصحيح: «في يسمع وبني يبصر». وهذا أعلى سماعاً، وأصح من كل أحد.

والكلام في «السمع» —مدحاً وذمماً— يحتاج فيه إلى معرفة صورة المسموع، وحقيقته وسببه، والباعث عليه، وثمرته وغايته. فهذه الفصول الثلاثة يتحرر أمر «السمع» ويتميز النافع منه والضار، والحق والباطل، والمدح والمذموم.

فأما «المسموع» فعلى ثلاثة أضرب:

أحدها: مسموع يحبه الله ويرضاه، وأمر به عبادته، وأثنى على أهله، ورضي عنهم به.

الثاني: مسموع يبغضه الله ويكرهه، ونهى عنه، ومدح المعرضين عنه.

الثالث: مسموع مباح مأذون فيه، لا يحبه ولا يبغضه، ولا مدح صاحبه ولا ذمه، فحكمه حكم سائر المباحات، من المناظر والمشام والمطعومات والملبوسات المباحة. فمن حرم هذا النوع الثالث فقد قال على الله ما لا يعلم، وحرم ما أحل الله. ومن جعله ديناً وقربةً يتقرب به إلى الله، فقد كذب على الله، وشرع ديناً لم يأذن به الله، وضاهى بذلك المشركين.

1 Against Music³

As for the first kind, that is the object of hearing that He has praised in His Book, commanded it and extolled those who hear it, dispraised and cursed those who evade it, and called them worse than beasts, such as is implied in the verse, “[The people of the Fire will say] Had we listened and reasoned, we would not be among the companions of Fire” [67:10]. This is the listening of the recited signs of God that He sent down to His Messenger, God grant him blessing and peace. This listening is the foundation of faith upon which it is built. This is of three kinds: first, the hearing in the sense of receiving the sound, which is the act of the physical ear and auditory faculties; second, the hearing or listening of understanding and mind; and finally, the hearing or listening of response and acceptance.⁴ All three are found in the Qur’an.

As for the hearing of the senses, it is in the words of the Exalted when reporting the words of the believers among the Jinn, “We have heard a wonderful Recitation: it guides to righteousness, and so we believed in it” [72:1–2], and their words, “O our people, we have heard a Book that has been revealed after Moses, confirming what came before it; it guides to the Truth and to a straight path” [46:30]. This is the hearing of the senses, which was followed by faith and a positive response. As for the hearing of understanding, it is denied for the people of evasion and heedlessness, in the saying of the Exalted, “You surely cannot make the dead hear, nor can you make the deaf hear the call” [30:52], and His words, “God surely makes whomever He wills hear; you cannot make those in the graves hear” [35:22]. The particularization here pertains to making them hear in the sense of understanding and reason. Otherwise, the general hearing [of the senses] which is sufficient to establish the proof [upon which one becomes obligated to respond] is not particular, as in the saying of the Exalted, “Had God known any good in them He would have made them hear, and had He made them hear, they would have turned back in evasion” [8:23]; that is, had God known in those disbelievers any acceptance and submission, He would have made them understand. Otherwise, they already

3 *Al-samāʿ* was a “controversial practice” endorsed by some, but not all, Sufi confraternities. This ‘hearing’ or ‘audition’ is “best described as a type of ‘mystical concert’ in which a group of seekers and affiliated parties gather, under the direction of a Sufi master, to listen to the stylized recitation of religious litanies or mystically-themed poetry by a professional or semi-professional reciter (*qawwāl*) supported by melodic or percussive accompaniment ... *samāʿ* was understood as a contemplative exercise whose proper execution, and the individual

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فأما النوع الأول: فهو السماع الذي مدحه الله في كتابه، وأمر به وأثنى على أصحابه، وذم المعرضين عنه ولعنهم، وجعلهم أضل من الأنعام، وهم القائلون في النار: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [المك: 10]، وهو سماع آياته المتلوة التي أنزلها على رسوله. فهذا السماع أساس الإيمان الذي عليه بناؤه.

وهو على ثلاثة أنواع: سماع إدراك بحاسة الأذن، وسماع فهم وعقل، وسماع إجابة وقبول، والثلاثة في القرآن.

فأما سماع الإدراك: ففي قوله تعالى حكاية عن مؤمني الجن قولهم: ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ﴾ [الجن: 1-2]، وقولهم: ﴿يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ﴾ [الأحقاف: 30]. فهذا سماع إدراك اتصل به الإيمان والإجابة.

وأما سماع الفهم فهو المنفي عن أهل الإعراض والغفلة، بقوله تعالى: ﴿فَإِنَّكَ لَا تَسْمَعُ الْمُوتَى وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءَ﴾ [الروم: 52]، وقوله: ﴿إِنَّ اللَّهَ يَسْمَعُ مَنْ يَشَاءُ^ط وَمَا أَنْتَ بِمُسْمَعٍ مَنْ فِي الْقُبُورِ﴾ [فاطر: 22].

فالتخصيص هاهنا لإسماع الفهم والعقل، وإلا فالسمع العام الذي قامت به الحجة، لا تخصيص فيه. ومنه قوله تعالى: ﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ^ط وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ﴾ [الأنفال: 23]، أي لو علم الله في هؤلاء الكفار قبولاً وانقياداً لأفهمهم، وإلا فهم قد سمعوا سمع

and group experience thereof, had a potentially efficacious bearing on the participants' spiritual development." It was intended to "elicit the manifestation of mystical states, especially that of 'ecstasy' (*wajd*), in the attendees, who in contemplating the varied levels of the multisensory performance taking place in front of them could be led to various inner breakthroughs not otherwise available through other mystico-ascetic or contemplative praxes." Furthermore, "[c]losely associated with the *samā'*, and certainly one of its more controversial aspects, was the ritualized practice of 'gazing upon (beardless) young men' ... a practice in which the physical beauties of the object of visual contemplation were understood, ideally, as being symbolical representations of inner spiritual truths." Erik Ohlander, "Early Sufi Rituals, Beliefs, and Hermeneutics," in *The Cambridge Companion to Sufism*, ed. Lloyd Ridgeon (Cambridge: Cambridge University Press, 2015), 69–70.

4 The latter two, note, could be rendered in English as *listening* more accurately.

received the hearing of the senses, but “Had He made them hear it, they would have turned back in evasion”—they would not have submitted nor benefitted from what they understood, for their hearts have a drive of rebellion and defiance that would have prevented them from benefitting from what they have heard.

As for the hearing of acceptance and response, it is in the words of the Exalted reporting that His believing servants said, “We have heard and obeyed” [24:51]. Thus, this hearing is one of acceptance and response and bears the fruit of obedience. In fact, it comprises all three kinds, as they declare that they have encountered what they heard, understood it, and responded to it. Another instance of the hearing of understanding is, “Had they gone forth with you, they would not have added among you nothing but disorder, and they would have been active among you, seeking [to cause] mischief to you. And among you are avid listeners to them. God knows the wrongdoers” [9:47]. That is, [among you are] those who are open toward them and respond to them. This is the more correct of the two opinions concerning this verse. As for those who say that this reference is to spies or moles [of the associationists among Muslims], it is weak, because the Almighty has declaimed His wisdom in holding them back from going out [with the Muslims], for their going along would have caused disorder and corruption and efforts to create discord in the army, there being in the army those who were open to their suggestions. Thus, in holding them back so that [the Muslims] do not suffer from their guile was favor and mercy from God. As for the inclusion of spies and moles in the army, that has nothing to do with the wisdom of holding them back, for it is known that spies and moles were with [those who were held back], and the Almighty declaimed that He held them back to prevent corruption from the army, so that they could not spread discord; this discord was prevented by holding them and their spies and moles back. Furthermore, spies are called “eyes” customarily, not “avid listeners.” In addition, this is like the words of the Exalted concerning their brothers among the Jews, “Avid listeners to lies, devourers of bribe” [5:42]—which means prone to accepting [the lies].

Be that as it may, the listening of the elite of the elite, the closest ones, is the listening of the Qurʾān in these three ways: receiving, understanding and reflection, and responding. Every time God has praised people for listening and commanded His allies in it, it is this kind of listening. That is the listening to the verses [not to poetic verse]; listening to the Qurʾān not listening to the Satan, listening to the speech of the Lord of the earth and the heaven, not the sonnets of poets; listening to the odes of salvation, not [frivolous] poems; listening to the prophets, the messengers, and the believers, not singers and musicians.

الإدراك، ﴿وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾، أي ولو أفهمهم لما انتقادوا ولا انتفعوا بما فهموه، لأن في قلوبهم من داعي التولي والإعراض ما يمنعهم عن الانتفاع بما سمعوه.

وأما سماع القبول والإجابة ففي قوله تعالى حكاية عن عباده المؤمنين أنهم قالوا: ﴿سَمِعْنَا وَأَطَعْنَا﴾ [النور: 51]. فإن هذا سماع قبول وإجابة، مثمر للطاعة.

والتحقيق أنه متضمن للأنواع الثلاثة، وأنهم أخبروا بأنهم أدركوا المسموع وفهموه وأجابوا له. ومن سمع القبول: ﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُواكُمْ إِلَّا خَبَالًا وَلَا وُضِعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ﴾ [التوبة: 47]، أي قابلون منهم مستجيبون لهم. هذا أصح القولين في الآية.

وأما قول من قال: عيون لهم وجواسيس، فضعيف. فإنه سبحانه أخبر عن حكمته في تثبيتهم عن الخروج، بأن خروجهم يوجب الخبال والفساد، والسعي بين العسكر بالفتنة، وفي العسكر من يقبل منهم، ويستجيب لهم. فكان في إقعادهم عنهم لطفاً بهم ورحمة، حتى لا يقعوا في عنت القبول من منهم.

أما اشتغال العسكر على جواسيس وعيون لهم، فلا تعلق له بحكمة التثبيت والإقعاد، ومعلوم أن جواسيسهم وعيونهم منهم. وهو سبحانه قد أخبر أنه أقعدهم لئلا يسعوا بالفساد في العسكر ويغفهم الفتنة، وهذه الفتنة إنما تندفع بإقعادهم، وإقعاد جواسيسهم وعيونهم.

وأيضاً فإن الجواسيس إنما تسمى «عيوناً»، هذا المعروف في الاستعمال لا تسمى سماعين. وأيضاً فإن هذا نظير قوله تعالى في إخوانهم من اليهود: ﴿سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ﴾ [المائدة: 42]، أي قابلون له.

والمقصود أن سماع خاصة الخاصة المقربين هو سماع القرآن بالاعتبارات الثلاثة: إدراكاً وفهماً وتدبراً وإجابة. وكل سماع في القرآن مدح الله أصحابه وأثنى عليهم، وأمر به أوليائه، فهو هذا السماع. وهو سماع الآيات [لا سماع الآيات]، وسماع القرآن، لا سماع الشيطان. وسماع كلام رب الأرض والسماء، لا سماع قصائد الشعراء. وسماع المرائد، لا سماع القصائد. وسماع الأنبياء والمرسلين والمؤمنين، لا سماع المغنين والمطربين.

This is the listening that shepherds the hearts to the proximity of the Knower of Secrets, the driver who drives the souls to the lands of bliss, the motivator that encourages the distracted to attain the highest stations and ranks, the caller who calls to faith, the guide who guides the rider to the path of the Gardens, the preacher who exhorts the hearts night and day, on behalf of the Breaker of Dawn, "Come to success, come to success."

You shall never find this listening (that is, the Qur'an) lacking in guidance to some proof, comment on some lesson to be drawn, reminder toward some inner awareness, thought in some sign, pointer toward some righteousness, refutation of some error, rectitude against some deception, insight against some blindness, command toward some benefit, prohibition against some harm and corruption, guidance toward some light, exit from some darkness, rebuke against some desire, encouragement toward some element of piety, elucidation of some insight, life, nourishment, and healing for some heart, and salvation and refuge, clearing up of some doubt, clarification of some proof, demonstration of some truth, and falsification of some falsehood.

We would be pleased with the judgment of the people of taste in the listening to verse and poetry, and appeal to them by the One who has revealed the Qur'an as guidance, light, and life, and ask: do they find that, or a fraction of it, in their tambour and reed pipe, the sonnet of the singers, or tunes of melodies? [Or in] the songs that turn on stirring up a free love that is shared by the lover of the Merciful, the lover of lands, the lover of brothers, the lover of knowledge and gnosis, the lover of wealth and prices, the lover of women, the lover of young men, and the lover of cross? For [singing] stirs up in the heart of anyone who is drawn to and is in love with a thing what was hitherto still, rousing what was settled, exciting his passion, bringing out his longings, so he dances to the tune of what exists in his heart of love, longing, and passion toward his beloved, whatever it may be. This is why you find among them all a taste for listening [to singing and music], and [they experience in it] a kind of trance, passion, and weeping.

How bizarre, by God! What faith and light, what insight and guidance, and inner awareness are attained through the listening to poetic verse in melodious voices and dances? Most of it addresses in what one desires of illicit things that God and His Messenger are displeased with and [God] punishes for such as seductive and licentious talk concerning prohibited males and females. For majority of seductive and licentious [singing] concerns images of prohibited love. It is seldom that a poet speaks seductively about his wife, slave-girl, or mother of his children; if it happens, it is as rare as hair on a bull. How, then, can someone who has the least amount of wisdom and life in his heart, who seeks divine nearness and increase in faith and nobility before Him, fall into seeking

فهذا السماع حاد يحدو القلوب إلى جوار علام الغيوب، وسائق يسوق الأرواح إلى ديار الأفراح، ومحرك يثير ساكن العزيمات إلى أعلى المقامات وأرفع الدرجات، ومناد ينادي للإيمان، ودليل يدل الركب في طريق الجنان، وداع يدعو القلوب بالمساء والصباح، من قبل فالق الإصباح «حي على الفلاح، حي على الفلاح».

فلن تعدم من هذا السماع إرشاداً لحجة، وتبصرةً لعبرة، وتذكرةً لمعرفة، وفكرةً في آية، ودلالةً على رشد، ورداً على ضلالة، وإرشاداً من غي، وبصيرةً من عمى، وأمرأً بمصلحة، ونهيأً عن مضرة ومفسدة، وهدايةً إلى نور، وإخراجاً من ظلمة، وزجراً عن هوى، وحثاً على تقى، وجلأً لبصيرة، وحياةً لقلب، وغذاءً ودواءً وشفاءً، وعصمةً ونجاةً، وكشف شبهة، وإيضاح برهان، وتحقيق حق، وإبطال باطل.

ونحن نرضى بحكم أهل الذوق في سماع الأبيات والقصائد، ونناشدهم بالذي أنزل القرآن هدىً وشفاءً ونوراً وحياةً، هل وجدوا ذلك—أو شيئاً منه—في الدف والمزمار، ونعمة الشادن ومطربات الألحان، والغناء المشتمل على تهيج الحب المطلق الذي يشترك فيه محب الرحمن، ومحب الأوطان، ومحب الإخوان، ومحب العلم والعرفان، ومحب الأموال والأثمان، ومحب النسوان، ومحب المردان، ومحب الصلبان؟ فهو يثير من قلب كل مشتاق ومحب إلى شيء ساكنه، ويزعج قاطنه، فيثور وجده، ويبدو شوقه، فيتحرك على حسب ما في قلبه من الحب والشوق.

والوجد بذلك المحبوب كائناً ما كان. ولهذا تجد هؤلاء كلهم ذوقاً في السماع، وحالاً ووجداً وبكاءً.

ويا لله العجب! أي إيمان ونور، وبصيرة وهدى، ومعرفة تحصل باستماع أبيات بألحان وتوقيعات، لعل أكثرها قيلت فيما يهوى من محرم يبغضه الله ورسوله، ويعاقب عليه، من تغزل وتشبيب بمن لا يحل له من ذكر أو أنثى؟ فإن غالب التغزل والتشبيب إنما هو في الصور المحرمة.

ومن أندر النادر تغزل الشاعر وتشبيبه في امرأته وأمه وأم أولاده، مع أن هذا واقع لكنه كالشجرة في جلد الثور، فكيف يقع لمن له أدنى بصيرة وحياة قلب أن يتقرب إلى الله ويزداد إيماناً وقرباً منه

pleasure in what is hated and loathed to Him—He loathes the one who says it, receives it, and is pleased with it? And things have aggravated so much that he claims that this hearing is more beneficial for the heart than listening to the Qur'an and beneficial knowledge and the traditions of His Prophet, God grant him blessing and peace!

By God! Such a heart is eclipsed, deceived, turned upside down, and unfit for the reality of the Qur'an and the taste of its meanings, divulgence of its secrets, and so [God] entrusted him with the *qur'ān* of Satan, as reported in the *Mu'jam* of al-Ṭabarānī and elsewhere, both as raised [to the Prophet's authority] and truncated [to the authority of a Companion]: "Satan said, 'O Lord, make me a *qur'ān* [recitation].' He said, 'Your *qur'ān* is poetry.' [Satan] said, 'Make me a book.' He said, 'Your book is the tattoo.' He said, 'Make for me a muezzin.' He said, 'Your muezzin is the reed pipe.' He said, 'Make me a house.' He said, 'Your house is the bath house.' He said, 'Make me a trap.' He said, 'Your trap is women.' He said, 'Make me food.' He said, 'Your food is all upon which My name is not pronounced.'"5

2 The Prohibition of Singing and Music

What God despises, hates, and praises the avoidance of, is the listening to all that harms the servant in his heart and his religion, like the listening of all falsehood, except if he intends to refute it and seek lessons from it and know the beauty of its opposite, for a thing shows the beauty of its opposite. It has been said,

When I hear you talk, the talk of everyone else makes me love yours more.

[Similarly disliked] is the hearing of idle talk, whose avoidance God has praised in His saying, "And when they hear vain talk, they turn away from it" [28:55], and His saying, "When they pass by vain talk, they pass with dignity" [25:72]. Muḥammad b. al-Ḥanfiyya⁶ said, "It means singing." Al-Ḥasan or someone else said, "They ennobled themselves [by leaving] when they heard it." Ibn Mas'ūd, God have mercy on him, said, "Singing causes hypocrisy to grow in the heart just like water causes vegetation to grow." This is the statement of someone who

5 Al-Ṭabarānī, *al-Mu'jam al-Kabīr*, 8:245; graded as weak or fabricated by most critics. See *Madārij*(S), 1238.

وكرامةً عليه، بالتذاذ ما هو بغیض إليه، مقیت عنده، یقت قائله وقابله والراضي به؟ وتترقی به الحال حتى یزعم أن ذلك أنفع لقلبه من سماع القرآن والعلم النافع، وسنة نبیه.
 یالله! إن هذا القلب مخسوف به، ممكور به منكوس، لم یصلح لحقائق القرآن وأذواق معانیه، ومطالعة أسرارہ فتولاه بقرآن الشیطان، كما فی معجم الطبرانی وغيره—مرفوعاً وموقوفاً: «إن الشیطان قال: یارب، اجعل لی قرآناً. قال: قرآنك الشعر. قال: اجعل لی كتاباً. قال: كتابك الوشم. قال: اجعل لی مؤذناً. قال: مؤذنتك المزمار. قال: اجعل لی بيتاً. قال: بيتك الحمام. قال: اجعل لی مصائد. قال: مصائدك النساء. قال: اجعل لی طعاماً. قال: طعامك ما لم یذكر علیه اسمی». والله سبحانه وتعالى أعلم.

فصل

ما یغضبه الله ویكرهه ویمدح المعرض عنه. وهو سماع كل ما یضر العبد فی قلبه ودينه، كسماع الباطل كله، إلا إذا تضمن رده وإبطاله والاعتبار به، بعلمه بحسن ضده. فإن الضد یظهر حسنه الضد. كما قیل:

وَإِذَا سَمِعْتَ إِلَى حَدِيثِكَ زَادَنِي حَبَالَهُ سَمِعِي حَدِيثَ سِوَاكَ

وكسماع اللغو الذي مدح الله التاركين لسماعه، والمعرضين عنه بقوله: ﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾ [القصاص: 55]، وقوله: ﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ [الفرقان: 72]. قال محمد بن الحنفية: هو الغناء. وقال الحسن أو غيره: أكرموا نفوسهم عن سماعه.
 قال ابن مسعود—رحمه الله—: «الغناء ينبت النفاق في القلب كما ينبت الماء البقل».

6 Muḥammad b. ‘Alī b. Abī Ṭālib (d. 81/701), more famously known as Ibn al-Ḥanafīyya, was the son of ‘Alī and Khawla, a tribeswoman from Banū Ḥanīfa. See *Sīyar* 4:110.

truly knows the nature and fruit of singing, for no one is given to it without his heart unwittingly becoming hypocritical. If such a person knew the reality of hypocrisy and its ends, he could see it in his heart. For the love of singing and love of the Qur'an cannot come together in the heart of a servant except one of them expelling the other. We have witnessed, as have others, the heaviness of the Qur'an upon the people of singing, and how they are bored by it and scream at the reciter if he makes it long for them, their hearts being unable to benefit from what he reads. [Their hearts] neither are moved by [its recitation] nor find it melodious, nor are their yearnings stirred by it. When the *qur'ān* of Satan comes, then, there is no god but God! How their voices humble, movements cease, hearts find rest and tranquility, weeping and trance occur, and [you see] movement inside and out, generosity with money and clothes, fragrance and sleepless nights, and recitals throughout the night. If this is not hypocrisy, it surely is its anchor and foundation.

The Book is recited and they tapped with no fear
 But that is the tapping of the oblivious, the heedless
 When the song arrived, they danced like the flies
 By God, they did not dance for God
 Tambour and reed and the melody of the singer
 Since when have you tied worship to diversion?
 The Book became too burdensome
 When they saw its commands and prohibitions
 Singing was easier when they saw
 It sets them free in diversion without limits
 Friends! The religion of Muhammad
 None has ruined and wronged but these⁷

How could the hearing that the servant hears for his own pleasure and desire be more beneficial than the one he hears by God, for God, and from God? If [the Sufis who employ singing in worship] claim that they listen to this poetic singing in the same way [as the Qur'an], this is the height of confusion that has befallen [the Sufis], for [the spiritual seeker] can only hear by God, for God, and from God what God loves and is pleased with. This is why we have said that the opinion on this matter cannot be established except after knowing the image, the reality, and the rank of what is being heard. For God has made a measure

7 These are most likely Ibn al-Qayyim's own lines. Some manuscripts give additional lines, the gist of which is to drive home the harmfulness and prohibition of singing and music. See *Madārij*(S), 1243.

وهذا كلام عارف بأثر الغناء وثمرته، فإنه ما اعتاده أحد إلا ونافق قلبه وهو لا يشعر. ولو عرف حقيقة النفاق وغايته لأبصره في قلبه، فإنه ما اجتمع في قلب عبد قط محبة الغناء ومحبة القرآن إلا وطردت إحداهما الأخرى. وقد شاهدنا نحن وغيرنا ثقل القرآن على أهل الغناء وسماعه، وتبرمهم به، وصياحهم بالقاريء إذا طول عليهم، وعدم انتفاع قلوبهم بما يقرأه، فلا تحرك ولا تطرب، ولا تهيج منها بواعث الطلب. فإذا جاء قرآن الشيطان فلا إله إلا الله، كيف تخشع منهم الأصوات، وتهدا الحركات، وتسكن القلوب وتطمئن، ويقع البكاء والوجد، والحركة الظاهرة والباطنة، والسماحة بالأثمان والثياب، وطيب السهر، وتمني طول الليل. فإن لم يكن هذا نفاقاً فهو آخية النفاق وأساسه:

تُلي الكُتاب فأطرقوا لا خيفة	لكنه إطراق ساه لاهي
وأتى الغناء فكالذباب تراقصوا	والله ما رقصوا من أجل الله
دُفٌّ ومزمار ونغمة شادن	فمتى عهدت عبادة بملاهي؟
ثقل الكُتاب عليهم لما رأوا	تقييده بأوامر ونواهي
وعليهم خفَّ الغنا لما رأوا	إطلاقه في اللهودون مناهي
يا فرقة ما ضرَّ دينَ محمد	وجنى عليه وملَّه إلا هي

وكيف يكون السماع الذي يسمعه العبد بطبعه وهواه أنفع له من الذي يسمعه بالله والله وعن الله، فإن زعموا أنهم يسمعون هذا السماع الغنائي الشعري كذلك، فهذا غاية اللبس على القوم. فإنه إنما يسمع بالله والله وعن الله ما يحبه الله ويرضاه. ولهذا قلنا: إنه لا يتحرر الكلام في هذه المسألة إلا بعد معرفة صورة المسموع وحقيقته ومرتبته، فقد جعل الله لكل شيء قدراً، ولن يجعل الله من شربه

for everything, and God will never make the one whose drink, pleasure, delight, and ecstasy are in the hearing of the clear signs [of the Qur'an] like the one whose drink, pleasure, delight, and ecstasy are in singing and poetry.

3 The Arguments of Those Who Permit Singing

The greatest of wonders is the argument of those who contend that singing is part of the [Sufi] way, or that it is permissible because it is delightful and pleasing. The soul finds joy and tranquility in it, that even a child finds comfort in a beautiful voice. The burden of the camel who bears the exhaustion of journey and hardship of carrying its load is eased by the singsong. A beautiful voice is a blessing of God, an increase in His creation, for God has dispraised the disagreeable sound, "Surely, the most disagreeable of sounds is the braying of donkeys" [31:19]. God has characterized the blessings of the Garden saying, "[The righteous] shall be made happy in a Garden" [30:15] because of its beautiful melody. How could, then, it be prohibited when it is to be found in the Garden? [They further argue by] the fact that God the Exalted does not give ear to anything as He does when listening to a prophet with a beautiful voice singing the Qur'an.⁸ [And they argue by] the fact that Abū Mūsā al-Ash'arī,⁹ God be pleased with him, when the Prophet, God grant him blessing and peace, heard his voice and praised him for its beauty, saying, "This one has been given a voice from the voices of the family of David."¹⁰ Abū Mūsā said, "Had I known that you are listening, I would have adorned it even more," [by which he meant] I would have beautified and improved it. [They also argue by] the Prophet's words, God grant him blessing and peace, "Beautify the Qur'an with your voices"¹¹ and by his words, God grant him blessing and peace, "Whoever does not recite the Qur'an melodiously is not part of us."¹² The correct [interpretation of this tradition] is that [recitation of the Qur'an] is a kind of singing, [by which is meant] the beautification of the voice when reciting it. This is how Aḥmad [b. Ḥanbal], God have mercy on him, interpreted it, and said, "[It means] he beautifies it with his voice to the extent he can." [They also argue] that the Prophet, God grant him blessing and peace, confirmed 'Ā'isha, God be pleased with her, for the singing of the two singing maids on the Day of Eid and said to Abū Bakr, "Leave them, for every nation has a festival, and today is the festival of us people of Islam."¹³

8 The reference is to a tradition in Bukhārī #524 and Muslim #792.

9 Abū Mūsā al-Ash'arī (d. 50/670), 'Abdallāh b. Qays, was a famous Companion who served as the governor of Basra during the caliphate of 'Umar and that of Kufa under 'Uthmān. See *Ṣiḡar* 2:380.

ونصيبه وذوقه ووجده من سماع الآيات البينات، كمن نصيبه وشربه وذوقه ووجده من سماع الغناء والآيات.

ومن أعجب العجائب استدلال من استدل على أن هذا السماع من طريق القوم، وأنه مباح بكونه مستلذاً طيباً، تلذه النفوس وتستروح إليه. وأن الطفل يسكن إلى الصوت الطيب، والجمل يقاسي تعب السير ومشقة الحمولة، فيهن عليه بالخداء، وبأن الصوت الطيب نعمة من الله على صاحبه، وزيادة في خلقه، وبأن الله ذم الصوت الفظيع، فقال: ﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ [لقمان:19]، وبأن الله وصف نعيم الجنة فقال فيه: ﴿فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾ [الروم:15]، بأن ذلك هو السماع الطيب، فكيف يكون حراماً وهو في الجنة؟ وبأن الله تعالى ما أذن لشيء كإذنه، أي كاستماعه لني حسن الصوت يتغنى بالقرآن، وبأن أبا موسى الأشعري—رضي الله عنه—استمع النبي ﷺ إلى صوته، وأثنى عليه بحسن الصوت، وقال: «لقد أوتي هذا مزماراً من مزامير آل داود». فقال له أبو موسى: «لو أعلم أنك استمعت لحبرته لك تحبيراً»، أي زينته لك وحسنه. وبقوله ﷺ: «زينوا القرآن بأصواتكم». وبقوله ﷺ: «ليس منا من لم يتغن بالقرآن»، والصحيح أنه من التغني، وهو تحسين الصوت به. وبذلك فسرهُ أحمد—رحمه الله—فقال: يحسنه بصوته ما استطاع. وبأن النبي ﷺ أقر عائشة—رضي الله عنها—على غناء القينتين يوم العيد وقال لأبي بكر: «دعهما. فإن لكل قوم عيداً وهذا عيدنا أهل الإسلام».

10 Bukhārī #5048; Muslim #793.

11 Abū Dāwūd #1464.

12 Bukhārī #7527.

13 Bukhārī #949, #951; Muslim #892.

[They argue] that he, God grant him blessing and peace, permitted singing in weddings and named it diversion. Similarly, the Messenger of God, God grant him blessing and peace, heard the singsong [of camel drivers] and permitted it. He also used to hear the [poetry] recital of the Companions, as they would recite *rajaz*¹⁴ poetry in his presence in the digging of the trench:

We are the ones who pledged to Muhammad
To strive so long as we live

He also entered Mecca when the *rajaz*-reciter would recite in his presence the lines of ‘Abdallāh b. Rawwāḥa.¹⁵ Furthermore, the camel-driver sung upon his departure from Khaybar, saying,

By God if not for God we would be lost
Give charity nor offer prayers
He sent down tranquility upon us
So set our feet firm when we meet
Those who rebelled against us
When they intended corruption, we refused
And when called upon we came
Upon this [the Prophet] prayed for the reciter.¹⁶

He also heard the poem of Ka‘b b. Zuhayr and rewarded him with a cloak.¹⁷ Similarly, he asked al-Aswad b. Sarī¹⁸ to say lines of poetry in which [the latter] praised his Lord. He asked a hundred lines of the poetry of Umayya b. Abī al-Ṣalt¹⁹ to be recited.²⁰ Al-A‘shā recited some of his poetry to [the Prophet] and he listened to it. He confirmed the truth of the words of Labīd:²¹ “Lo! All but God is false.”²² He also prayed for Ḥassān [b. Thābit] that he be helped by the Holy Spirit (Gabriel) so long as he defended him [by responding to the enemy’s

14 *Rajaz* is the simplest meter in Arabic poetry; it was the typical poetic medium of fighters, sung in the heat of pre-Islamic battles; singing *rajaz* in battle was seen as a sign of courage and bravery. See Peter Webb, “Poetry and the Early Islamic Historical Tradition,” in *Warfare and Poetry in the Middle East*, ed. Hugh Kennedy (London: I.B. Tauris, 2013), 138.

15 ‘Abdallāh b. Rawwāḥa (d. 8AH), a Companion and descendant of the famous pre-Islamic poet, Imru’ al-Qays. He was a well-known poet in his own right throughout the life of the Prophet, God grant him blessing and peace, and also served as a commander during the Battle of Mu’tah, where he was martyred. See *Sīyar* 1:230.

16 Recorded in Bukhārī #4196 and Muslim #1802 with slight variation.

17 As recorded in al-Ṭabarānī, *al-Kabīr* 19:176–179.

18 Al-Aswad b. Sarī al-Tamīmī al-Sa’dī (d. 42/663), a Companion and a poet, who fought alongside the Prophet in four battles. See *Madārij*(S), 1249.

وبأنه ﷺ أذن في العرس في الغناء وسماه: لهوا، وقد سمع رسول الله ﷺ الحداء وأذن فيه.
وكان يسمع إنشاد الصحابة، وكانوا يرتجزون بين يديه في حفر الخندق:

نحن الذين بايعوا محمداً على الجهاد ما بقينا أبداً

ودخل مكة والمرتجز يرتجز بين يديه بشعر عبد الله بن رواحة. وحدا به الحادي في منصرفه من خير.
فجعل يقول:

والله لولا الله ما اهتدينا ولا تصدقنا ولا صلينا
فأنزلن سكينتنا علينا وثبت الأقدام ألقينا
إن الأولاد قد بغوا علينا إذا أرادوا فتنة أبينا

ونحن إن صحح بنا أتينا
فدعا لقائله.

وسمع قصيدة كعب بن زهير. وأجازه بردة.
واستنشد الأسود بن سريع قصائد حمد بها ربه.
واستنشد من شعر أمية بن أبي الصلت مائة قافية.
وأنشده الأعشى شيئاً من شعره فسمعه.
وصدق لبدياً في قوله:

ألا كل شيء ما خلا الله باطل
ودعا لحسان «أن يؤيده الله بروح القدس مادام يناخ عنه» وكان يعجبه شعره. وقال له: «اهجهم.
وروح القدس معك».

19 Umayya b. 'Abdallāh (d. 5/627) was a Jāhili poet who used to recite lines that forewarned of a coming Prophet, who he himself hoped to be. When news of the Prophet Muhammad reached him, he rejected him out of envy. See *Madārij*(S), 1249.

20 Muslim #2255.

21 Labīd b. Rabī'a (d. 41/662), was a leading pre-Islamic poet who converted to Islam, known to have only recited one line after his conversion. See *MI*, 1250.

22 Bukhārī #6147; Muslim #2256.

satire], and he liked [Ḥassān's] poetry. He said, "Satirize them, may the Holy Spirit be with you."²³ ʿĀ'isha, God be pleased with her, recited to him the lines of Abū Kabīr al-Hadhālī,

Exempt of any remain of menses,
born of hale nurse unsoiled,
Were you to look at the folds of his face
they beam like a white lightning-cloud!

Then she said, "This line is more applicable to you," and he was pleased with her words.

[They also argue] on the grounds that Ibn ʿUmar, God be pleased with him, permitted it, as did ʿAbdallāh b. Jaʿfar, and the people of Medina at large. Also, [they contend] that such-and-such ally of God attended and heard it, and so whoever declares it impermissible impugns those masters, exemplars, and luminaries. [They also argue] that consensus has been established on the permissibility of the harmonious and melodious chirping of the birds, and taking delight in hearing the voice of a human just as permissible, if not more. Furthermore, the hearing [of songs] drives the soul of the listener and his heart to his beloved; if his object of love were illicit, so would be the singing that facilitates it. If it is permissible, so is singing in its right. If, similarly, it is godly, listening to songs about it would also constitute devotion and obedience, for it motivates divine love, strengthens and stirs it.

[They also argue that] taking delight in a melodious sound is like taking delight in a beautiful view, or smelling of pleasant smells, or eating delectable foods. If this is illicit, so are all the other kinds of delights and sensations.

The response is that all this constitutes distraction from the purpose and dodging the point of contention, associating with it irrelevant things. For a thing's being pleasant and delightful to a sense has no relation to its permissibility or impermissibility, or for recommendation for or against it. For delight could be found in all the five categories: it could be found in what is impermissible, obligation, disliked, recommended, and neutral. How could anyone who knows proper conditions and methods of argument argue like this?

How is this different from arguing for fornication or adultery on the grounds of the pleasure the perpetrator feels in the act that no one in their right mind can deny? Does anyone argue on the grounds of pleasure and delight in an act for its permissibility? Are most impermissible things void of pleasure? Are the

23 Recorded in Bukhārī #3213 and Muslim #2486, with some variation.

وأنشدته عائشة—رضي الله عنها—قول أبي كبير الهذلي:

ومبرأ من كل عُبرِ حيضة وفساد مرضعة وداء مغيل
وإذا نظرت إلى أسرة وجهه برقت كبرق العارض المتهلل

وقالت: «أنت أحق بهذا البيت» فُسرَ بقولها.

وبأن ابن عمر رضي الله عنهما رخص فيه، وعبد الله بن جعفر وأهل المدينة. وبأن كذا وكذا ولياً لله حضروه وسمعوه، فن حرمه فقد قدح في هؤلاء السادة القدوة الأعلام. وبأن الإجماع منعقد على إباحة أصوات الطيور المطربة الشجية، فلذة سماع صوت الآدمي أولى بالإباحة أو مساوية.

وبأن السماع يحذور روح السامع وقلبه إلى نحو محبوبه. فإن كان محبوبه حراماً كان السماع معيناً له على الحرام، وإن كان مباحاً كان السماع في حقه مباحاً، وإن كانت محبته رحمانية كان السماع في حقه قرينةً وطاعةً، لأنه يحرك المحبة الرحمانية ويقويها ويهيئها.

وبأن التذاذ الأذن بالصوت الطيب كالتذاذ العين بالمنظر الحسن، والشم بالروائح الطيبة، والشم بالطعوم الطيبة. فإن كان هذا حراماً كانت جميع هذه اللذات والإدراكات محرمة.

فالجواب أن هذا حيدة عن المقصود، وروغان عن محل النزاع، وتعلق بما لا تعلق به. فإن جهة كون الشيء مستلذاً للحاسة ملائماً لها لا يدل على إباحته ولا تحريمه ولا كراهته ولا استحبابه. فإن هذه اللذة تكون في الأحكام الخمسة: تكون في الحرام والواجب والمكروه والمستحب والمباح. فكيف يستدل بها على الإباحة من يعرف شروط الدليل ومواقع الاستدلال؟

وهل هذا إلا بمنزلة من استدل على إباحة الزنا بما يجد به فاعله من اللذة، وأن لذته لا ينكرها ذو طبع سليم. وهل يستدل بوجود اللذة والملاءمة على حل اللذيذ الملائم أحد؟ وهل خلت غالب المحرمات من

sounds of musical instruments anything but delightful—while their impermissibility has been soundly reported, through the soundest [chain of narrators], on the authority of the Prophet, God grant him blessing and peace, and [the report also prophesies that] there will be in his community those who will make [musical instruments] licit,²⁴ and on the impermissibility of some of these [items listed in this report] there is consensus, and the majority of scholars declare them all impermissible? Is there evidence of the judgment of permissibility or impermissibility [of singing] in a camel's or a child's taking delight in a harmonious sound? Even stranger is the argument that it is permissible because beautiful voices are God's creation and grace. It is said in response: Is a handsome face not a similar grace? Does that constitute a proof of the permissibility of enjoying and taking pleasure in it without limits? Is this anything but the school of the libertines who go along with nature? Is there in God's dispraise of a donkey's braying an argument for the permissibility of melodious voices singing in adorned tones and sweet tunes of beautiful faces in a variety of poetic compositions, accompanied by tambours and love sonnets? {This, by your father, is rather ludicrous and odd.}²⁵

Even odder is the argument for permissibility on the basis of the people of the Garden's listening; it is equally fitting for such a one to argue for the permissibility of wine, because there will be wine in the Garden. Furthermore, [they should argue] for the permissibility of silk, because that is the raiment of the people of the Garden, and for the permissibility of utensils and jewelry made of gold and silver for men because that is known that it will be the case in the Garden.

If it is said that the proof is established for the prohibition of these but not for singing, it would be said: This is a different argument altogether having nothing to do with the permissibility of something in the Garden. This shows that your argument on the basis of the people of the Garden's [enjoyment of singing] is invalid and vain. As for your contention that the proof of the prohibition of listening to songs is not established, it would be said: What do you mean by hearing and what kinds of things? For there are kinds of hearing and things heard which are deemed prohibited, disliked, neutral, obligatory, or liked; you first determine the type, and only then a positive or negative judgment can be passed.

24 This is referring to the tradition in Bukhārī #5590.

25 Some modern editors, following Ḥāmid al-Fiḳī, omit this statement due to the theological objection against swearing by anyone but God. *Madārij*(§), 1255n6.

اللذات؟ وهل أصوات المعازف التي صح عن النبي ﷺ تحريمها، وأن في أمته من سيستحلها بأصلح إسناد.

وأجمع أهل العلم على تحريم بعضها. وقال جمهورهم: بتحريم جملتها—إلا لذينة تلذ للسمع—، وهل في التذاذ الجمل والطفل بالصوت الطيب دليل على حكمه من إباحة أو تحريم؟ وأعجب من هذا الاستدلال على الإباحة بأن الله خلق الصوت الطيب، وهو زيادة نعمة منه لصاحبه.

فيقال: والصورة الحسنة الجميلة، أليست زيادة في النعمة، والله خالقها، ومعطي حسنها؟ أفيدل ذلك على إباحة التمتع بها، والالتذاذ على الإطلاق؟ وهل هذا إلا مذهب أهل الإباحة الجارين مع رسوم الطبيعة؟

وهل في ذم الله لصوت الخمار ما يدل على إباحة الأصوات المطربات بالنغمات الموزونات والألحان اللذيات، من الصور المستحسنات، بأنواع القصائد المستحسنات بالدخول والشبابات [هذا وأبيك إحدى المضحكات والمعجبات]

وأعجب من هذا الاستدلال على الإباحة بسماع أهل الجنة. وما أجدر صاحبه أن يستدل على إباحة الخمر بأن في الجنة نحرماً. وعلى حل لبس الحرير بأن لباس أهلها حرير. وعلى حل أواني الذهب والفضة والتحلي بها للرجال بكون ذلك ثابتاً في الجنة.

فإن قال: قد قام الدليل على تحريم هذا، ولم يقم على تحريم السماع. قيل: هذا الآن استدلال آخر، غير الاستدلال بإباحته لأهل الجنة. فعلم أن استدلالك بإباحته لأهل الجنة استدلال باطل لا يرضى به محصل.

وأما قولك: «لم يقم دليل على تحريم السماع».

فيقال لك: أي السماعات تعني؟ وأي المسموعات تريد؟ فالسماعات والمسموعات منها المحرم والمكروه والمباح والواجب والمستحب. فعين نوعاً يقع الكلام فيه نفياً وإثباتاً.

If you said that [we are concerned with] the listening to poems, you will be asked which kind? Those that praise God, His Messenger and Book, and satirize His enemies? If so, Muslims continue to relate, listen to, and study them, and such are the ones that the Messenger of God, God grant him blessing and peace, and his Companions listened to²⁶ and rewarded and encouraged Ḥassān to utter. These are the ones that have confused the people of Satanic hearing because they say: those were poems, and our listening is to poems. True, then, the Sunna is speech, so is heretical innovation; praising God is speech, so is backbiting and slandering people. The question is whether the Messenger of God, God grant him blessing and peace, and His Companions listened to this Satanic chanting which comprises more than one hundred harms mentioned elsewhere, and we have mentioned some of them in the foregoing.²⁷ This confusion also afflicts them in the Prophet's commendation of a beautiful voice in reciting the Qur'an, and permitting it and giving ear to it, and God's love for it. They have transposed this commendation to the voices of women, beardless boys, and others, and singing accompanied by musical instruments and vocalists, with the mention of the [feminine] figure, bosom, and waist, and praise of the eyes and its works, and the black hair and beauty of youth, blushing cheeks, meeting and separation, victimization and desertion, anger and attention, longing, worry and separation, and the like. These are incomparably more harmful to the heart than drinking wine. What comparison can there be between being drunk for a day or two and the intoxication of passionate love whose companion cannot find healing except in the congregation of the losers, despondent and grief-stricken, imprisoned and murdered? Can the intoxication of the drink be compared to the intoxication of the souls with music? Could it be imagined of a wise person to prohibit an intoxicant whose harm is known, but allow an intoxicant whose harm is many, many times the harm of the drink? Above such a thing is the Judge of all Judges.

If they dispute the intoxicating quality of *samā'* and its effect on reason and souls, they oppose both sense and wisdom, and their obstinacy becomes evident. How could a physician help a patient suffering from a minor harm by permitting him to take in what contains in it a much greater ailment? A fair observer will concede that the sickness of the soul due to the intoxication of the drink is incomparably smaller than its sickness due to the intoxication of hearing. Our discourse, in any case, is for the one in his senses, not the one missing them.

26 In reference to the tradition in Aḥmad 5:105.

27 The reference is to Ibn al-Qayyim's treatise, *al-Kalām 'alā mas'ala al-samā'*, ed. Rāshid 'Abd al-'Azīz al-Ḥamad (Riyadh: Dār al-'Āṣima, 1409), which extends over 500 pages.

فإن قلت: سماع القصاصد. قيل لك: أي القصاصد تعني؟ ما مُدح الله به، ورسوله وكتابه، وهُجّي به أعداؤه؟ فهذه لم يزل المسلمون يروونها ويسمعونها ويتدارسونها. وهي التي سمعها رسول الله ﷺ وأصحابه، وأثاب عليها، وحرّض حسناً عليها. وهي التي غرت أصحاب السماع الشيطاني فقالوا: تلك قصائد، وسماعنا قصائد، فنعم إذن، والسنة كلام، والبدعة كلام، والتسييح كلام، والغيبة كلام، والقذف كلام، ولكن هل سمع رسول الله ﷺ وأصحابه سماعكم هذا الشيطاني المشتمل على أكثر من مائة مفسدة مذكورة في غير هذا الموضوع؟ وقد أشرنا فيما تقدم إلى بعضها.

ونظير هذا: ما غرّهم من استحسانه ﷺ الصوت الحسن بالقرآن، وأذنه له وإذنه فيه، ومحبة الله له. فنقلوا هذا الاستحسان إلى صوت النسوان والمردان وغيرهم، بالغناء المقرون بالمعازف والشادن، وذكر القد والنهد والخصر، ووصف العيون وفعلها، والشعر الأسود، ومحاسن الشباب، وتوريد الخدود، وذكر الوصل والصد، والتجني والمهجران، والعتاب والاستعطاف، والاشتياق والقلق والفراق، وما جرى هذا المجرى، مما هو أفسد للقلب من شرب الخمر بما لا نسبة بينهما. وأي نسبة سكر يوم ونحوه إلى سكرة العشق التي لا يستفيق صاحبها إلا في عسكر الهالكين، سلباً حزيناً، وأسيراً قتيلاً؟

وهل تقاس سكرة الشراب بسكرة الأرواح بالسماع؟ وهل يُظن بحكيم أن يحرم سكرًا مفسدة فيه معلومة، ويبيح سكرًا مفسدته أضعاف أضعاف مفسدة الشراب؟ حاشا أحكم الحاكمين. فإن نازعوا في سكر السماع، وتأثيره في العقول والأرواح، خرجوا عن الذوق والحس. فظهرت مكابرة القوم. فكيف يحجي الطبيب المريض عما يشوش عليه صحته، ويبيح له ما فيه أعظم السقم؟ والمنصف يعلم أنه لا نسبة بين سقم الأرواح بسكر الشراب، وسقمها بسكر السماع. وكلامنا مع واجد لا فاقد، فهو المقصود بالخطاب.

Even stranger is their argument for the permissibility of listening [to such] accompanied by what we have mentioned of its social form,²⁸ based on the act of two little girls who had not even reached puberty with a very young woman on the day of the [Eid] Festival and celebration, who sang a few lines from the poetry of the Arabs about courage, war, noble character, and chivalry. How far is this from that!

What more, this tradition is their biggest argument, despite the fact that the greatest of truth-lovers, God be pleased with him, called it 'Satan's melody,' and the Messenger, God grant him blessing and peace, agreed with this description, but allowed the two little girls of pre-legal age [to continue singing], and there was no harm in this singing and listening. Does this serve as a proof for the permissibility of what they do and what they know of *samā'*, consisting as it does of what is obvious to all? Glory be to God, how their reason and understanding have lost their way.

Even odder than all of this is the argument upon its permissibility based on what the Messenger of God, God grant him blessing and peace, listened to from the camel-driver's singsong comprising truth and affirmation of unicity. Has anyone considered mere poetry, its declaiming and listening, impermissible to begin with? How similar in strength is [their argument] to the web of a spider?

Even more peculiar is their argument for its permissibility based on the permissibility of listening to the sweet chirping of the birds: is this argument anything but of the genus of the analogy of those who said, "Trading is like usury" [2:275]. What relation is there between the chirping of the birds to the songs of beautiful, delicate women, of strings and harps, and feminine voices of beardless youth, and singing by which the souls and hearts are led to yearn for meeting every beloved man or woman? What is the relation of the temptation of all this to the voice of a dove, nightingale, songbird, and the like? In fact, we say that if the two were the same, to take *samā'* as a kind of devotion and worship by which inner knowledge, tastes, and ecstasy are revealed and spiritual states advanced would indeed be of the same nature as the nearness to God through the sounds of the birds. But we seek God's protection that the two be deemed the same.

What resolves the contention concerning the judgment of this matter consists of three principles, which are the most important principles of faith and devotion; whoever does not build on them his edifice stands on the brink of a crumbling precipice.

28 A curious mention of *ijtimā'yya*; modern Arabic employs it to mean social body, but "social" here should be taken to mean the collection of practices and types of people.

وأعجب من هذا استدلالهم على إباحة السماع—المركب مما ذكرنا من الهيئة الاجتماعية—بغناء بنيتين صغيرتين دون البلوغ، عند امرأة صبية في يوم عيد وفرح بأبيات من أبيات العرب، في وصف الشجاعة والحروب، ومكارم الأخلاق والشيم. فأين هذا من هذا؟

والعجب أن هذا الحديث من أكبر الحجج عليهم. فإن الصديق الأكبر—رضي الله عنه—سمى ذلك «مزمو الشيطان»، وأقره الرسول ﷺ على هذه التسمية، ورخص فيه لجويريتين غير مكلفتين، ولا مفسدة في إنشاده ولا استماعه، أفيدل هذا على إباحة ما يعملونه ويعلمونه من السماع المشتمل على ما لا يخفى؟ فيا سبحان الله! كيف ضلت العقول والأفهام؟

وأعجب من هذا كله الاستدلال على إباحتها بما سمعه رسول الله ﷺ من الخداء المشتمل على الحق والتوحيد. وهل حرم أحد مطلق الشعر وقوله واستماعه؟ فكم هذا التعلق ببيوت العنكبوت؟

وأعجب من هذا الاستدلال على إباحتها بإباحة أصوات الطيور اللذيذة. وهل هذا إلا من جنس قياس الذين قالوا: ﴿إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا﴾ [البقرة: 275]. وأين أصوات الطيور إلى نغمات الغيد الحسان والأوتار والعيان، وأصوات أشباه النساء من المردان، والغناء بما يحدو الأرواح والقلوب، إلى مواصلة كل محبوبة ومحبوب؟ وأين الفتنة بهذا إلى الفتنة بصوت القمري والبلبل والهزار ونحوها؟ بل نقول: لو كنا سواءً لكان اتخاذ هذا السماع قرينةً وطاعةً، تستنزل به المعارف والأذواق والمواجيد، وتحرك به الأحوال بمنزلة التقرب إلى الله بأصوات الطيور، ومعاذ الله أن يكونا سواءً.

والذي يفصل النزاع في حكم هذه المسألة ثلاث قواعد من أهم قواعد الإيمان والسلوك. فمن لم يبين عليها فبناؤه على شفا جرف هار.

4 First Principle: Scripture Is the Judge of Mystical Knowledge

The first principle is [the answer to the question] whether [what is called] the spiritual taste, state, and ecstasy is the judge or the judged upon which another judge declares its judgment and to which it turns for verdict.

This is an occasion of the misguidance of those who have lost the sound path of the people [of *taṣawwuf*] by making it the judge, turning to it for the verdict on what is permissible and unacceptable and what is sound and harmful. They have made [personal taste or mystical knowledge] the standard for what is true and what is false, discarding for its sake the implications of knowledge and clear scriptural texts, making personal tastes, states, and ecstasies arbiters over them both. The problem has thus become enormous and the corruption compounded, the signposts of faith and the straight path obliterated. The spiritual path has been turned upside down: it used to be directed to God, now they have made its end their own selves. Thus, the common people who are [supposedly] veiled from their spiritual tastes worship God, whereas these people worship their selves.

The irony is that they have taken up a variety of self-disciplining exercises and renunciation in order to strip desires and indulgences off their selves, but have ended up shifting from one kind of desire to another, greater kind, and from one kind of indulgence to another, greater kind. Their situation in the desires which they have left behind was better. The case of the victims of those desires is better than these people, for the former do not oppose their inner states to knowledge nor privilege them over scriptural texts, nor make them their religion and devotion, nor badmouth scriptural knowledge and its people for its sake. The desires to which they have shifted, they have turned them into the signposts to which they intend to journey; it is the direction of their hearts' prayers. They stand for their indulgences, rather than God, annihilating themselves into them against what God has commended them. People worship God, they worship themselves. They denigrate and badmouth those given to diversions and desires, but they are the most addicted to their own indulgences. They have only renounced some pleasures for the sake of others higher than those, abandoning one desire for another.

Let the wise contemplate this state of affairs in himself and in others, for all that opposes the normative decree of God for the servant is his own indulgence and desire, be it wealth, power, beautiful face, or spiritual delight, ecstasy, or state. Furthermore, the one who prefers this over what God wants is worse than one who acknowledges that it is a deficiency and trial, and that what God wants ought to be preferred over it, and constantly reports to God.

القاعدة الأولى: أن الذوق والحال والوجد، هل هو حاكم أو محكوم عليه؟ فيحكم عليه بحاكم آخر ويتحكم إليه.

فهذا منشأ ضلال من ضل من المفسدين لطريق القوم الصحيحة، حيث جعلوه حاكماً، فتحاكموا إليه فيما يسوغ ويمتنع وفيما هو صحيح وفاسد. وجعلوه محكماً للحق والباطل، فنبذوا لذلك موجب العلم والنصوص، وحكموا عليهما الأذواق والأحوال والمواجيد. فعظم الأمر وتفاقم الفساد، وطمست معالم الإيمان والسلوك المستقيم، وانعكس السير، وكان إلى الله، فصيروه إلى النفوس. فالناس المحجوبون عن أذواقهم يعبدون الله، وهؤلاء يعبدون نفوسهم.

العجب أنهم دخلوا في أنواع من الرياضات والمجاهدات والزهد ليتجردوا عن شهوات النفوس وحفظوها، فانتقلوا من شهوات إلى شهوات أكبر منها، ومن حفظوا إلى حفظ أعظم منها. وكان حالهم في الشهوات التي انتقلوا عنها أكل، وحال أربابها خير من حال هؤلاء، لأنهم لم يعارضوا بها العلم، ولا قدموها على النصوص، ولا جعلوها ديناً وقربةً، ولا ازدروا بها العلم وأهله. والشهوات التي انتقلوا إليها جعلوها علماً ما يشمرون إليها، فهي قبلة قلوبهم. فهم واقفون مع حفظهم من الله، فانون بها عن مراد الله منهم. الناس يعبدون الله، وهم يعبدون أنفسهم، عاتبون لأهل الحفظ والشهوات ومزدرون بهم. وهم أعظم الناس حظوظاً، وإنما زهدوا في حظٍّ إلى حظ أعلى منه، وتركوا شهوةً لشهوة.

فليتدبر اللبيب هذا الموضع في نفسه وفي غيره. فكل ما خالف مراد الله الديني من العبد فهو حظه وشهوته، مالا كان أو رياسة أو صورة أو ذوقاً أو وجداً أو حالاً.

ثم من قدمه على مراد الله فهو أسوأ حالاً ممن عرف أنه نقص ومحنة، وأن مراد الله أولى بالتقديم منه، فهو يتوب منه كل وقت إلى الله.

Moreover, in taking subjective taste as the final arbiter one has fallen into such corruption that only God knows, for tastes are different in themselves, of many types, mutually varied in every way. Every group has its tastes, states, and ecstasies in accordance with its beliefs and practices. Those who uphold the view of unicity of being have their tastes, states, and ecstasies, which in their belief are sufficient. Christians have their tastes in Christianity, their ecstasies in accordance with their exercises and beliefs. Everyone who believes in something and walks on a path, be it true or false, if he disciplines himself, devoting himself to it, adhering to it, such that it becomes established in its heart, he finds in it spiritual states, taste, and ecstasy. Whose tastes should then be the standards by which to judge and tell the truth from falsehood?

Here we have the master of all people of tastes and ecstasies, all unveilings and states, the one to be specifically inspired and unveiled from the Community, [namely, ‘Umar b. al-Khaṭṭāb,] who does not turn to his taste, ecstasy, or inspirations in anything of the matters of religion. So much so that men, women, and even Bedouins would ask of him, and when they informed him something on the authority of the Messenger of God, God grant him blessing and peace, he would not turn to his taste, ecstasy, or inspiration. Rather, he would say, “If we did not hear this, we would have judged otherwise,” and he would say, “O people, a man was wrong, a woman was right.”²⁹ This is the conduct of one who is sincere to himself and to the Community, God be pleased with him, not like the one who deceives himself, his religion, and his community.

5 Second Principle: All Disagreements Are Judged by Scripture

The second principle is that when a disagreement transpires on any act or spiritual state or taste, on whether it is sound or fallacious, true or false, the obligation is to return to the proof acceptable to God and the believing servants, and that proof is the revelation from which rulings on new problems, conditions, and occurrences are sought, presented and judged by. Whatever it deems good, acceptable, preferable, and sound, is accepted, and whatever it declares to be false and rejects, it is false and rejected. Whoever does not build his knowledge, conduct, and path on this has nothing to go on, no matter what the excuses, all he has is treachery and deception, “like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds God with him, and God will pay him his account: and God is swift in taking account” [24:39].

²⁹ Related in al-Qurṭubī’s *Tafsīr* 5:99.

ثم إنه وقع من تحكيم الذوق من الفساد ما لا يعلمه إلا الله. فإن الأذواق مختلفة في نفسها، كثيرة الألوان، متباينة أعظم التباين. فكل طائفة لهم أذواق وأحوال ومواجيد بحسب معتقداتهم وسلوكهم. فالقائلون بوحدة الوجود لهم ذوق وحال ووجد في معتقدتهم بحسبه، والنصارى لهم ذوق في النصرانية ووجد بحسب رياضتهم وعقائدهم، وكل من اعتقد شيئاً وسلك سلوكاً حقاً كان أو باطلاً—فإنه إذا ارتاض وتجرد ولزمه، وتمكن من قلبه، بقي له فيه حال وذوق ووجد. فبذوق من توزن الحقائق إذن، ويعرف الحق من الباطل؟

وهذا سيد أهل الأذواق والمواجيد، والكشوف والأحوال، من هذه الأمة المحدث المكاشف، لا يلتفت إلى ذوقه ووجده ومخاطباته في شيء من أمور الدين حتى ينشد عنه الرجال والنساء والأعراب. فإذا أخبروه عن رسول الله ﷺ بشيء لم يلتفت إلى ذوقه ولا إلى وجده وخطابه، بل يقول: لو لم يسمع هذا لقضينا بغيره، ويقول: «أيها الناس رجل أخطأ وامرأة أصابت». فهذا فعل الناصح لنفسه وللأمة رضي الله عنه، ليس كفعل من غش نفسه والدين والأمة.

القاعدة الثانية: أنه إذا وقع النزاع في حكم فعل من الأفعال أو حال من الأحوال أو ذوق من الأذواق هل هو صحيح أو فاسد وحق أو باطل، وجب الرجوع فيه إلى الحجة المقبولة عند الله وعند عباده المؤمنين. وهو وحيه الذي تُتلقى أحكام النوازل والأحوال والواردات منه، وتعرض عليه وتوزن به، فما زكاه منها وقبله ورجحه وصححه فهو المقبول، وما أبطله وردّه فهو الباطل المردود، ومن لم يبن على هذا الأصل علمه وسلوكه، فليس على شيء وإن وإن. وإنما معه خدع وغرور ﴿كَسْرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [النور: 39].

6 Third Principle: The Weighing of Harm and Benefit

The third principle is that when any seeker or seeker is confused about the judgment of a thing with respect to its permissibility or otherwise, he should look at its harm, benefit, and end; if its harm is clearly preponderant, it is impossible for the Lawgiver to command or permit it; indeed, one knows for certain its impermissibility in the Law. Especially if it happens to be a way that leads to God and His Messenger's displeasure—being both a bridge and a ladder to [the displeasure], and its forerunner and agent. No men of insight doubt its prohibition. How could it be imagined of the All-wise and All-knowing that He would prohibit of an intoxicant so much as a needle's head because it drives the ego to intoxication which leads to prohibited things, but then permit what is a far greater tempter of the selves to the prohibited? For singing, as Ibn Mas'ūd, God have mercy on him, said, is the ladder to fornication and adultery. People have seen that it does not afflict a young man without him becoming corrupt, nor a woman without her becoming wanton, nor a young man or an old man without many, many afflictions. What one sees leaves no need of theoretical demonstration, especially when the entire assemblage that most seductively drives the selves to sin {and wickedness, is brought together in a desired fashion, by way of place and possibility, with cohorts and brothers}, and musical instruments, with sticks and tambours and strings and harps. The vocalist with a melodious voice accompanied by handsome beardless men or women sings of erotic love, reunion, rejection, and abandonment.

Goblets of desire pass among them
 not a single one of them will you find in his senses
 Everyone to the extent of his drink
 has responded to seductive desire
 They are bent with drunkenness
 and not just for having drunk the mother of all seduction
 The cupbearer runs between them
 they prefer no other cupbearer
 He ripped off their hearts such that
 robes to him seemed too concealing
 They did not wake up until there came to them the caller of the meeting
 respond, for each one among you meets his Lord in the state he is in
 Then only will you know whether a cesspit
 you drank from with your boon companions or a pure drink
 By God, doubtless you will know that before the meeting you were/are
 aware
 you must one day awaken either here or there, so be pleased

القاعدة الثالثة: إذا أشكل على الناظر أو السالك حكم شيء هل هو الإباحة أو التحريم، فليُنظر إلى مفسدته وثمرته وغايته. فإن كان مشتتاً على مفسدة رابحة ظاهرة، فإنه يستحيل على الشارع الأمر به أو إباحته، بل العلم بتحريمه من شرعه قطعي، ولا سيما إذا كان طريقاً مفضياً إلى ما يبغضه الله ورسوله، موصلاً إليه عن قرب، وهو رقية له ورائد ويريد. فهذا لا يشك في تحريمه أولو البصائر. فكيف يظن بالحكيم الخبير أن يحرم مثل رأس الإبرة من المسكر، لأنه يسوق النفس إلى السكر الذي يسوقها إلى المحرمات، ثم يبيح ما هو أعظم سوقاً للنفس إلى المحرم بكثير؟ فإن الغناء—كما قال ابن مسعود رضي الله عنه—هو «رقية الزنا».

وقد شاهد الناس أنه ما عاناه صبي إلا وفسد، ولا امرأة إلا وبغت، ولا شاب إلا وإلا، ولا شيخ إلا وإلا، والعيان من ذلك يغني عن البرهان، ولا سيما إذا جمع هيئة تحذو النفوس أعظم حدود إلى المعصية [والفجور، بأن يكون على الوجه الذي ينبغي من المكان والإمكان، والعشاء والإخوان]، وآلات المعازف من البراع والدف والأوتار والعيدان، وكان القوال شادياً شجي الصوت، لطيف الشمائل من المردان أو النسوان، وكان القول في العشق والوصال، والصد والهجران.

ودارت كؤوس الهوى بينهم	فلست ترى فيهم صاحبا
فكل على قدر مشروبه	وكل أجاب الهوى الداعيا
فقالوا سكارى ولا سكر من	تناول أم الهوى خاليا
وجارٍ على القوم ساقيتهم	ولم يؤثروا غيره ساقيا
ففرق منهم قلوبا غدت	لباسا عليه يرى ضافيا
فلم يستفيقوا إلى أن أتى	إليهم منادي اللقا داعيا
أجيبوا فكل امرئ منكم	على حاله ربّه لاقيا
هنالك تعلم من حمأة	شربت مع القوم أم صافيا
وتالله لا بد قبل اللقا	ستعلم ذا إن تك واعيا
لا بد تصحو فإما هنا	وإما هناك فكن راضيا

7 Spiritual Taste

If one must turn to spiritual taste for judgment, let us turn to a taste that neither you nor we can refuse, setting aside all these tastes that we have mentioned.

The heart experiences two states: grief and sorrow over what has been lost, and delight and joy over what is present. Accordingly, it has two kinds of worship. Its worship corresponding to the first state is the worship of contentment, which is for the forerunners, and patience, which is for the companions of the right hand. Its worship corresponding to the second state is the worship of gratitude, and the grateful too are of two kinds, the forerunners and the companions of the right hand. [The heart] is cut off from those two kinds of worship by two rash and wicked voices that are from Satan and not from the Merciful, the voice of screaming and wailing upon grief and loss of a dear one, and the voice of diversion, music, and singing upon delight over the attainment of what one desires. Satan has thus replaced those two kinds of worship with these two voices. The Prophet, God grant him blessing and peace, pointed to this meaning in the tradition of Anas, God be pleased with him, "I have been forbidden two senseless and wicked voices, the voice of wailing over a calamity and the voice of reed pipe upon a blessing."³⁰

This agrees with the pleasure, desire, and delight of the ego, and those emotions are excited in him until those deficient in the portion of the Prophetic light begin to worship through them. Such are those who have drunk but a little from the Muhammadan wellspring. In addition to [this deficient knowledge], they possessed sincerity and aspiration, and the desire to oppose the people of misguided desires and indolence. They also saw the hardness of the hearts of those who reject their path, the thickness of their veils, denseness of their natures, and dullness of their souls. All this was further occasioned by the [spiritual yearning] that moved their inner self, ignited the fire of love, beckoned their selves to their original dwellings and to the origins from where they were captured. The aspiring, training selves on this journey always require a stimulus to continue to move them, a caravan-leader to cheer them on. In the absence of the Qur'an as their stimulus, they had only singing and music to turn to.

These matters have led to them preferring *samāʿ*, loving it so deeply that mountains can move from their places but not their love for it, since it is the rouser of their aspirations, mover of their stillness, and stimulus for their inner selves.

³⁰ Narrated in Tirmidhī #1005 with slight variation.

فصل

وإذا لم يكن بد من المحاكمة إلى الذوق، فهلم نحاكمك إلى ذوق لا نكره نحن ولا أنت، غير هذه الأذواق التي ذكرناها.

فالقلب يعرض له حالتان: حالة حزن وأسف على مفقود، وحالة فرح وطرب بوجود. وله بمقتضى هاتين الحالتين عبوديتان:

فله بمقتضى الحالة الأولى عبودية الرضاء وهي للسابقين، والصبر وهي لأصحاب اليمين. وله بمقتضى الحالة الثانية عبودية الشكر، والشاكرون فيها أيضاً نوعان: سابقون، وأصحاب يمين. فاقتطعت النفس والشیطان عن هاتين العبوديتين بصوتين أحققين فاجرین، هما للشيطان وللرحمن، صوت الندب والنياحة عند الحزن وفوات المحبوب، وصوت اللهو والمزمار والغناء عند الفرح وحصول المطلوب، فعوضه الشيطان بهذين الصوتين عن تلك العبوديتين.

وقد أشار النبي ﷺ إلى هذا المعنى بعينه في حديث أنس رضي الله عنه: «إنما نهيت عن صوتين أحققين فاجرین: صوت ويل عند مصيبة، وصوت مزمار عند نعمة».

ووافق ذلك راحة من النفس وشهوة ولذة، وسرت فيها تلك الرقائق حتى تعبد بها من قل نصيبه من النور النبوي، وقل مشربه من العين المحمدية، وانضاف ذلك إلى صدق وطلب، وإرادة مضادة لأهل شهوات الغي وأهل البطالة. ورأوا قساوة قلوب المنكرين لطريقتهم، وكثافة حجبهم وغلظة طباعهم، وثقل أرواحهم. وصادف ذلك تحريكاً لسواكنهم، وإيقاداً للواجم الحب، وإزعاجاً للنفوس إلى أوطانها الأولى ومعاهدها التي سببت منها.

والنفوس الطالبة المرتاضة السائرة لا بد لها من محرك يحركها وحاد يحدوها، وليس لها من حادي القرآن عوض عن حادي السماع. فتركب من هذه الأمور إثار منهم للسماع ومحبة صادقة لهن نزول الجبال عن أماكنها ولا تفارق قلوبهم. إذ هو مثير غزواتهم، ومحرك سواكنهم، ومزعج بواطنهم.

The cure for one with such a condition is to gradually shift to listening to the Qur'an recited in beautiful voices, with attention to its meaning, reflection on its discourse, until the love of listening to songs leaves his heart and is replaced by the love of the Qur'an, and he finds in it his delight, nourishment, and spiritual state and ecstasy. Only then will he know that his former passion pales in comparison, and he will feel like the author of these lines,

I once thought that my desire knew no end
for something above which I saw naught
When we met and I saw her splendor
I realized it had only been a child's play

That wailing contravenes patience and singing and music contravenes gratitude is a matter known by necessity [in religion], which no one can doubt except those far away from knowledge and faith.³¹ For gratitude is to be occupied with obedience to God, not with a voice that is "senseless and wicked," that of Satan. Similarly, wailing is a contravention of patience, as 'Umar b. al-Khaṭṭāb, God be pleased with him, said of a [for-hire] wailing woman, striking her such that her hair became uncovered, saying, "She has no sanctity: she encourages wailing, and God has forbidden it; she discourages patience, and God has commanded it; she tempts the living [with more grief] and hurts the dead and sells her tears and weeps for the grief of someone else."³²

It is known to all high and low that the temptation of singing and music is a great deal stronger than that of wailing. What we have seen—we and others—and known by experience is that no sooner do the instruments of music and amusement appear and become widespread among a people and they become preoccupied with it than their enemy overtakes them and they suffer from famine, drought, and evil rulers. The intelligent one is one who reflects on and thinks about the occurrences in the world. And God is the helper.

Do not think that our discourse on this station is too long, for it is of great import to the [seekers].

As for their saying, "Whoever objects to [*samā'*] has objected to such-and-such ally [of God]," it is the argument of the riffraff. True, we say, but what would you say if the allies of God object to allies of God? Allies of God greater in number and higher in status before God and before the believers, nearer to the superior centuries, have objected to them. Furthermore, infallibility is not a condition for being God's ally. It may be that allies of God fight with swords

31 The addition in square brackets appears in most, but not all, manuscripts, but seems to have been a mistake. See *Madārij*(š), 1272.

فدواء مثل صاحب هذا الحال أن ينقل بالتدرج إلى سماع القرآن بالأصوات الطيبة، مع الإمعان في تفهم معانيه، وتدبر خطابه قليلاً قليلاً، إلى أن يخلع قلبه محبة سماع الأبيات، ويلبس محبة سماع الآيات. ويصير ذوقه وشربه وحاله ووجدته فيه، فحينئذ يعلم هو من نفسه أنه لم يكن على شيء، ويتمثل حينئذ بقول القائل:

وكنْتُ أرى أن قد تناهى بي الهوى إلى غاية ما فوقها لي مطلب
فلما تلاقينا وعايَنتُ حسنُها تيقنْتُ أني إنما كنتُ أَلعبُ

ومنافاة النوح للصبر والغناء والمعارف للشكر أمر معلوم بالضرورة من الدين، لا يمتري فيه إلا أبعد الناس من العلم والإيمان. فإن الشكر إنما هو الاشتغال بطاعة الله، لا بالصوت الأحق الفاجر الذي هو للشيطان. وكذلك النوح ضد الصبر، كما قال عمر بن الخطاب رضي الله عنه في النائحة—وقد ضربها حتى بدا شعرها—وقال: «لا حرمة لها، إنها تأمر بالجنح وقد نهى الله عنه، وتتهى عن الصبر وقد أمر الله به، وتفتن الحي وتؤذي الميت، وتبيع عبرتها وتبكي بشجو غيرها».

ومعلوم عند الخاصة والعامة أن فتنة سماع الغناء والمعارف أعظم من فتنة النوح بكثير. والذي شاهدناه—نحن وغيرنا—وعرفناه بالتجارب أنه ما ظهرت المعارف وآلات اللهو في قوم وفشت فيهم واشتغلوا بها، إلا سُلِّطَ عليهم العدو وبلوا بالقحط والجذب وولاة السوء. والعاقِل يتأمل أحوال العالم وينظر، والله المستعان.

ولا تستطل كلامنا في هذه المنزلة، فإن لها عند القوم شأنًا عظيمًا.

وأما قولهم: «من أنكر على أهله، فقد أنكر على كذا وكذا ولي» فحجة عامية. نعم [إذا] أنكر أولياء الله على أولياء الله كان ماذا؟ فقد أنكر عليهم من أولياء الله من هو أكثر منهم عددًا، وأعظم عند الله وعند المؤمنين منهم قدرًا، وأقرب بالقرون المفضلة عهدًا، وليس من شرط ولي الله العصمة. وقد

32 It was common for those who were mourning a loss to hire wailers on their behalf to demonstrate the extent of their grief.

opposite each other in a battle, and when some of them marched upon others, it was said, "Some people of the Garden have marched upon the people of the Garden." That one who commits what is prohibited or disliked, either due to a flawed interpretation or in disobedience, is an ally of God does not prevent us from objecting to him, nor does it deprive him of being an ally of God the Exalted.

But far, very far, be it from one of the early allies of God that they would attend one of these innovated concerts, consisting as they do of the [aforementioned] form that tempts the hearts worse than the temptation of the drink. Far be the allies of God from that! The hearing concerning which the shaykhs have disagreed is their gathering in one place, remembering God and reciting something from the Qur'an; then some vocalist would sing some ascetic poetry denigrating this world and encouraging [the longing for] the meeting of God the exalted and his love, his fear and his hope and the abode of the afterlife, drawing their attention to the treachery or heedlessness or distance or severance in their states, lamenting what they lost or compensating for what they missed, or fulfilling promises or affirming them, or remembering ache and longing, or the fear of separation or rejection, and the like.

This is the listening concerning which they have disagreed, not the listening of whistling and clapping, music and wine poetry, infatuation with beautiful figures of beardless youth and women, mentioning their beauty, and their reunion and separation. If any intelligent person were to be asked about this, he would declare its prohibition, and know that the Law did not come to permit it, and that there is nothing more harmful for the people than this, nor more detrimental to their intelligence, hearts, religion, wealth, children, and women.

8 Levels of Audition

The author of *al-Manāzil* said,

The listening is of three levels. The listening of the commoners, which comprises three things: responding to the rebuke of the warning with [desire]³³ and responding to the call of the promise with exertion, and getting to witness the favor with insight.

33 Ibn al-Qayyim reads it *raghba*, longing or desire, and interprets it as obedience; al-Harawī's text has it *ra'ah*, which is discomfort with and avoidance of sins, and more appropriate in the context.

تقاتل أولياء الله في صفين بالسيوف ولما سار بعضهم إلى بعض كان يقال: سار أهل الجنة إلى أهل الجنة. وكون ولي الله يرتكب المحذور والمكروه متأولاً أو

عاصياً لا يمنع ذلك الإنكار عليه، ولا يخرجهم عن أصل ولاية الله تعالى، وهيات هيات أن يكون أحد من أولياء الله المتقدمين حضر هذا السماع المحدث المشتمل على هذه الهيئة التي تفتن القلوب أعظم من فتنة المشروب، حاشا أولياء الله من ذلك. وإنما السماع الذي اختلف فيه مشايخ القوم، اجتماعهم في مكان خال من الأغيار يذكرون الله، ويتلون شيئاً من القرآن، ثم يقوم بينهم قوال ينشدهم شيئاً من الأشعار المزهدة في الدنيا، المرغبة في لقاء الله تعالى ومحبته، وخوفه ورجائه، والدار الآخرة، وينبههم على بعض أحوالهم من غدر أو غفلة، أو بعد أو انقطاع، أو تأسف على فائت، أو تدارك لفارط، أو وفاء بعهد، أو تصديق بوعد، أو ذكر قلق وشوق، أو خوف فرقة أو صد، وما جرى هذا المجرى.

فهذا السماع الذي اختلف فيه القوم، لا سماع المكاء والتصديّة والمعازف والنجاريات، وعشق الصور من المردان والتسوان، وذكر محاسنها ووصالها وهجرانها. فهذا لو سئل عنه من سئل من أولي العقول لقضى بتحرّمه، وعلم أن الشرع لا يأتي بإباحته، وأنه ليس على الناس أضرُّ منه، ولا أفسد لعقولهم وقلوبهم وأديانهم وأموالهم وأولادهم وحريمهم منه.

فصل

قال صاحب المنازل: «السماع على ثلاث درجات: سماع العامة وهو ثلاثة أشياء: إجابة زجر الوعيد رغبةً، وإجابة دعوة الوعد جهداً، وبلوغ مشاهدة المنة استبصاراً».

The “warning” is against abandoning the commanded and committing the prohibited, and “responding to its caller” is to act in obedience. His saying “desire” means obedience motivated by God being the issuer of the command, the prohibition, and the promise. The reality of desire is hope and fear; thus one does what he is commanded by the light of faith, hoping for reward, and gives up what he is prohibited from by the light of faith, fearing the punishment.

Desire has another basis, which is that the act under its purview is the act of choice and longing, not the act of one who dislikes doing it, as if watching himself being driven to death.

As for “responding to the promise with exertion,” it is to conform to the command seeking what is promised, exerting oneself to that end, employing his best faculties.

As for “getting to observing the favors with insight,” it is the recognition of the listener, while listening, of the fact all that has come to him of good is from God’s favor and grace on him, without his deserving it, not a return that his efforts caused. As the Exalted said, “They impress on you as a favor that they have embraced Islam. Say, ‘Count not your Islam as a favor upon me: Nay, God has conferred a favor upon you that He has guided you to the faith, if you are truthful’” [59:17].

He similarly witnessed that what has been kept from him of this world, or what has afflicted him of harm and distress, that too is a favor from God in a number of ways, as it brings out right thinking. As one of the Predecessors said, “O son of Adam, you do not know which of the two blessings is better for you: His blessing upon you by giving you or His blessing upon you by leaving you out.”³⁴

When touched by felicity he followed it by gratitude
 When touched with harm, he responded with patience
 Both are for him but a blessing which
 Imagination cannot capture, nor the land and the sea

If you said: Does one see God’s favor even in what afflicts him of disobedience and sin? I say: Yes, in fact, if accompanied by sincere repentance and righteous deeds that erase [the sins], they are the greatest of favors upon him, as established earlier.

34 Ibn Abī al-Dunyā, *Kitāb al-Shukr*, ed. Yāsīn al-Sawwās and ‘Abd al-Qādir al-ʿArnaʿūt (Damascus: Dār Ibn Kathīr, 1985), 161. There is an addition in some manuscripts, noted on *Madārij*(§), 1277–1278. Ibn Abī al-Dunyā (d. 281AH) led an ascetic life and frequently taught and wrote on moral characteristics. See A. Dietrich, “Ibn Abī ‘l-Dunyā” in *ETI*.

الوعيد يكون على ترك المأمور وفعل المحذور. فإجابة داعيه هو العمل بالطاعة. وقوله: «رغبة» يعني امثالاً لكون الله عز وجل أمر ونهى وأوعد. وحقيقة الرغبة الخوف والرجاء. فيفعل ما أمر به على نور الإيمان راجياً للثواب. ويترك ما نهى عنه على نور الإيمان، خائفاً من العقاب. وفي الرغبة فائدة أخرى، وهي أن فعله يكون فعل راغب مختار لا فعل كاره، كأنما يساق إلى الموت وهو ينظر. وأما إجابة الوعد جهداً فهو امثال الأمر طلباً للوصول إلى الموعد به، باذلاً جهده في ذلك، مستفرغاً فيه قواه.

وأما بلوغ مشاهدة المنة استبصاراً فهو تنبه السامع في سماعه إلى أن جميع ما وصله من خير فمن منة الله عليه وتفضله عليه، من غير استحقاق منه ولا بذل عوض استوجب به ذلك. كما قال تعالى: ﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾ [الحجرات: 17].

وكذلك يشهد أن ما زوي عنه من الدنيا أو ما لحقه منها من ضرٍّ وأذى فهو منة أيضاً من الله عليه من وجوه كثيرة، يستخرجها الفكر الصحيح، كما قال بعض السلف: «يا ابن آدم، لا تدري أي النعمتين عليك أفضل، نعمته فيما أعطاك، أو نعمته فيما زوى عنك».

إذا مسَّ بالسراء أعقبَ شكرها وإن مسَّ بالضراء أعقبها الصبر
وما منهما إلا له فيه نعمة تضيق بها الأوهام والبر والبحر.

فإن قلت: فهل يشهد منته فيما لحقه من المعصية والذنوب؟ قلت: نعم. إذا اقترن بها التوبة النصوح، والحسنات الماحية، كانت من أعظم المنن عليه، كما تقدم تقريره.

9 The Audition of the Elite

He said, "The audition of the elite comprises three things: witnessing the goal in every sign, stopping at the objective at every moment, and ridding oneself of any pleasure in separation."

"The goal in every sign" is the Lord Blessed and Exalted, for all that is listened to is to introduce Him and His Names, His deeds and judgments, His promise and warning, His command and prohibitions, His justice and grace. This spectacle is arrived at by listening *through* God, *for* God, *in* God, and *from* God.

Listening *through* Him means that one hears such that none of his own ego remains in the hearing, and if anything remained, his total connection to what is heard severs it, thus his listening is through His Ever-presence, divested of any attention to himself.

As for listening *for* Him, it means divesting the ego in listening from any will that opposes the will of God in his regard, and concentrating his faculties of hearing on the attainment of God's pleasure from what is being listened to.

As for listening *in* Him, it is a different matter altogether. It is to divest all that does not behoove the Truth by way of attribution, name, description, or deed from what befits His perfection, and to affirm for Him what befits his perfection in what is heard and purifies Him of what does not.

This is an occasion which only those established in knowledge and inner awareness of God can fulfill, for God disorients those given to distortion and denial [of His words or attributes],³⁵ including the partisans of assimilation and likeness: "God has guided the believers concerning which they all disagreed of the truth by His leave; God guides whomsoever He wills to a straight path" [2:213].

As for listening *from* him [directly]: what can be received via a medium is a qualified listening. As for the unqualified [listening], it cannot be hoped for in this transient world except for those God has chosen through His messengerhood and speech. But listening to His speech is like listening to Him, for [the Qur'an] is His speech that He has uttered in reality, and whosoever hears it as if he has heard God.

This is the real listening from God, not the listening of the kind claimed by men of fantasies, as one of them said [claiming about God], "He called to me inwardly" or "He addressed me" or "He said to me." I wonder who exactly is the one calling to you? Who exactly is the one addressing you, O deceived and conceited one? And how do you know? Are these voices from the Satan or the Merciful? What is the evidence that it is God who is addressing you?

35 The people of distortion and denial are referring to two technical categories of people,

فصل

قال: «وسماع الخاصة ثلاثة أشياء: شهود المقصود في كل رمز، والوقوف على الغاية في كل حين، والخلاص من التلذذ بالتفرق».

المقصود في كل رمز هو الرب تبارك وتعالى، فإن المسموع كله يعرف به وبصفاته، وأسمائه وأفعاله وأحكامه، ووعدته وووعيده، وأمره ونهييه، وعدله وفضله. وهذا الشهود ينال بالسماع بالله وفي الله ومن الله.

أما السماع به، فألا يسمع وفيه بقية من نفسه. فإن كانت فيه بقية قطعها كمال تعلقه بالمسموع، فيكون سماعه بقيوميته مجرداً من التفاته إلى نفسه.

وأما السماع له، فإن يجرد النفس في السماع من كل إرادة تزامم مراد الله منه، ويجمع قوى سمعه [على] تحصيل مراد الله من المسموع.

وأما السماع فيه فشأن آخر. وهو تجريد ما لا يليق نسبته إلى الحق من وصف، أو سمة أو نعت أو فعل مما هو لاائق بكماله. فيثبت له ما يليق بكماله من المسموع، وينزهه عما لا يليق به.

وهذا الموضوع لم يتخلص فيه إلا الراستخون في العلم والمعرفة بالله. وأضل الله عنه أهل التحريف والتعطيل وأهل التشبيه والتمثيل، ﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة: 213].

وأما السماع منه، فإنما يتصور بواسطة، فهو سماع مقيد. وأما المطلق فلا مطمع فيه في عالم الفناء إلا لمن اختصه الله برسالاته وبكلامه. ولكن السماع لكلامه كالسماع منه، فإنه كلامه الذي تكلم به حقاً، فمن سمعه فليقدر نفسه كأنه يسمعه من الله.

هذا هو السماع من الله، لا سماع أرباب الخيال ودعوى المحال، القائل أحدهم: «ناداني في سري وخطبني وقال لي».

يا ليت شعري من المنادي لك ومن المخاطب، يا مخدوع يا مغرور؟ فما يدريك، أنداء شيطاني أم رحماني؟ وما البرهان على أن المخاطب لك هو الرحمن؟

ahl al-taḥrīf wa-l-ta'īl. The former group is accused of altering or distorting the words of God, as has been accused of the Christians and Jews in the Qur'an (see Q. 4:46, 5:13, etc.). Those of denial, on the other hand, argue that God cannot be qualified with any attributes shared by humans.

Yes, we do not deny [in principle the fact of] the calling, addressing, and inspiration [from God]. The problem is the one being called on, addressed, and inspired; that is where some reflection is due.

In general, whoever has the Qur'an recited to him should consider himself as if having listened to God addressing him through it. If this occurs to him along with the listening *through* Him, *for* Him, and *in* Him, [he will find that] the meanings, subtleties, and wonders of what he hears rush to his heart, all brought near to him so he may pick whatever he wishes from knowledge and wisdom, inner knowledge and insight, and guidance and lessons.

As for "stopping and reflecting at the objective at every moment," it is the seeking and journeying to the ultimate, desired, end to which his hearing is a means, and that end is the Truth the Glorified. For He is the end of all search, "And that to your Lord is the goal" [53:42]. There is nothing sought beyond God, nor short of Him any resting place, nor do eyes cool except in Him; everything sought other than Him is a vanishing shadow, a fleeting fantasy; if one enjoys it, it is a thing of deception.

As for "ridding oneself of taking pleasure in separation," it means that separation in the meanings of what is heard, and the passing of the heart between its stations causes it pleasure, as it is well-known for transitions. He does away with the pleasure of transition, as it is his indulgence, in favor of concentration on what is being heard [making it truly] by Him, from Him, and for Him.

The Shaykh, God have mercy on him, did not say, "ridding oneself of separation" for the meanings of what is heard [from the Qur'an] are comprehended and understood only through separation due to its variety; hence he should erase its pleasure, not it [in itself], so that it does not become part of his indulgence. This is the subtlest of the states of the sincere listeners.

10 The Audition of the Elite of the Elite

He said, "The audition of the elite of the elite is the listening that removes defects from the unveiling, connects the pre-eternal³⁶ (what has always been) to the sempiternal (what will always be), and returns the endings to the beginning."

36 The Arabic pair of words *azal* (what has always been) and *abad* (what will always be) has no exact match in English. The Western philosophical tradition has come to distinguish two concepts of eternity and sempiternity: "The English word 'eternal' comes from *aeternus* in Latin, itself a derivation from *aevum*, an age or time. So 'eternity' means everlastingness. However, in the course of philosophical discussion the idea of everlastingness

نعم، نحن لا ننكر النداء والخطاب والحديث، وإنما الشأن في المنادي المخاطب المحدث، فهأهنا تسكب العبرات.

وبالجملة، فن قريء عليه القرآن فليقدر نفسه كأنما يسمعه من الله يخاطبه به، فإذا حصل له—مع ذلك—السماع به وله وفيه، ازدحمت معاني المسموع ولطائفه وعجائبه على قلبه، وازدلفت إليه بأيتها يبدأ، فما شئت من علم وحكم، وتعرف وبصيرة، وهداية وعبرة.

وأما الوقوف على الغاية في كل حين فهو التطلب والسفر إلى الغاية المقصودة بالمسموع الذي جعل وسيلة إليها، وهو الحق سبحانه. فإنه غاية كل طلب ﴿وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ﴾ [النجم:42]، وليس وراء الله مرمى ولا دونه مستقر، ولا تفر العين بغيره البتة. فكل مطلوب سواه فظل زائل وخيال مفارق، وإن تمتع به صاحبه فتاع الغرور.

وأما الخلاص من التلذذ بالتفرق، فالتفرق في معاني المسموع وتنقل القلب في منازلها يوجب له لذة، كما هو المألوف في الانتقال. فيتخلص من لذة تفرقه التي هي حظه، إلى الجمعية على المسموع به ومنه وله.

ولم يقل الشيخ—رحمه الله—: «الخلاص من التفرق». فإن المسموع إنما يدرك معناه ويفهم بالتفرق لتنوعه، ولكن ليتخلص من لذته لا منه، لثلاث يكون مع حظه، وهذا من ألطف أحوال السامعين المخلصين.

فصل

قال: «وسماع خاصة الخاصة: سماع ينفي العلل عن الكشف، ويصل الأبد إلى الأزل، ويرد النهايات إلى الأول».

has been further refined, and two contrasting concepts can be denoted by it. It is usual to make the contrast clear by calling one of these 'eternity' or 'atemporality' and the other 'sempiternity' or 'everlastingness' (<http://plato.stanford.edu/entries/eternity/>). These are different kinds of distinctions. We shall call *azal* pre-eternity, and *abad* sempiternity.

“Unveiling” means the encounter of the heart to the reality of what has been heard, and it has two [potential] defects. The first is doubt, which obviates this encounter; [the attainment of this station is that] there must remain no doubt, and this is the sight of certitude. The second is the negation of media between the listener and the one being listened to, such that they vanish for him into what is being listened to, and he is annihilated from witnessing them, and annihilated from witnessing his annihilation, such that he, the listener, not the medium, becomes the witness. He is the guide,³⁷ the listening is from Him, as is the guidance, and the beginning, and to Him is the end.

As for connecting “the sempiternity to preeternity,” its meaning, if we take it literally, is impossible, for sempiternity and preeternity are mirror opposites, and the meeting of one to the other is impossible. His meaning, instead, is that what is present eternally in existence and witnessing was existent in preeternity, known and predetermined, thus the judgment of [whatever will take place forever] returns to preeternity in knowledge and reality; thus what has always been becomes what will always be, just as what will always be has always been present in knowledge and judgment. To elaborate on that: in sempiternity appears what was hidden in preeternity, thus everything ends in His knowledge, judgment, and wisdom, and that is preeternal. This is of a piece with returning endings to their beginning, such that the end becomes the same as what has passed. God the Exalted is the First and the Last; all that was and will be is returned to His preexisting knowledge and judgment. Thus, sempiternity returns to preeternity, and ends to the beginning, and God knows best.

37 Most of the manuscripts state *al-hādī* (“the guide”), which is more appropriate than the choice by the editors of *Madārij*(š), *al-bādī* (“the evident”). See *Madārij*(š), 1283.

فالكشف هو مكافئة القلب لحقيقة المسموع. وعلة أمران: أحدهما: الشبه التي تنتفي بهذه المكافئة، فلا تبقى معها شبهة. وهذا هو عين اليقين. والثاني: نفي الوسائط بين السامع والمسموع. فيغيب بمسموعه عنها ويفنى عن شهودها، ويفنى عن شهود فنائه عنها بحيث يشهده هو المسمع لا الواسطة، وهو البادي، فمنه الإسماع ومنه الهداية، ومنه الابتداء وإليه الانتهاء. وأما وصله الأبد إلى الأزل، فهذا—إن أخذ على ظاهره—فهو محال، لأن الأبد والأزل متقابلان تقابل التناقض، فاتصال أحدهما بالآخر عين المحال. وإنما مراده أن ما يكون في الأبد موجوداً مشهوداً فقد كان في الأزل معلوماً مقدراً، فعاد حكم الأبد إلى الأزل علماً وحقيقةً، وصار الأزلي أدياً كما كان الأبدي أزلياً في العلم والحكم. وإيضاح ذلك أن الأبد ظهر فيه ما كان في الأزل خافياً، فانتفى الأمر كله إلى علمه وحكمه وحكمته، وذلك أزلي. وهذا هو رد النهايات إلى الأول، فتصير الخاتمة هي عين السابقة، والله تعالى هو الأول والآخر، وكل ما كان ويكون آخراً فردود إلى سابق علمه وحكمه. فرجع الأبد إلى الأزل، والنهايات إلى الأول، والله أعلم.

The Station of Grief

From among the stations of “You we worship and You we supplicate for help” is the station of grief.¹

It is not one of the stations that is sought nor is its attainment a command, even if the seeker cannot avoid it. Grief has not come in the Qur’an except in a prohibition or negation. As in the words of the Exalted, “Faint not nor grieve, for you will overcome them if you are [indeed] believers” [3:139], and “Grieve not over them” [16:127] in more than one place, and “Grieve not: God is with us” [9:40]. In negation, it appears in the words of the Exalted, “There shall be no fear upon them nor shall they grieve” [2:38]. The wisdom in this [absence] is that grief is a station that is not easy, and it has no benefit for the heart; the dearest thing to the Satan is to afflict the servant with grief to cut him off from his path and halt his journey. The Exalted has said, “Secret counsels are only [inspired] by the Satan, in order that he may cause grief to the believers” [58:10]. The Prophet, God grant him blessing and peace, prohibited three people “that the two of them whisper leaving out the third for that would grieve him.”²

Grief, therefore, is not sought after or intended, nor is there benefit in it, and the Prophet, God grant him blessing and peace, has sought protection from it: “O God, I seek your refuge from anxiety and grief”:³ [grief] being the companion of anxiety. The difference between them is that the affliction that visits the heart if it is in the future it generates anxiety, and if it has passed it is grief; both of them enervate the heart and exhaust the determination.

Nevertheless, visiting this station is a necessity in real life. The people of the Garden will say upon entering it, “Praise is to God who has removed all grief from us” [35:34]. This shows that they were afflicted with grief in this world, as with all other afflictions, without their choice.

As for the words of the Exalted, “Nor [is there blame] on those who came to you to be provided with mounts, and when you said, ‘I can find no mounts for you,’ they turned back, their eyes streaming with tears of grief that they could not find the means to spend” [9:92]; they were not praised for the grief itself, but for what led them to grief, due to the intensity of their faith, that they were

1 The verbal noun of *h-z-n* is vocalized in Arabic both as *huzn* and *hazan*, and appears in both forms in the Qur’an, see e.g. 9:92, 12:84.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الحزن».

وليست من المنازل المطلوبة ولا المأمور بنزولها، وإن كلاً بد للسالك من نزولها. ولم يأت «الحزن» في القرآن إلا منهيّاً عنه أو منفيّاً.

فالنبي كقوله تعالى: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا﴾ [آل عمران: 139]، وقوله: ﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾ [النحل: 127] في غير موضع، وقوله: ﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [التوبة: 40]. والمنفي كقوله: ﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: 38].

وسر ذلك أن «الحزن» موقف غير مسير ولا مصلحة فيه للقلب. وأحب شيء إلى الشيطان أن يحزن العبد ليقطعه عن سيره ويوقفه عن سلوكه. قال تعالى: ﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا﴾ [المجادلة: 10].

ونهى النبي ﷺ الثلاثة: «أن يتناجى اثنان منهم دون الثالث، لأن ذلك يحزنه». فالحزن ليس بمطلوب ولا مقصود ولا فيه فائدة. وقد استعاذ منه النبي ﷺ فقال: «اللهم إني أعوذ بك من الهم والحزن»، فهو قرين الهم.

والفرق بينهما أن المكروه الذي يرد على القلب، إن كان لما يستقبل أورثه الهم، وإن كان لما مضى أورثه الحزن. وكلاهما مضعف للقلب مفتر للعزم. ولكن نزول منزلته ضرورية بحسب الواقع. ولهذا يقول أهل الجنة إذا دخلوها: ﴿الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ﴾ [فاطر: 34]. فهذا يدل على أنهم

كان يصيبهم في الدنيا الحزن، كما يصيبهم سائر المصائب التي تجري عليهم بغير اختيارهم. وأما قوله تعالى: ﴿وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا لَتَذْمِلَهُمْ قُلْتُ لَا أُجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾ [التوبة: 92]. فلم يمدحوا على نفس الحزن، وإنما مدحوا

2 Bukhārī #6277, #6290; Muslim #2184.

3 This is a part of the narration in Bukhārī #6363.

left behind by the Messenger of God, God grant him blessing and peace, not having the means [to procure a ride]. In this there is exposure of the hypocrites who neither grieved for staying behind nor desired to be like the others who could.

As for his words, God grant him blessing and peace, in a sound tradition, “Nothing afflicts a believer, be it anxiety, exhaustion, or grief, except that God expiates his sins by it,”⁴ they point to its being an affliction that God gives to his servants through which his sins are erased; it does not prove that it is a station that should be sought and dwelt upon.

Furthermore, the tradition of Hind b. Abī Hāla in describing the Prophet, God grant him blessing and peace: “He was constantly in grief”⁵ is a tradition without basis, for in its chain there are unknown [narrators]. Furthermore, how could he be continuously aggrieved when God had protected him from grieving for the world and its causes, prohibited him from grieving about the disbelievers, forgave all his past and future sins? Where would grief come from? Rather, he was constantly cheerful, laughing, as it appears in his description “laughing warrior,” God’s blessings and peace be upon him.⁶

As for the report that “God loves every grievous heart,” it has no supporting chain, nor is its narrator known, nor is its soundness. Even if it is supposed to be sound, grief is a calamity like others by which God puts his servants to test, and if the servant is patient, God loves his patience over the calamity.

As for the report, “When God loves a servant, he installs in his heart a wailer, and if he hates a servant, he makes in his heart a reed pipe,” it is an Israelite report. It has been said that it is in the Torah. Its meaning is correct, in the sense that the believer is aggrieved over his sins, whereas the wicked is heedless and lost in his play, melodious and pleased.

As for the saying of the Exalted concerning His Prophet Isrā’īl (i.e., Jacob): “And his eyes became white with grief, even as he suppressed [it]” [12:84], this is mere declaration of his state that befell him upon losing his dear child, and that He tested him with it, as He tested him with the separation between them.

The men of the path have agreed, [in any case,] that the grief of this world is dispraised, with the exception of Abū ‘Uthmān al-Ḥirī, who said, “Grief of every kind is a grace and increase for the believer, so long as it does not cause disobedience.” He further said, “[It is so] because even if it does not lead one to be an elect [of God], it at least causes purification.”⁷ It would be said to him: No doubt that it is a trial and a test from God, of a piece with sickness, anxiety, and humiliation; but a station of the path it is not.

4 Bukhārī #5640; Muslim #2573.

5 Recorded by Tirmidhī, al-Ṭabarānī, and Ibn Sa’d. See *Madārij*(§), 1288.

على ما دل عليه الحزن من قوة إيمانهم، حيث تخلفوا عن رسول الله ﷺ لعجزهم عن النفقة. ففيه تعريض بالمناقضين الذين لم يحزنوا على تخلفهم، وغبطوا نفوسهم به.

وأما قوله ﷺ في الحديث الصحيح: «ما يصيب المؤمن من هم ولا نصب ولا حزن، إلا كفر الله به من خطاياها»، فهذا يدل على أنه مصيبة من الله يصيب بها العبد، يكفر بها من سيئاته. لا يدل على أنه مقام ينبغي طلبه واستيطانه.

وأما حديث هند بن أبي هالة في صفة النبي ﷺ: «إنه كان متواصل الأحران»، لحديث لا يثبت، وفي إسناده من لا يعرف.

وكيف يكون متواصل الأحران وقد صانه الله عن الحزن على الدنيا وأسبابها، ونهاه عن الحزن على الكفار، وغفر له ما تقدم من ذنبه وما تأخر؟ فمن أين يأتيه الحزن؟ بل كان دائم البشر ضحك السن، كما في صفة: «الضحك القتال» صلوات الله وسلامه عليه.

وأما الخبر المروي: «إن الله يحب كل قلب حزين»، فلا يعرف إسناده ولا من رواه ولا تعلم صحته.

وعلى تقدير صحته فالحزن مصيبة من المصائب التي يتبلى الله بها عبده. فإذا ابتلى به العبد فصبر عليه أحب صبره على بلائه.

وأما الأثر الآخر: «إذا أحب الله عبداً، نصب في قلبه نائحةً. وإذا أبغض عبداً، جعل في قلبه مزماراً» فأثر إسرائيلي. قيل: إنه في التوراة وله معنى صحيح. فإن المؤمن حزين على ذنوبه، والفاجر لاه لا لعب مترنم فرح. وأما قوله تعالى عن نبيه إسرائيل: ﴿وَأَيَّضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾ [يوسف:84]، فهو إخبار عن حاله بمصابه بفقد ولده وحيبيه، وأنه ابتلاه بذلك، كما ابتلاه بالتفريق بينه وبينه.

وأجمع أرباب السلوك على أن حزن الدنيا غير محمود إلا أبا عثمان الحيري، فإنه قال: الحزن بكل وجه فضيلة وزيادة للمؤمن، ما لم يكن بسبب معصية. قال: لأنه إن لم يوجب تخصيصاً، فإنه يوجب تخصيصاً.

فيقال: لا ريب أنه محنة وبلاء من الله، بمنزلة المرض والهم والغم. وأما أنه من منازل الطريق فلا.

6 This statement, mentioned by the author and his teacher Ibn Taymiyya, is attributed to Israelite scriptures, and appears in Shīʿī collections of hadith, where it is considered sound. See al-Shaykh al-Ṣadūq, *Kamāl al-dīn wa tamām al-niʿma*, ed. ʿAlī Akbar al-Ghifārī (Maḍādir al-ḥadīth al-shīʿiyya, AH1405), 198.

7 Al-Qushayrī, *al-Risāla*, 139.

1 Levels of Grief

The author of *al-Manāzil*, God have mercy on him, said,

Grief is the pain of what has been missed and sorrow over what has been withheld.

He means that what has missed a man was either within his capacity or it was not; if it was, it hurts to have missed it, and if it was not, it causes sorrow.

He said,

It has three levels. First, the grief of the commoners, which is to grieve over deficiency in service, falling into betrayal, and loss of the days past.

“Deficiency in service” in the view of [the Sufis] is a higher state than failing to perform the deeds altogether, but rather, it is a lament that accompanies the deeds, for “service” in their view is part of good character and etiquette, not part of the deeds, and is a right of worship and its etiquette and its obligation. The one who grieves over this kind, of course, would be all the more aggrieved over having lost the deed altogether.

As for “falling into betrayal,” it too is more specific than the sinfulness committed by engaging in the prohibited, for that happens due to a prior deficiency in nearness to God the Exalted. When He is veiled from him, [the servant] falls into betrayal. The Shaykh mentioned “grief” in the [ten-fold] division of *chapters*, and it is for him part of the division of “the beginnings.”⁸

As for the loss of bygone days, it also is of two types: losing them through the absence of obedience in them, and losing them through the absence of causes of faith, and taste of its sweetness, nearness, and familiarity to God, and beauty of company with Him.

Each one of these three is of two types, for the initiates and for the intermediates, and the discourse applies to both, even though he attached it to the latter.

He said, “The second level is the grief of the possessors of the will, and that is grief over the attachment of the heart to the separation; over distraction of the heart from the witnessing; and over consolation from the grief.”

⁸ The reference is to al-Harawī's division of the one hundred stations into ten divisions, each of ten stations.

فصل

قال صاحب «المنازل» رحمه الله:

«الحزن: توجع لفاتئ، وتأسف على ممتنع».

يريد أن ما يفوت الإنسان قد يكون مقدوراً له وقد لا يكون. فإن كان مقدوراً توجع لفوته، وإن كان غير مقدور تأسف لامتناعه.

قال: «وله ثلاث درجات: الأولى حزن العامة. وهو حزن على التفريط في الخدمة، وعلى التورط في الجفاء، وعلى ضياع الأيام».

التفريط في الخدمة عندهم فوق التفريط في العمل وتضييعه، بل هذا الحزن يكون مع القيام بالعمل. فإن الخدمة—عندهم—من باب الأخلاق والآداب لا من باب الأفعال. وهي حق العبودية وأدبها وواجبها، وصاحب هذا الحزن بالأولى أن يحزن لتضييع العمل. وأما التورط في الجفاء فهو أيضاً أخص من المعصية بارتكاب المحذور، لأنه قد يكون بفقد أنس سابق مع الله تعالى. فإذا توارى عنه تورط في الجفوة. فإن الشيخ ذكر «الحزن» في قسم الأبواب. وهو عنده من قسم البدايات. وأما تضييع الأيام فنوعان أيضاً: تضييعها بخلوها عن الطاعات، وتضييعها بخلوها عن مواجيد الإيمان وذوق حلاوته والأنس بالله وحسن الصحبة معه.

فكل واحد من الثلاثة نوعاً لاهل البداية، وللسالكين المتوسطين. وكلامه يعم النوعين وإن كان بالثاني.

قال: «الدرجة الثانية: حزن أهل الإرادة. وهو حزن على تعلق القلب بالتفرقة، وعلى اشتغال النفس عن الشهود، وعلى التسلي عن الحزن».

“The attachment of the heart to the separation” is the lack of concentration in the presence of God and distraction of thoughts in the valleys of one’s pleasure.

As for the “distraction of the heart from the witnessing,” it is of two kinds: distraction from remembrance that causes witnessing and brings to fruition other things; and second, its distraction from witnessing, owing to the weakness of remembrance, or the weakness of the heart’s attention to the witnessing, or for another obstacle. However, when the witnessing overpowers the self, it cannot be distracted from it except by something that overpowers it.

As for “consolation from the grief,” he means by it that the presence of the grief in the heart is a proof of its will and aspiration; its absence and consolation is a deficiency. Thus, he grieves over the absence {of grief just as he weeps over the absence} of weeping and fears the absence of fear. This requires some reflection. Grief over the loss of grief is praised only when he becomes preoccupied in blameworthy pleasure. If, however, what kept him from grieving over the absence of grief is a praiseworthy delight, delight in the grace of God and His mercy, then there is no place or meaning for grieving over the loss of grief.

He said,

The elite do not partake in the station of grief because grief is loss whereas the elite are the people who have found [the Truth].

This, if he means by it that such people should not intend to be aggrieved, is correct. However, if he meant that grief does not afflict them, then that is not the case, for grief is a part of nature, even though it is not a sought after station.

He said,

But the third level of grief is to be aggrieved about the contradictions that are not yet thoughts; the opposition of intentions, and the objections against the decrees.

These are three matters [that occur] in accordance with witnessing and will.

First, the grief of the contradictions, for the incidence of hope comes to the heart, for instance, without the accompanying incidence of fear, or the opposite. Similarly, the incidence of expansion without there being the incidence of contraction. Similarly, there appears to him the incidence of familiarity without the incidence of awe. The discordance of these incidences inevitably cause him grief.

These contradictions are not of the same class as thoughts, but rather, they are from divine incidences, which is why he said, “approaching thoughts,” for the contradictions that appear as thoughts are other than these.

تعلق القلب بالتفرقة: هو عدم الجمعية في الحضور مع الله، وتشتت الخواطر في أودية المراتد. وأما اشتغال النفس عن الشهود فهو نوعان: اشتغالها عن الذكر الذي يوجب الشهود ويثمره بغيره. والثاني اشتغالها به عن الشهود لضعف الذكر أو لضعف القلب عن الشهود، أو لمانع آخر. ولكن إذا قهر الشهود النفس لم تتمكن من التشاغل عنه، إلا بقاها يقهرها عنه.

وأما التسلي عن الحزن، يعني أن وجود الحزن في القلب دليل على الإرادة والطلب. ففقدته والتسلي عنه نقص، فيحزن على فقد [الحزن، كما يبكي على فقد] البكاء، ويخاف من عدم الخوف، وهذا فيه نظر. وإنما يحمد الحزن على فقد الحزن [أما إذا اشتغل بفرح مذموم] أما إذا اشتغل عن الحزن بفرح محمود—وهو الفرح بفضل الله ورحمته—، فلا معنى للحزن على فوات الحزن.

قال: «وليست الخاصة من مقام الحزن في شيء، لأن الحزن فقد. والخاصة أهل وجدان». وهذا إن أراد به أنه لا ينبغي لهم تعمد الحزن فصحيح. وإن أراد أنه لا يعرض لهم حزن، فليس كذلك. والحزن من لوازم الطبيعة، ولكنه ليس بمقام.

قال: «ولكن الدرجة الثالثة من الحزن: التحزن للمعارضات دون الخواطر، ومعارضات القصود، واعتراضات الأحكام».

هذه ثلاثة أمور، بحسب الشهود والإرادة:

الأول: حزن المعارضات. فإن القلب يعترضه وارد الرجاء مثلاً، فلم ينشب أن يعارضه وارد الخوف، وبالعكس. ويعترضه وارد البسط، فلم ينشب أن يعترضه وارد القبض. ويرد عليه وارد الأنس، فيعترضه وارد الهيبة. فيوجب له اختلاف هذه المعارضات عليه حزناً لا محالة.

وليست هذه المعارضات من قبيل الخواطر، بل هي من قبيل الواردات الإلهية. فلذلك قال: «دون الخواطر»، فإن معارضات الخواطر غير هذا.

According to [the Sufis], this is from the effects of the divine names and attributes and the connection of the rays of their light to the heart, which is called by them 'illumination'.

As for "the contradictions of intentions," it is the hardest thing for the people, and it shows their urgent need for knowledge above all things. For the truthful one seeks in the entirety of his journey the dearest of paths to God, for he walks to Him through Him and toward Him. When two paths appear to him and he does not know which one is more pleasing and dearer to God, among them there is one who makes scriptural knowledge his arbiter either through his own effort or, if he is incapable, then through following someone else's authority. If even that is unavailable, he may quietly wait for what destiny decides for him, his own self being devoid of goals. Another among them relies utterly on his shaykh if he has one. Another turns to the supplication for choosing what is best and then waits for what his destiny holds.

The men of determination, however, strive their utmost in seeking what is most pleasing to God through acquiring [scriptural] knowledge and inner awareness. If they are unable to arrive at a [definitive] answer, they rely on their best assessment; if two things appear to them to be equal, they prefer the one more conducive to the general benefit.

The prioritizing of benefits has different levels: at times, the course of action leading to general benefit is preferred; and at times, that which leads to increase in faith; and at times, whatever opposes the desires of the ego; at times, the attainment of a benefit that cannot be otherwise attained; and at times, that which brings safety from fear of an affliction that cannot be otherwise avoided. These are the five directions of prioritizing; rarely is one of them absent.

If he is devoid of all that, he has no rational [means of prioritizing], and must wait for what his destiny has in store. He turns in desperation to his Lord, pleading with Him like one seeking what He is pleased with and likes. When the move comes, he supplicates God for the best, beseeches God once again, fearing that that move might be from his ego or the Satan, knowing that he is never infallible and ever striving against his enemy, so long as he is in the world of test and trial. Only then he proceeds to act. This is the ultimate [act] that the sincere [seekers] can do.

For the people of jihad in this respect there is guidance and unveiling that is not accessible to the people of spiritual exercises. This is why al-Awzā'ī and Ibn al-Mubārak said, "When people differ concerning a thing, wait for the practice of the people of the frontier"—that is, the people of jihad. This is so for God the Exalted said, "Those who exert themselves (i.e., in jihad), We shall surely guide them" [29:69].

وعند القوم هذا من آثار الأسماء والصفات واتصال أشعة أنوارها بالقلب، وهو المسمى عندهم بالتجلي.

وأما معارضات القصود فهي أصعب ما على القوم، وفيه يظهر اضطرابهم إلى العلم فوق كل ضرورة. فإن الصادق يتحرى في سلوكه كله أحب الطرق إلى الله، فإنه سالك به وإليه. فيعترضه طريقاً لا يدري أيهما أرضى الله وأحب إليه. ففهم من يحكم العلم بجهده استدلالاً فإن عجز فتقليداً، فإن عجز عنهما سكن ينتظر ما يحكم له به القدر، ويخلى بباطنه من المقاصد جملة.

ومنهم من يلقي الكل على شيخه، إن كان له شيخ. ومنهم من يلجأ إلى الاستخارة والدعاء، ثم ينتظر ما يجري به القدر. وأصحاب العزائم يبذلون وسعهم في طلب الأرضى علماً ومعرفةً، فإن أعجزهم قنعوا بالظن الغالب، فإن تساوى عندهم الأمران، قدموا أرجحهما مصلحة.

ولترجيح المصالح رتب متفاوتة، فتارة يترجح بعموم النفع، وتارة يترجح بزيادة الإيمان، وتارة يترجح بخالفه النفس، وتارة يترجح باستجلاب مصلحة أخرى بها لا تحصل من غيرها، وتارة يترجح بأمنها من الخوف من مفسدة لا تؤمن في غيرها. فهذه خمس جهات من الترجيح. قل أن يعدم واحدة منها. فإن أعوزه ذلك كله تخلى عن الخواطر جملةً، وانتظر ما يحركه به محرك القدر، وافتقر إلى ربه افتقار مستنزل ما يرضيه ويحبه. فإذا جاءت الحركة استخار الله وافتقر إليه افتقاراً ثانياً، خشية أن تكون تلك الحركة نفسيةً أو شيطانيةً لعدم العصمة في حقه، واستمرار المحنة بعده ما دام في عالم الابتلاء والامتحان، ثم أقدم على الفعل. فهذا نهاية ما في مقدور الصادقين.

ولأهل الجهاد في هذا من الهداية والكشف ما ليس لأهل المجاهدة. ولهذا قال الأوزاعي وابن المبارك: «إذا اختلف الناس في شيء فانظروا ما عليه أهل الثغر». يعني أهل الجهاد. فإن الله تعالى يقول: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ [العنكبوت: 69].

As for the “objections to judgments,” it may be that he meant by it creational judgments, which is more likely. It may also be that he meant normative judgments. [In the first case:] the men of ecstatic stations may fall into objections {to the judgments in effect upon them that they find disagreeable, and they grieve when they realize their objections to those}⁹ as bad etiquette. Those objections appear in the form of their wills that oppose what happens to them from the judgment of divine predestination, and their grief is over their lack of agreement with it and for possessing a will other than what has been ordained for them [by God].

If the meaning was divine normative judgments, [it would then mean that] they experience spiritual states that cannot be reconciled with the normative commands, as discussed earlier, and they find no way to avoid establishing what is commanded, but in so doing they invariably experience a kind of objection to it either inwardly or outwardly, in accordance with the extent of the interruption of their spiritual state owing to the command. They grieve over this contradiction. If they establish the command and see that their benefit lies in it and praise its end, they grieve over their hastiness in objecting to it. To submit to the call of [scriptural] knowledge is an obligation, and opposing it by spiritual states falls into the category of [personal] will and defects [in spiritual stations], and the seeker grieves of any remaining traces of [that contradiction] within him. And God knows best.

9 The part between the braces is in the margins rather than the main text; see *Madārij*(§), 1297.

وأما اعتراضات الأحكام فيجوز أن يريد به الأحكام الكونية، وهو أظهر. وأن يريد به الأحكام الدينية. فإن أرباب الأحوال يقع منهم اعتراضات [على الأحكام الجارية عليهم بخلاف ما يريدونه، فيحزنون عند إدراكهم لتلك الاعتراضات] على ما صدر منهم من سوء الأدب. وتلك الاعتراضات هي إراداتهم خلاف ما جرى لهم به القدر. فيحزنون على عدم الموافقة، وإرادة خلاف ما أريد بهم. وإن كان المراد به الأحكام الدينية، فإنهم تعرض لهم أحوال لا يمكنهم الجمع بينها وبين أحكام الأمر—كما تقدم—، فلا يجدون بداً من القيام بأحكام الأمر، ولا بد أن يحدث لهم نوع اعتراض خفي أو جلي، بحسب انقطاعهم عن الحال بالأمر، فيحزنون لوجود هذه المعارضة. فإذا قاموا بأحكام الأمر، ورأوا أن المصلحة في حقهم ذلك، وحمدوا عاقبته، حزنوا على تسرعهم إلى المعارضة. فالتسليم لداعي العلم واجب، ومعارضة الحال من قبيل الإرادات والعلل، فيحزن على بقيتها فيه. والله أعلم.

The Station of Fear

Among the stations of “You we worship and You we supplicate for help” is the station of fear.

Fear is one of the most distinguished stations on the path, most beneficial for the heart, and an obligation upon all. God the Exalted has said: “So fear them not and fear Me (*khawf*) if you are believers” [3:175]; and said, “And Me [alone] you must fear (*rahba*)” [2:40]; and said, “So do not fear people, but fear Me (*khashya*)” [5:44]. He has praised and applauded its people and said, “Indeed, they who live in awe for fear of their Lord, and they who believe in the signs of their Lord, and they who do not associate anything with their Lord, and they who give what they give while their hearts are fearful because they will be returning to their Lord—it is these who hasten in every good work, and these who are foremost in them” [23:57–61].

In a tradition narrated in *al-Musnad* [of Aḥmad] and al-Tirmidhī, on the authority of ʿĀʾisha, God be pleased with her, said: “I said, ‘O Messenger of God, does the verse “And they who give what they give while their hearts are fearful” refer to he who commits fornication, drinks alcohol, and steals?’ He said, ‘No, O daughter of the Truth-lover [Abū Bakr] but to a man who fasts, prays, and gives charity, and fears that it may not be accepted from him.’”¹

Al-Ḥasan, God be pleased with him, [commenting on this verse] said, “By God, they obeyed Him and strove hard in it, yet they feared it might be rejected. A believer combines righteousness with fear, while a hypocrite combines evil with impunity.”

¹ Aḥmad 6:205; Tirmidhī #3175.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الخشوف».

وهي من أجل منازلها وأنفعها للقلب، وفرض على كل أحد. قال الله تعالى: ﴿فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ [آل عمران: 175]، وقال تعالى: ﴿وَإِيَّايَ فَارْهَبُوا﴾ [البقرة: 40]، وقال: ﴿فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْا﴾ [المائدة: 44]، ومدح أهله في كتابه وأثنى عليهم فقال: ﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾ [المؤمنون: 57-61]. وفي المسند والترمذي عن عائشة—رضي الله عنها—قالت: قلت يا رسول الله: ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ﴾ [المؤمنون: 60]، أهو الذي يزني ويشرب الخمر ويسرق؟ قال: «لا يا ابنة الصديق، ولكنه الرجل يصوم ويصلي ويتصدق، ويخاف ألا يقبل منه». قال الحسن رضي الله عنه: عملوا والله بالطاعات، واجتهدوا فيها، وخافوا أن ترد عليهم. إن المؤمن جمع إحساناً وخشيةً، والمنافق جمع إساءةً وأمناً.

1 Kinds of Fear

The terms *wajal*, *khawf*, *hashya*, and *rahba* [are all used to indicate kinds of fear in Arabic, and] have similar meanings without being synonyms.² Abū al-Qāsim al-Junayd said, “*Khawf* is the anticipation of punishment with every passing breath.” It has been said, “*Khawf* is the disruption and movement of the heart upon the cognizance of that which is feared.” It has also been said, “*Khawf* is the strength of the knowledge of the path of destiny;” this, however, is the cause of fear, not its definition. It has also been said, “*Khawf* is the fleeing of the heart from the occurrence of what is disliked upon its cognizance.”

Hashya (reverential fear) is more specific than *khawf*, for it is specific to the true knowers of God—as God the Exalted has said, “Truly, the ones who fear God from among His servants are only the knowers” [35:28]. Hence, *hashya* is fear associated with the intimate knowledge of God. The Prophet, God grant him blessing and peace, said, “I am most mindful of God among you, and most fearful of Him.”³ *Khawf* is movement, while *hashya* is withdrawal, stillness, and rest. For the one who sees a fierce enemy or a flood or something like that has two states. First, movement in order to flee from it—and this is the state of *khawf*. Second, his stillness and settling in a place safe from the danger—and this is *hashya*. From this it is said, *inkhashā al-shay*: he entered and hid into something; [the meaning of this root *kh-sh-y* is same as *inkhashsha* from the root *kh-sh-sh* because] the repeated [*fa‘ala*] and omitted [*f‘a*, *f‘w*, or *f‘y*] forms are [grammatically] kin, such as *taqaḍḍā* and *taqaḍḍa al-bāzī*, [both of which mean: he released the falcon.]

As for *rahba*, it means the urge to flee from what is disliked—which is the opposite of *raghba*, which means the journey of the heart toward that which it likes. Thus, between *al-rahb* and *al-harab* [fleeing] there is a connection both in expression and meaning, united as they are by the “intermediate derivation,” where the ordering of two letters between two roots is reversed but the meaning remains the same.⁴

As for *wajal*, it is the trembling and splitting of the heart upon remembrance or vision of someone whose power or punishment one fears.

2 For a comparable discussion of the various words for fear in English, see George Crabb, *English Synonyms Explained* (New York: Harper and Brothers, 1844), 306–308. The types he mentions are apprehension (unease when anticipating an unpleasant occurrence, concerns mostly things), alarm (derived from a call to arms upon a signal of danger), terror (fear from an unknown danger which the imagination magnifies), fright (less vivid, more general, more personal kind of fear). Awe and reverence both denote a strong sentiment of respect mingled with some emotions of fear, with the former being the stronger. “Children should be early taught,” our nineteenth-century author remarks, “to have a reverence for the Bible as a book,

و «الوجل» و «الخوف» و «الخشية» و «الرغبة» ألفاظ متقاربة غير مترادفة. قال أبو القاسم الجنيد: انخوف توقع العقوبة على مجاري الانفاس.

وقيل: انخوف اضطراب القلب وحركته من تذكر المخوف.

وقيل: انخوف قوة العلم بمجاري الأحكام، وهذا سبب الخوف، لا أنه نفسه.

وقيل: انخوف هرب القلب من حلول المكروه عند استشعاره.

والخشية أخص من الخوف، فإن الخشية للعلماء بالله. قال تعالى: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فاطر: 28]. فهي خوف مقرون بمعرفة. وقال النبي ﷺ: «إني أتقاكم لله، وأشدكم له خشية». فالخوف حركة، والخشية انجماع وانقباض وسكون. فإن الذي يرى العدو والسييل ونحو ذلك له حالتان.

إحداهما: حركته للهرب منه، وهي حالة الخوف.

والثانية: سكونه وقراره في مكألا يصل إليه، وهي الخشية. ومنه: انخشي الشيء، والمضاعف والمعتل أخوان، كتقضى البازي وتقضض.

وأما «الرغبة» فهي الإمعان في الهرب من المكروه، وهي ضد «الرغبة» التي هي سفر القلب في طلب المرغوب فيه.

وبين الرهب والهرب تناسب في اللفظ والمعنى. يجمعهما الاشتقاق الأوسط الذي هو عقد تقاليب الكلمة على معنى جامع.

وأما «الوجل» فرجفان القلب وانصداعه لذكر من يخاف سلطانه وعقوبته، أولرؤيته.

in distinction from all other books." Fear ("to feel a shuddering") and dread ("fear with exceeding trouble") affect primarily the mind, whereas trembling, terror, and horror, we are told, are more primal and affect other senses. The intensity of sentiment increases from fright to trembling, to terror, to horror. "We apprehend an unpleasant occurrence; we *fear* a misfortune; we *dread* a calamity." Fear is a "salutary" sentiment in a society, observes the author, whereas *dread* is "irksome." God is feared, God's punishment dreaded. Trembling, tremor (trembling which arises from a mental affection), and trepidation (stronger than the last two), are all of a piece.

3 Recorded in Bukhārī #5063 and Muslim #1108 with slight variation.

4 Premodern grammarians recognized many more complex patterns of how meanings attached to combinations of letters than the modern orientalist grammar, which reduced this to a system of trilateral roots and their derivatives. This point is powerfully made in Georges Bohas, "Levels of Analysis of the Word in Arabic," in *The Word in Arabic*, ed. Giuliano Lancioni and Lidia Bettini (Leiden: Brill, 2001), 147–194.

As for *hayba* (awe), it is fear associated with awe and glorification, and it mostly occurs with inner knowledge, love, and recognition of glory, that is, a sense of greatness along with love.

Thus, *khawf*, then, is for the common believers; *khashya* is for those endowed with [scriptural] knowledge and inner awareness; *hayba* is for the lovers; and *ijlāl* (i.e., *wajal*) is for those near to God.

The extent of one's *khawf* and *khashya* is proportional to one's [scriptural] knowledge and inner awareness. As the Prophet, God grant him blessing and peace, said, "I am the most knowledgeable of God among you, and most fearful of Him."⁵ He also said, "If you knew what I know, you would laugh little and weep much; you would not enjoy intimacy with women; and would go out wandering in the wildernesses, beseeching God."⁶

When faced with his object of fear, a man who possesses *khawf* may find refuge in fleeing or he may be petrified, whereas a man with *khashya* seeks the support of knowledge. Their likeness is of one who has no knowledge of medicine and a skilled physician; the former seeks refuge in prevention and fleeing, whereas the physician turns to his knowledge of medicine and diseases.

Abū Ḥafṣ⁷ said, "*Khawf* is God's lash with which He sets right those fleeing from His door." He also said, "*Khawf* is a lamp in the heart by which the good and the evil inside the heart can be seen; you flee from everyone you fear except God: when you fear Him, you run to Him."

Hence, the one who fears flees from his Lord to his Lord.

Abū Sulaymān [al-Dārānī] said, "When fear abandons it, a heart is ruined."

Ibrāhīm b. Sufyān said, "When fear resides in the hearts, it burns away the sources of lust and eradicates worldly attachments."

Dhū al-Nūn, God have mercy on him, said, "People will stay on the [right] path so long as they have fear; when this fear abandons them, they go astray."

Ḥātim al-Aṣamm⁸ said, "Do not be deceived by a good status: there is no status better than the Garden, but Adam there encountered what he encountered; nor by the abundance of worship, for Iblīs after his long worship did what he did; nor by the abundance of knowledge, for Bal'ām b. Bā'ūr faced what he faced while knowing the Greatest [Divine] Name; nor by the meeting and seeing of the righteous, for no man is more righteous than the Prophet, God grant him blessing and peace, but meeting him did not help his enemies or the hypocrites."

⁵ This tradition appears with *khashya* instead of *khawf* in Bukhārī #6101 and Muslim #2356.

⁶ Aḥmad 5:173; Tirmidhī #2312.

وأما «الهيبة» نخوف مقارن للتعظيم والإجلال. وأكثر ما يكون مع المعرفة والمحبة والإجلال، تعظيم مقرون بالحب.

فانخوف لعامة المؤمنين، وانخشية للعلماء العارفين، والهيبة للمحبين، والإجلال للمقربين. وعلى قدر العلم والمعرفة يكون الخوف وانخشية، كما قال ﷺ: «إني لأعلمكم بالله وأشدكم له خوفاً». وقال: «لو تعلمون ما أعلم لضحكتم قليلاً، ولبكيتم كثيراً، ولما تلذذتم بالنساء على الفراش، ونلجتم إلى الصعدات تجأرون إلى الله تعالى».

فصاحب الخوف يلتجئ إلى الهرب والإمساك. وصاحب انخشية يلتجئ إلى الاعتصام بالعلم. ومثلهما مثل من لا علم له بالطب ومثل الطبيب الحاذق، فالأول يلتجئ إلى الحمية والهرب، والطبيب يلتجئ إلى معرفته بالأدوية والأدواء.

قال أبو حفص: الخوف سوط الله، يقوم به الشارد عن بابه، وقال: الخوف سراج في القلب، به يبصر ما فيه من الخير والشر. وكل أحد إذا خفته هربت منه إلا الله تعالى، فإنك إذ خفته هربت إليه. فالحائف هارب من ربه إلى ربه.

قال أبو سليمان—رحمه الله—: ما فارق الخوف قلباً إلا خرب.

وقال إبراهيم بن شيبان: إذا سكن الخوف القلوب أحرق مواضع الشهوات منها، وطرد الدنيا عنها. وقال ذوالنون—رحمه الله—: الناس على الطريق ما لم يزُل عنهم الخوف. فإذا زال عنهم الخوف ضلوا الطريق.

وقال حاتم الأصم: لا تغتر بمكان صالح، فلا مكان أصلح من الجنة، ولقي فيها آدم ما لقي، ولا تغتر بكثرة العبادة، فإن إبليس بعد طول العبادة لقي ما لقي، ولا تغتر بكثرة العلم، فإن بلعام بن باعور لقي ما لقي وكان يعرف الاسم الأعظم، ولا تغتر بقاء الصالحين ورؤيتهم، فلا شخص أصلح من النبي ﷺ، ولم ينتفع بقاءه أعداؤه والمنافقون.

7 Abū Ḥaṣṣ ‘Amr b. Salam or Salama (d. 264/878) was titled the shaykh of Khurasān and was said to have been the first to introduce *taṣawwuf* to Nisābūr. See *Sīyar* 12:510.

8 Abū ‘Abd al-Raḥmān Ḥatīm b. ‘Unwān (d. 237/852) was dubbed the Luqmān of his time for his wisdom, and was known for his exhortations and words on asceticism. See *Sīyar* 11:484.

Fear, however, is not the end in itself, but a means towards an end. When that which is feared goes, so does the fear, for the people of the Garden experience neither fear nor grief.

Fear is associated with actions, and love with being and attributes. When the believers enter the abode of bliss, their love for their Lord will multiply but fear will not touch them. This is why love is higher and nobler than fear.

The true and praiseworthy fear is that which comes between a person and the prohibitions of God. When it exceeds that, hopelessness and despair may result.

Abū ‘Uthmān [al-Ḥīrī], God be pleased with him, said, “True fear is vigilance against sins, open and secret.”

I also heard Shaykh al-Islam Ibn Taymiyya, may God honor his soul, say, “The praiseworthy fear is that which prevents you from the prohibitions of God.”

The author of *al-Manāzil*, God have mercy on him, said,

Fear is to do away with the tranquility of security by contemplating the great news.

He means parting from the complacency of one’s sense of being safe by recalling what God has declaimed of the promise and the warning.

He [further] said,

It has three levels. The first level is the fear of punishment, and this kind of fear establishes the soundness of faith, and it is the fear of the commoners. It is born out of the affirmation of the warning, and remembrance of the crime, and the consideration of the punishment.

This fear is preceded by cognition and knowledge—for a man cannot fear what he has no cognition of. It has two attachments. The first is that which is disliked and whose occurrence is feared. The second is the cause and the way that leads to it. One’s fear depends on his awareness of the connection between the cause and that which is feared as well as the magnitude of what is feared.

The lack of knowledge of either of these leads to a concomitant lack of fear. If one does not know that a certain act leads to a feared outcome or he knows so but does not know the magnitude of that which he fears, he does not have true fear. When he is aware of the magnitude of what he fears and is certain about the connection between the cause and its feared outcome, he acquires fear.

This is the meaning of its being “born out of the affirmation of the warning, and remembrance of the crime, and the consideration of the punishment.”

والخوف ليس مقصوداً لذاته، بل مقصوداً لغيره قصد الوسائل. ولهذا يزول بزوال المخوف، فإن أهل الجنة لا خوف عليهم ولا هم يحزنون.

والخوف يتعلق بالأفعال، والمحبة تتعلق بالذات والصفات. ولهذا تتضاعف محبة المؤمنين لربهم إذا دخلوا دار النعيم، ولا يلحقهم فيها خوف، ولهذا كانت منزلة المحبة ومقامها أعلى وأرفع من منزلة الخوف ومقامه.

والخوف المحمود الصادق ما حال بين صاحبه وبين محارم الله، فإذا تجاوز ذلك خيف منه اليأس والقنوط.

قال أبو عثمان—رضي الله عنه—: صدق الخوف هو الورع عن الآثام ظاهراً وباطناً.

وسمعت شيخ الإسلام ابن تيمية يقول: الخوف المحمود، ما حجزك عن محارم الله.

وقال صاحب المنازل—رحمه الله—:

«الخوف هو الانخلاع من طمأنينة الأمن بمطالعة الخبر».

يعني الخروج عن سكون الأمن، باستحضار ما أخبر الله به من الوعد والوعيد.

قال: «وهو على ثلاث درجات: الدرجة الأولى: الخوف من العقوبة. وهو الخوف الذي يصح به

الإيمان، وهو خوف العامة. وهو يتولد من تصديق الوعيد، وذكر الجناية، ومراقبة العاقبة».

الخوف مسبوق بالشعور والعلم، فحال خوف الإنسان مما لا شعور له به. وله متعلقان:

أحدهما: نفس المكروه المحذور وقوعه.

والثاني: السبب والطريق المفضي إليه. فعلى قدر شعوره بإفضاء السبب إلى المخوف، وبقدر المخوف

يكون خوفه، وما نقص من شعوره بأحد هذين نقص من خوفه بحسبه.

فمن لم يعتقد أن سبب كذا يفضي إلى محذور كذا، لم يخف من ذلك السبب. ومن اعتقد أنه

يفضي إلى مكروه ما ولم يعرف قدره، لم يخف منه ذلك الخوف. فإذا عرف قدر المخوف وتيقن

إفضاء السبب، حصل له الخوف.

هذا معنى تولده من تصديق الوعيد، وذكر الجناية، ومراقبة العاقبة.

The “consideration of the punishment” involves that [the seeker] recalls what is feared, making it the center of one’s focus that is never forgotten; for even if one knows it, its forgetting and failure to keep an eye on it comes between the heart and the fear. This is why fear is the index of the soundness of faith, and its parting from the heart is tantamount to the departing of faith.

2 Fear of Self-deception

He said,

The second level is the fear of deception in the running of breaths drowned in the awakening, tinged with sweetness.

He means that whoever attains awakening untinged by negligence and his breaths drowned in it and found it pleasant—for nothing is sweeter than being present in the act of awakening—he should beware the deception, and that this presence, awakening, and sweetness might be lost. How many of those who were blessed with ecstatic states had their states turned against them, rendering them from being righteous to being wicked, leaving them rubbing their hands in lament, beating upon their left with their right? The full moon of ecstasy that once illumined his nights entirely, when faced with eclipse, thrust him into darkness, replacing nearness with desertion, presence with absence, encounter with evasion, nearness with distance, union with separation, as it has been said:

You thought well of the days where the going was good
 You feared not the evil lurking in the fate
 Your nights spared you and you were deceived
 It is the clear nights that turn overcast⁹

[Concerning] the third level, he said,

There is no desolation of fear in the station of the elite, except the awe of the Majesty, and it is the farthest rank that is alluded to in the extremity of fear.

⁹ These famous lines are from the *Dīwān al-Shāfiʿī*.

وفي مراقبة العاقبة زيادة استحضار الخوف، وجعله نصب عينه، بحيث لا ينساه، فإنه—وإن كان عالماً به—لكن نسيانه وعدم مراقبته، يحول بين القلب وبين الخوف. فلذلك كان الخوف علامة صحة الإيمان، وترحله من القلب علامة ترحل الإيمان.

فصل

قال: «الدرجة الثانية: خوف المكر في جريان الأنفاس المستغرقة في اليقظة، المشوبة بالحلاوة». يريد أن من حصلت له اليقظة بلا غفلة واستغرقت أنفاسه فيها واستحلى ذلك، فإنه لا أحلى من الحضور في اليقظة. فإنه ينبغي أن يخاف المكر، وأن يسلب هذا الحضور واليقظة والحلاوة. فكم من مغبوط بحاله انعكس عليه الحال، ورجع من حسن المعاملة إلى قبيح الأعمال، فأصبح يقلب كفيه ويضرب باليمين على الشمال. بينما بدر أحواله مستتيراً في ليالي التمام، إذ أصابه الكسوف فدخل في الظلام. فبدل بالأنس وحشة، وبالحضور غيبة، وبالإقبال إعراضاً، وبالتقريب إبعاداً، وبالجمع تفرقة. كما قيل:

أحسنْتَ ظنكَ بالأيام إذ حسُنْتَ ولم تخفِ سوء ما يأتي به القدر
وسالمتُك الليالي فاغتررتَ بها وعند صفو الليالي يحدث الكدر

قال: «وليس في مقام أهل الخصوص وحشة الخوف، إلا هيبة الجلال، وهي أقصى درجة يشار إليها في غاية الخوف».

It means that the desolation and loneliness of fear comes only from being cut off and sinning, whereas the elite who have attained to God and His nearness have a fear that is not the fear of desolation like the fear of the sinful and separated, for God Almighty is with them, through His reception of them and love for them. Unlike [the fear of desolation,] the awe of majesty is connected to His being and attributes; the more a servant is aware of and close to them, the greater the awe of His majesty in his heart, and it is higher than the level of ordinary fear.

He said,

It is the awe that opposes the seeker in times of whisperings, protects the witness in the moments of nightly conversations, and pries open the witness from the shock of might.

That is, [the seeker] is in greatest awe when quietly praying and talking, and this is the time when the servant praises his Lord and humbles himself, seeking His favors, praising him in His blessings, Names, and Attributes, or whispers [by reciting] His words. This is what [the Sufis] mean by the whisperings.

These whisperings cause the lifting of the veil between the heart and the Lord, lifting the curtain that prevents the lights of His names and attributes and their illumination of him. Thus, the awe opposes it during these times, and the reins of his whisperings are taken from him in accordance with their strength.

As for “the protection of the [witness in] nightly conversations during the conversation,” ‘nightly conversation’ in their view is more particular than the whispering, and it is the addressing of the heart to the Lord as a lover addresses his beloved; if not accompanied by the awe of His majesty, it could slip into permissiveness and conceit. The awe comes to protect the nightly converser from violating the etiquette of servitude.

As for the prying open of the witness by the shock of might, the “prying open” means cutting off, that is, it almost kills him and erases him, due to the shock of might and glory of the lordship in all its three senses. These are: the might of rejection, the might of power and severity, and the might of authority and compulsion. When this might strikes the observer, it nearly splits him apart and erases his being, for nothing can stand before the might of lordship.

يعني أن وحشة الخوف إنما تكون مع الانقطاع والإساءة. وأهل الخصوص أهل وصول إلى الله وقرب منه. فليس خوفهم خوف وحشة، تكوف المسيئين المنقطعين، لأن الله عز وجل معهم بصفة الإقبال عليهم، والمحبة لهم، وهذا بخلاف هيبة الجلال، فإنها متعلقة بذاته وصفاته. وكلما كان عبده به أعرف وإليه أقرب، كانت هيبة جلاله في قلبه أعظم. وهي أعلى من درجة خوف العامة. قال: «وهي هيبة تعارض المكاشف أوقات المناجاة، وتصون المشاهد أحيان المسامرة، وتفصم المعان بصدمة العزة».

يعنى أن أكثر ما تكون «الهيبة» أوقات المناجاة. وهي وقت تملق العبد ربه وتضرعه بين يديه، واستعطافه والثناء عليه بالآلئه وأسمائه وأوصافه أو مناجاته بكلامه. هذا هو مراد القوم بالمناجاة. وهذه المناجاة توجب كشف الغطاء بين القلب وبين الرب، ورفع الحجاب المانع من مكافئة القلب لأنوار أسمائه وصفاته، وتجلبها عليه، فتعارضه «الهيبة» في خلال هذه الأوقات، فتقبض من عنان مناجاته بحسب قوة واردة.

وأما صون المسامر أحيان المسامرة، فالمسامرة عندهم أخص من المناجاة. وهي مخاطبة القلب للرب خطاب المحب لمحبيه. فإن لم تقارنها هيبة جلاله أخذت به في نوع الانبساط والإدلال. فتجيء الهيبة صائنةً للمسامر في مسامرته من انخلاله من أدب العبودية. وأما فصمها المعان بصدمة العزة، فإن «الفصم» هو القطع. أي تكاد تقتله وتحقه بصدمة عزة الربوبية بمعانيتها الثلاثة. وهي عزة الامتناع، وعزة القوة والشدة، وعزة السلطان والقهر. فإذا صدمت المعان كادت تفصمه وتحق أثره، إذ لا يقوم لعزة الربوبية شيء.

2 Balancing Fear and Hope

The heart in its journey towards God the Exalted is like a bird whose head is love, and hope and fear are its two wings. When the head and the two wings are sound, the bird flies well, but when the head is cut off, it immediately dies, and when either or both wings are absent, the bird is the victim of any hunter or snare.

The Predecessors preferred to strengthen the wing of fear during times of good health, and to strengthen the wing of hope when departing this world. This is the way of Abī Sulaymān [al-Dārānī] and others. [Abū Sulaymān] said, “The heart should be overwhelmed by fear, for when hope overwhelms it, it is corrupted.”

Another said, “The most perfect of states is the balance between hope and fear and being overwhelmed by love, for love is the mount, hope is the caravan-leader, and fear is the driver, and God is the one who grants attainment with His favor and bounty.”

Some have said that it is better to strengthen fear more than hope because when vain hopes overcome a person he is ruined. Others say that the best of situations is a complete balance of hope and fear with overwhelming love, for love is composite, while hope is an intensifier and fear a driver. And God is ultimately the only one who takes us across by His mercy and grace.

فصل

القلب في سيره إلى الله تعالى بمنزلة الطائر. فالحبة رأسه والخوف والرجاء جناحاه. ففتى سلم الرأس والجناحان، فالطير جيد الطيران. ومتى قطع الرأس مات الطائر. ومتى عُدِمَ الجناحان فهو عرضة لكل صائد وكاسر. لكن السلف استحبوا أن يقوى في الصحة جناح الخوف على جناح الرجاء، وعند الخروج من الدنيا، يقوى جناح الرجاء على جناح الخوف. هذه طريقة أبي سليمان وغيره. قال: ينبغي للقلب أن يكون الغالب عليه الخوف، فإنه إذا كان الغالب عليه الرجاء فسد. وقال غيره: أكل الأحوال اعتدال الرجاء والخوف وغلبة الحب. فالحبة هي المركب، والرجاء حاد، والخوف سائق، والله الموصل بمنه وكرمه.

The Station of Trembling

Among the stations of “You we worship and You we supplicate for help” is the station of trembling.¹ God the Exalted has said, “Those who fear their Lord in the unseen, and those who tremble at the Hour” [21:49]. The Exalted also said, “And they will approach one another, inquiring of each other. They will say, ‘Indeed, we lived among our people trembling; so God favored us and protected us from the punishment of the Scorching Fire’” [52:25–27].

Trembling means a subtle fear; it is the fear out of mercy for someone (as in, “fearing for someone”); it is to fear what compassion (*raʿfa*) is to *mercy*—i.e., a subtler, more delicate kind of mercy. This is why the author of *al-Manāzil*, God have mercy on him, said,

Trembling is the constancy of caution, accompanied by compassion. It is on three levels. First, trembling for the ego from its sudden fall into disobedience.

That is, [lest the ego] hasten toward the path of lust and disobedience and defiance of worship. “And trembling upon one’s deed, lest it is wasted.” That is, he fears that his deeds might be among those concerning which God the Exalted has said, “And We shall turn unto the work they did and make it scattered motes” [25:23]. These are deeds done for the sake of other than God, or in contradiction to His command and the way of His Messenger. He also fears that His [righteous] deeds may be lost in the future, either through discontinuance or owing to disobedient acts that would scatter them and lay waste to them all, leaving him like the one concerning whom God the Exalted has said, “Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong [enough to look after themselves]—that it should be caught in a whirlwind, with fire therein, and be burnt up?” [2:266]. One day ‘Umar, God be pleased with him, said to the Companions, God be pleased with them all, “Whom do you think this verse concerns?” They said, “God knows best.” ‘Umar became irritated and said, “Say whether you know

¹ Trembling is not the optimum translation of *ishfāq*; the latter means a subtle fear out of mercy and compassion for someone.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الإشفاق».

قال الله تعالى: ﴿الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ﴾ [الأنبياء:49]، وقال تعالى: ﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ﴾ [الطور:25-27].

«الإشفاق» رقة الخوف. وهو خوف برحمة من الخائف لمن يخاف عليه، فنسبته إلى الخوف نسبة الرأفة إلى الرحمة، فإنها ألطف الرحمة وأرقها. ولهذا قال صاحب المنازل رحمه الله:

«الإشفاق دوام الحذر مقروناً بالترحم. وهو على ثلاث درجات: الأولى: إشفاقٌ على النفس أن تجح إلى العناد». أي تسرع وتذهب إلى طريق الهوى والعصيان ومعاندة العبودية.

«وإشفاق على العمل أن يصير إلى الضياع»، أي يخاف على عمله أن يكون من الأعمال التي قال الله تعالى فيها: ﴿وَقَدْ مَنَّا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ جَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾ [الفرقان:23]، وهي الأعمال التي كانت لغير الله، وعلى غير أمره وسنة رسوله. ويخاف أيضاً أن يضيع عمله في المستقبل، إما بتركه وإما بمعاص تفرقه وتحبط به فيذهب ضائعاً. ويكون حال صاحبه كالحال التي قال الله تعالى: ﴿أَيُّدُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ﴾ [البقرة:266]. قال عمر رضي الله عنه للصحابه رضي الله عنهم يوماً: «فيمن ترون هذه الآية نزلت؟ فقالوا: الله أعلم، فغضب عمر وقال: قولوا

or you don't know!" Upon which Ibn 'Abbās, God be pleased with him, said, "I have an idea about it, O Commander of the Believers." He said, "O son of my brother, say it and do not feel shy." Ibn 'Abbās, God be pleased with him, said, "A parable has been struck herein of a deed." 'Umar said, "Which deed?" He said, "Of a deed." 'Umar said, "Of a wealthy man who acts in obedience to God, and God sent to him Satan, and he begins to act wickedly until all his deeds were drowned."²

He said,

And trembling for the creation due to awareness of its excuses.

This may be considered a kind of contradiction, for why would one tremble with fear along with knowing their excuse? It is not, however, contradictory, for as noted above, trembling is fear tinged with mercy. He fears for them from the perspective of their opposition to the command and prohibition, along with mercy for them as he observes the passing of the decree of predestination upon them.

He said,

The second level is trembling for the time, that it be tinged with separation.

That is, he fears for his time lest he adulterate it with that which separates him from his presence with God Almighty.

He said,

And for the heart, lest it face resistance.

The obstructing "resistance" could be either fatigue, or a doubt, or a desire. Each of this is an impediment for the seeker.

He said,

And [he fears] for the certitude, lest it be contaminated.

["Certitude"] is tranquility in the One in whose hands rest all the causes, but when his certitude is contaminated by reliance on a cause [such as his worship], attachment to it, and tranquility in it, his certitude is damaged. The

² Bukhārī #4538.

نعلم أو لا نعلم. فقال ابن عباس—رضي الله عنهما—: في نفسي منها شيء يا أمير المؤمنين. قال: يا ابن أخي قل، ولا تحقرن نفسك. قال ابن عباس—رضي الله عنهما—: ضربت مثلاً لعمل. قال عمر: أي عمل؟ قال ابن عباس: لعمل. قال عمر: لرجل غني يعمل بطاعة الله، فبعث الله له الشيطان، فعمل بالمعاصي حتى أغرق أعماله».

قال: «إشفاق على الخليفة لمعرفة معاذيرها». هذا قد يوهم نوع تناقض. فإنه كيف يشفق مع معرفة العذر؟ وليس بمتناقض، فإن الإشفاق—كما تقدم—خوف مقرون برحمة. فيشفق عليهم من جهة مخالفة الأمر والنهي، مع نوع رحمة، بملاحظة جريان القدر عليهم.

قال: «الدرجة الثانية: إشفاق على الوقت، أن يشوبه تفرق». أي يحذر على وقته أن يخالطه ما يفرقه عن الحضور مع الله عز وجل.

قال: «وعلى القلب أن يزاحمه عارض». والعارض المزاحم إما فترة وإما شبهة وإما شهوة. وهو كل سبب يعوق السالك.

قال: «وعلى اليقين أن يداخله سبب». هو الطمأنينة إلى من الأسباب كلها بيده، فتي داخل يقينه ركوناً إلى سبب وتعلق به وطمأنينة إليه، قدح ذلك في يقينه. وليس المراد قطع الأسباب عن أن

intention is not to deny causality per se or to neglect causes, for that would be heresy and disbelief, and impossible [to argue for]. For the Messenger himself is a cause toward guidance and faith. Righteous deeds are a cause for the attainment of salvation, and disbelief a cause for the entry into the Fire. Similarly, the observed [natural] causes are indeed effective causes. What he means is that [the seeker] fears the association of his certitude with a cause other than God; he does not become attached to the causes, but rather seeks to lose them in the ultimate Cause. The Shaykh, God have mercy on him, was one of those who exaggerated in their rejection of the causes, nor does he see any end beyond annihilation in the affirmation of the unicity of lordship. His discourse on the third level in most of the chapters (i.e., stations) turns on these two principles. You have known what they are, and that the correct opinion is something else. [The correct view] is the affirmation of causes and powers, and that annihilation in lordship is not the end of the path, but above it is something that is nobler, loftier, and more honorable. Based on these two principles he has presented in his book matters for which he has been duly faulted.³

He said,

The third level is his trembling that protects him from self-admiration, prevents him from quarrelling with the creation, and leads the seeker to protect his vigilance.

The first [part of this statement] concerns the deeds, the second concerns the creation, and the third concerns the will; each one has something that could spoil it.

Self-admiration corrupts the deed, as does ostentation; he fears that his effort [is lost] from this corruptor, and his trembling fear protects him from it.

The creation corrupts creation; he fears for his character and manners toward the creation, and this fear protects him from [its harm].

The will is corrupted by lack of vigilance, which is negligence and laxity; he fears for his will from things that may corrupt it. If his deeds, character, and will are sound, his path, his heart, and his inner state are on the right course. And God alone is the helper.

³ See, e.g., Chapter 2 § 2 and volume one, Translator's Introduction, 1:53, 1:59.

تكون أسباباً والإعراض عنها، فإن هذا زندقة وكفر ومحال. فإن الرسول سبب في حصول الهداية والإيمان.

والأعمال الصالحة سبب لحصول النجاة، والكفر سبب لدخول النار. والأسباب المشاهدة أسباب لمسبباتها، ولكن الذي يريد أن يحذر من إضافة يقينه إلى سبب غير الله، ولا يتعلق بالأسباب، بل يفنى بالمسبب عنها.

والشيخ—رحمه الله—ممن يبالغ في إنكار الأسباب، ولا يرى وراء الفناء في توحيد الربوبية غاية. وكلامه في الدرجة الثالثة في معظم الأبواب، يرجع إلى هذين الأصلين. وقد عرفت ما فيهما، وأن الصواب خلاfehهما، وهواثبات الأسباب والقوى. وأن الفناء في توحيد الربوبية ليس هو غاية الطريق، بل فوقه ما هو أجل منه وأعلى وأشرف.

ومن هاتين القاعدتين عرض في كتابه من الأمور التي أنكرت عليه ما عرض. قال: «الدرجة الثالثة: إشفاقٌ يصون سعيه عن العُجب، ويكف صاحبه عن مخاصمة الخلق، ويحمل المرید على حفظ الجِد.»

الأول يتعلق بالعمل. والثاني بالخلق. والثالث بالإرادة. وكل منها له ما يفسده. فالعجب يفسد العمل كما يفسده الرياء، فيشفق على سعيه من هذا المفسد شفقةً تصونه عنه. والمتعلق بالخلق مفسدة للخلق، فيشفق على خلقه من هذا المفسد شفقةً تصونه عنه. والإرادة يفسدها عدم الجِد، وهو الهزل واللعب، فيشفق على إرادته مما يفسدها. فإذا صح له عمله وخلقته وإرادته، استقام سلوكه وقلبه وحاله. والله المستعان.

The Station of Humility

Among the stations of “You we worship and You we supplicate for help” is the station of humility.

God the Exalted said,

Is the time not ripe for the believers that their hearts be humble to God's reminder and to the truth which is revealed, lest they become like those who received the scripture before but when long ages passed over them, their hearts were hardened, and many of them are wicked sinners. [57:16]

Commenting on this verse, Ibn Mas'ūd, God be pleased with him, said, “There were hardly four years between our Islam and the revelation of this verse in which God took us to task.” Ibn ‘Abbās, God be pleased with them both, commented, “God found dampening in the believers' hearts, so he took them to task in the thirteenth year after the onset of revelation.”

The Exalted also said, “Successful indeed are the believers who are humble in their [daily] prayers” [23:1–2].

Khushū' in the original language means the state of being low and still. God said: “And all the sounds came to have *khushū'* before the All-merciful” [20:108]; that is, they became still, humble, and quiet. From [its usage] is the characterization of the earth as possessing *khushū'*, that is, [its being] dry and low, which does not rise due to water or vegetation. God the exalted said: “And from His signs is that you see the earth *khāshī'a* (low and dry) but as soon as We send down water upon it, it stirs to life and grows” [41:39].

Khushū' (humility), therefore, is the standing of the heart before the Exalted Lord with humility, lowliness, and with full concentration towards Him.

It has been said that humility is submission to the Truth. This is one of the causes of humility, and among its signs is that if a servant is opposed and responded to with the truth, he welcomes the truth with acceptance and submission.

It has also been said that humility is to put out the fires of passion, calming the smoke of the heart, and illumination of the heart by the light of glorification.

Al-Junayd, God have mercy on him, said, “Humility is the submission of the hearts before the Knower of the unseen.”

The knowers of God have agreed that the site of humility is the heart, but its fruits are borne on the physical body. As the Prophet said to the man who

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الخشوع».
قال تعالى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ﴾ [الحديد:16]. قال ابن مسعود—رضي الله عنه—: «ما كان بين إسلامنا وبين أن عاتبنا الله بهذه الآية إلا أربع سنين». وقال ابن عباس—رضي الله عنهما—: «إن الله استبطأ قلوب المؤمنين، فعاتبهم على رأس ثلاث عشرة سنة من نزول القرآن». وقال تعالى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ [المؤمنون:1-2].

و«الخشوع» في أصل اللغة الانخفاض والذل والسكون. قال تعالى: ﴿وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ﴾ [طه:108]، أي سكنت وذلت وخضعت. ومنه وصف الأرض بالخشوع، وهو يبسها وانخفاضها وعدم ارتفاعها بالري والنبات. قال تعالى: ﴿وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ﴾ [فصلت:39].

و«الخشوع» قيام القلب بين يدي الرب تعالى بالخضوع والذلة والجمعية عليه.
وقيل «الخشوع» الانقياد للحق. وهذا من موجبات الخشوع.
فن علاماته أن العبد إذا خولف ورد عليه بالحق، استقبل ذلك بالقبول والانقياد.
وقيل «الخشوع» نحمود نيران الشهوة، وسكون دخان الصدر، وإشراق نور التعظيم في القلب.
وقال الجنيد—رحمه الله—: «الخشوع تذلل القلوب لعلام الغيوب». وأجمع العارفون على أن «الخشوع» محله القلب، وثمرته على الجوارح، فهي تظهره. و«رأى النبي ﷺ رجلاً يعبث بلحيته في

was fidgeting with his beard while praying, “Had his heart had humility, his limbs would also have shown its effect.”¹ {The Prophet said, “Piety is in here,” pointing to his chest, thrice. One of the knowers said, “Good outwardly character is the index of good inwardly character.”}² One of [the Predecessors] saw a man drooping his shoulders and body, so he said, “O so-and-so, humility is in here,” pointing to his chest, “and not there,” pointing to his shoulders.

One of the Companions, God be pleased with them all, Ḥudhayfa, said, “I seek God’s refuge from hypocritical humility.” He was asked, “And what is hypocritical humility?” He said, “When the body shows humility but the heart is devoid of it.”

{‘Umar b. al-Khaṭṭāb once noticed a man meekly stooping his neck while praying. He said: “O one with a neck, raise your neck, for *khushū‘* is not found in the necks, but in the hearts.” Once ‘Ā’isha, the Mother of the Believers, saw some young men walking sluggishly so she inquired about them. She was told that these are worshippers. She said, “When ‘Umar b. al-Khaṭṭāb walked, he was swift; when he talked, he made himself heard; when he hit, it hurt; and when he fed, he fed well—and he truly was a worshipper.”}³

Al-Fuḍayl b. ‘Iyāḍ said: “It was disliked that a man’s body shows more humility than his heart.” Hudhayfa, God be pleased with him, said, “The first of what you will lose in your religion is humility {and the last of what you will lose is regular prayers. How many worshippers pray but have no good in them.} It may be that you enter a mosque with an entire congregation offering prayers but you don’t find among them one with true humility.” Sahl [al-Tustarī], God have mercy on him, used to say, “Satan does not go near one whose heart has true humility.”

1 Putting Out the Fire of Ego

The author of *al-Manāzil*, God have mercy on him, said,

Humility is putting out the fire of the ego and the calming of the ego in reverence or dread.

¹ Graded as weak, see *Madārij*(§), 1323.

² This addition is missing in some of the manuscripts. *Madārij*(§), 1323.

³ The part within the braces is missing in some of the manuscripts.

الصلاة فقال: لو خشع قلب هذا لخشعت جوارحه». ورأى بعضهم رجلاً خاشع المنكبين والبدن. فقال: يا فلان، الخشوع هاهنا، وأشار إلى صدره، لا هاهنا، وأشار إلى منكبيه. وكان بعض الصحابة—رضي الله عنهم—وهو حذيفة يقول: «أعوذ بالله من خشوع النفاق. فقليل له: وما خشوع النفاق؟ فقال: أن يرى الجسد خاشعاً والقلب غير خاشع». وقال الفضيل بن عياض: كان يكره أن يري الرجل من الخشوع أكثر مما في قلبه. وقال حذيفة رضي الله عنه: «أول ما تفقدون من دينكم الخشوع. ويوشك أن تدخل مسجد الجماعة فلا ترى فيهم خاشعاً». وقال سهل—رحمه الله—«من خشع قلبه لم يقرب منه الشيطان».

فصل

قال صاحب المنازل—رحمه الله—:

«الخشوع نحمود النفس، وهمود الطِّباعِ لمتعاضمٍ، أو مفزعٍ».

That is, constriction of the ego and nature, which is to restrain the drive of the ego to expand by filling of the heart with greatness and awe or dread. In reality, *khushūʿ* is a concept that unites reverence, love, humbleness, and self-effacement.

He said,

It has three levels. The first level is humbling oneself before the command, submitting to the decree, and humility to the watch of the Truth.

“Humbling oneself before the command” means accepting it with humble acceptance, submission, and obedience, and outwardly as well as inwardly compliance, accompanied by expression of weakness, and dire need for guidance to [fulfill] the command before it is accomplished, help during its execution, and acceptance after it.

“Submission to the judgment” could mean submitting to the normative command of the Law, in which case it would mean not opposing it with opinion or desire. It could also mean submitting to the judgment of predestination, in which case it would mean to receive it without any discontent, displeasure, and objection [to the divine will]. In truth, humility is to submit to both kinds of commands. It requires submission with meekness and humility to His command as well as judgment.

As for “humility to the watch of the Truth,” it means humbling the heart and the body {and effacing it to the sight of the Lord upon it, and His knowledge of what lies in the heart and the body}.

This is one of the interpretations of the words of the Exalted, “And for whosoever fears the station of his Lord are two Gardens” [55:46] and His words, “As for he who fears the station of his Lord and restrained the soul from desire” [79:40]. This is the station of the Lord over His servant with knowledge, strength, and lordship.

His fear of this station causes him humility of the heart; the greater his realization of it, the greater his humility, and humility leaves his heart when he becomes heedless of the knowledge of God the Exalted of him and His watch of him.

The second interpretation is that it means the standing of the servant before his Lord upon meeting him. On this view, it being more appropriate to the verse, it falls in the class of adding the verbal noun [“standing”] to the one who fears.

يعنى انقباض النفس والطبع، وهو حمود قوى النفس عن الانبساط لمن له في القلوب عظمة ومهابة، أو لما يفرغ منه القلب.

والحق أن «الخشوع» معنى يلتئم من التعظيم، والمحبة والذل والانكسار. قال: «وهو على ثلاث درجات. الدرجة الأولى: التذلل للأمر، والاستسلام للحكم، والاتضاع لنظر الحق».

التذلل للأمر تلقية بذلة القبول والانقياد والامتثال، ومواطأة الظاهر الباطن، مع إظهار الضعف، والافتقار إلى الهداية للأمر قبل الفعل، والإعانة عليه حال الفعل، وقوله بعد الفعل.

وأما الاستسلام للحكم، فيجوز أن يريد به الحكم الديني الشرعي، فيكون معناه عدم معارضته برأي أو شهوة، وأن يريد به الاستسلام للحكم القدري، وهو عدم تلقية بالتسخط والكراهة والاعتراض. والحق أن «الخشوع» هو الاستسلام للحكمين، وهو الانقياد بالمسكنة، والذل لأمره وقضائه.

وأما الاتضاع لنظر الحق فهو اتضاع القلب والجوارح [وانكسارها لنظر الرب إليها، وإطلاعه على تفاصيل ما في القلب والجوارح]. وهذا أحد التأويلين في قوله تعالى: ﴿وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ﴾ [الرحمن: 46]، وقوله: ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾ [النازعات: 40]، وهو مقام الرب على عبده بالاطلاع والقدرة والربوبية.

نفوفه من هذا المقام يوجب له خشوع القلب لا محالة. وكلما كان أشد استحضاراً له كان أشد خشوعاً، وإنما يفارق القلب الخشوع إذا غفل عن اطلاع الله تعالى عليه ونظره إليه.

والتأويل الثاني أنه مقام العبد بين يدي ربه عند لقائه.

فعلى الأول يكون من باب إضافة المصدر إلى الفاعل.

وعلى الثاني—وهو أليق بالآية—يكون من باب إضافة المصدر إلى المخوف.

2 Recognizing the Lesions of One's Soul and Deeds

He said,

The second level is to watch the lesions of the soul and deeds, seeing the superiority of every superior, and inhaling the smell of annihilation.

He means looking out for the appearance of the deficiencies and flaws of your soul and practice, for that makes the heart humble. Examining the defects of the soul and its deeds such as arrogance, self-admiration, ostentation, weakness of truthfulness and dearth of certitude, confusion of intention, and failure to purify the motivation from selfish desire, {failure to perform acts in a way that pleases your Lord, and other defects of the soul}⁴ and spoilers of deeds.

As for “seeing the superiority of every superior,” it is that you watch out for people's rights and fulfill them, without considering what they did toward you and your rights, and do not pay them back in coin. For doing so is foolishness and stupidity of the soul. Do not demand your rights, acknowledge the superiority of those that are superior, and forget your own superiority.

I heard Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, say, “The knower does not see his right upon anyone, nor witness his superiority over anyone, and therefore does not get angry in return, demand, or fight back.”

As for “inhaling the smell of annihilation,” since annihilation in [al-Harawī's] view is the ultimate end, he made this level a breeze due to its subtlety. He called it a breeze due to its subtle location in the soul, and due to its strong/intense clinging to it. No doubt, humility is a cause of attaining annihilation, its best kind as well as one less than the best.

3 The Third Level

He said,

The third level is protecting the sanctity upon unveiling, purification of the time from the flattery of the creation, and stripping the vision of superiority/grace.

4 The part within the braces is missing in one of the manuscripts.

فصل

قال: «الدرجة الثانية: ترقب آفات النفس والعمل، ورؤية فضل كل ذي فضل عليك، وتنسم نسيم الفناء».

يريد انتظار ظهور نقائص نفسك وعملك وغيوبهما لك. فإنه يجعل القلب خاشعاً لا محالة، لمطالعة عيوب نفسه وأعمالها ونقائصهما من الكبر والعجب والرياء وضعف الصدق وقلة اليقين وتشئت النية وعدم تجرد الباعث من هوى نفساني، [وعدم إيقاع العمل على الوجه الذي ترضاه لربك، وغير ذلك من عيوب النفس]، ومفسدات الأعمال.

وأما رؤية فضل كل ذي فضل عليك فهو أن تراعي حقوق الناس فتؤديها، ولا ترى أن ما فعلوه معك من حقوقك عليهم، فلا تعاوضهم عليها، فإن هذا من رعونات النفس وحماقاتها، ولا تطالبهم بحقوق نفسك. وتعترف بفضل ذي الفضل منهم، وتنسى فضل نفسك.

وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: العارف لا يرى له على أحد حقاً، ولا يشهد له على غيره فضلاً، فلذلك لا يعاتب ولا يطالب ولا يضارب.

وأما تنسم نسيم الفناء، فلما كان الفناء عنده غاية، جعل هذه الدرجة كالنسيم لرقته، وعبر عنها بالنسيم اللطيف موقعه من الروح وشدة تشبثها به. ولا ريب أن الخشوع سبب موصل إلى الفناء، فاضله ومفضوله.

فصل

قال: «الدرجة الثالثة: حفظ الحرمة عند المكاشفة، وتصفية الوقت من مراعاة الخلق، وتجريد رؤية الفضل».

As for “protecting the sanctity upon unveiling,” it is the discipline of the ego through humility and self-effacement against complacency and conceit that could result from the unveiling. For unveiling requires expansion, and risks utterance of ecstatic outbursts if it is not accompanied by humility that protects the sanctity.

As for “the purification of the time from the flattery of the creation,” he does not mean by it avoiding ostentation, for the people of this level are higher in status than that. Rather, he means one should do his best to hide his states from the creation, as part of his humility and self-effacement, so that people do not notice it, lest their awareness of his states pleases him and ruins his heart and his time with God the Exalted. How many seekers have lost the way in this wasteland? Protected are only those whom God has protected. Nothing is more beneficial for the truthful than the realization of his poverty, need, and lowliness, and that he is nothing, that he is among those whose even Islam is not fully sound yet, let alone attainment of noble states.

I have seen from Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, of this [humility] that I have not seen in anyone else. He used to often say, “Nothing is mine, nothing is from me, nothing is in me.” He used to often be an embodiment of this line,

I am a beggar, son of a beggar
So too were my father and grandfather

When he was praised to his face he would say, “By God, I am still trying to improve my Islam. I have not even become a proper Muslim yet.”

Toward the end of his life he sent me a treatise on exegesis in his handwriting, and on its back were the following lines of poetry in his handwriting,

I am the beggar to the Lord of all things
I am the little destitute in all my states
I am the one who wrongs my soul, and it wrongs me
If any good comes to us, it comes from Him
{I cannot benefit myself
Nor can I repel harm from me
I have no master other than Him
Nor an intercessor to the Lord of the heavens
Except by the leave of the All-merciful, our Creator
To the intercessor, as has come to us in scripture}
I do not own a thing without Him
Nor am I a partner in even a grain

أما حفظ الحرمة عند المكاشفة فهو ضبط النفس بالذل والانكسار عن البسط والإدلال الذي تقتضيه المكاشفة. فإن المكاشفة توجب بسطاً، ويخاف منه شطح إن لم يصحبه خشوع يحفظ الحرمة. وأما تصفية الوقت من مراعاة الخلق فلا يريد به أنه يصفي وقته عن الرياء، فإن أصحاب هذه الدرجة أجل قدراً وأعلى من ذلك.

وإنما المراد أنه يخفي أحواله عن الخلق جهده تخشوعه وذله وانكساره، لئلا يراها الناس فيعجبه اطلاعهم عليها ورؤيتهم لها. فيفسد عليه قلبه ووقته وحاله مع الله تعالى. وكما قد اقتطع في هذه المفازة من سالك؟ والمعصوم من عصمه الله. فلا شيء أنفع للصادق من التحقق بالمسكنة والفاقة والذل، وأنه لا شيء، وأنه ممن لم يصح له بعد الإسلام حتى يدعي الشرف.

ولقد شاهدت من شيخ الإسلام ابن تيمية—قدس الله روحه—من ذلك أمراً لم أشاهده من غيره. وكان يقول كثيراً: ما لي شيء، ولا مني شيء، ولا في شيء. وكان كثيراً ما يتنهل بهذا البيت:

أنا المكدي وابن المكدي وهكذا كان أبي وجدي

وكان إذا أثنى عليه في وجهه يقول: والله إني إلى الآن أجدد إسلامي كل وقت. وما أسلمت بعد إسلاماً جيداً.

ويعث إلي في آخر عمره قاعدة في التفسير بخطه. وعلى ظهرها أبيات بخطه من نظمه:

أنا الفقير إلى رب البريات	أنا المُسكين في مجموع حالاتي
أنا الظلوم لنفسي وهي ظالمتي	والخير إن جاءنا من عنده يأتي
[لا أستطيع لنفسي جلبَ منفعة]	ولا عن النفس لى دفعُ المضرات
وليس لي دونه مولى يدبرني	ولا شفيعٌ إلى رب السماوات
إلا بإذن من الرحمن خالقنا	إلى الشفيع كما قد جا بآيات]
ولست أملك شيئاً دونه أبداً	ولا شريك أنا في بعض ذرات

Nor is there a helper to help Him
 As there are with kings
 {Utter dependence is ever my essential attribute
 As independence is His eternal attribute
 This is the case of all creation
 Everyone is His servant, coming to him in submission
 Whoever seeks an end from someone but his Creator
 He is wrongful, ignorant, rebellious, associationist}
 Praise is God's the fill of the universe
 What of it once was and what will one day be⁵

As for “the purification of the vision of bounty,” it means that he sees no favor or bounty except from God; He is the bestower of bounty without any deserving cause in you—there being no intercessor that intervened on your behalf, nor a link that issued from you that brought you His favor. The “purification” here means to exclusively attribute all bounty to its bestower and not attribute it to anyone else. For in fact, [God] is above sharing [any of His acts] with other than Him. The concern, therefore, is only with the purification of witnessing [that is, not in His essence, for it is pure already] such that the witnessing befits the One being witnessed. And God knows best.

4 Humility and Attentiveness in Prayers

If it is said: What do you say about the performance of prayer that lacked humility, does it count or not?

It would be said: As for its counting for reward, then no, it would not, except for what he understood of it and performed with humility. Ibn ‘Abbās, God be pleased with them both, said, “There is nothing for you of your prayer except what you understand of it.”⁶ [It is recorded] in the *Sunan* and the *Musnad*, raised [to the authority of the Prophet], “A servant says prayers, but only a half of it is written for him, or a third, or a fourth,” and he kept going until he said, “only a tenth.”

God has tied the success to the believers who offer prayers in humility [Q. 23:1–2], which means that whoever does not possess humility in it is not from the people of success, for if his reward would count, he would be considered among the successful.

⁵ See Ibn Taymiyya, *Dīwān Ibn Taymiyya. Madārij(S)*, 1331.

⁶ Ahmad 4:419.

ظهر له كي يستعين به كما يكون لأرباب الولايات
 [والفقري وصف ذات لازم أبدا كما الغنى أبدا وصف له ذاتي
 وهذه الحال حال الخلق أجمعهم وكلهم عنده عبد له آتي
 فن بغى مطلباً من غير خالقه فهو الظلوم الجهول المشرك العاتي]
 والحمد لله ملء الكون أجمعه ما كان منه وما من بعد قد يأتي

وأما تجريد رؤية الفضل فهو ألا يرى الفضل والإحسان إلا من الله. فهو المأن به بلا سبب منك،
 ولا شفع لك تقدم إليه بالشفاعة، ولا وسيلة سبقت منك توسلت بها إلى إحسانه.
 والتجريد هو تخليص شهود الفضل لوليه، حتى لا ينسبه إلى غيره. وإلا فهو في نفسه مجرد عن
 النسبة إلى سواه. وإنما الشأن في تجريده في الشهود، ليطابق الشهود الحق في نفس الأمر. والله أعلم.

فصل

فإن قيل: فما تقولون في صلاة من عدم الخشوع في صلاته: هل يعتد بها أم لا؟
 قيل: أما الاعتداد بها في الثواب، فلا يعتد له منها. إلا بما عقل فيه، وخشع فيه لربه.
 قال ابن عباس—رضي الله عنهما—: «ليس لك من صلاتك إلا ما عقلت منها».
 وفي السنن والمسند مرفوعاً: «إن العبد ليصلي الصلاة، ولم يكتب له إلا نصفها، إلا ثلثها، إلا
 ربعها—حتى بلغ عشرها».
 وقد علق الله فلاح المصلين بالخشوع في صلاتهم، فدل على أن من لم يخشع فيها، فليس من أهل
 الفلاح، ولو اعتد له بها ثواباً لكان من المفلحين.

As for its validity in the judgments of the world and fulfilling them, then if the majority of it had humility and comprehension, it counts as valid by consensus. The Sunna prayers and litanies that follow [the obligatory prayer] further complete its deficiencies.

4.1 *First View: Prayer without Proper Humility Is Legally Invalid*

If, however, the majority of it lacked humility and comprehension, the jurists have disagreed about the obligation of repeating it. Among the companions of Aḥmad, Abū ‘Abdallāh b. Ḥāmid has deemed it an obligation, as did Abū Ḥāmid al-Ghazālī in his *Iḥyā’*, but not in his *Wasīṭ* or his *Basīṭ*. They argue that such a prayer has no reward [as agreed by the majority], nor is success guaranteed for it [in the verses just mentioned]; it does not, therefore, fulfill the obligation, nor is he free of compensating for such a prayer, like someone who prayed only to show others.

They further argue that attentive humility and comprehension are the spirit of prayer—its very objective and essence. How can something be valid if it was void of its spirit and essence and possessed only its form and appearance?

They further argue that if a servant intentionally forsakes an obligatory element of the prayer, it makes it invalid. The absence of some of its parts is like the absence of the limbs of a slave freed in expiation [which would be invalid]; what if [the offering] lacked its spirit, essence and purpose? It would be like freeing a dead slave. If [the freeing of] a slave with a hand cut off does not count as an expiation in devotions to God the Exalted, how could [the freeing] of a dead slave count? This is why one of the Predecessors said that the prayer is like a maid that you offer to a king from among the kings. What do you think of one who offers a maid who is paralyzed, one-eyed, blind, or lacking a hand or a leg, or sick, decrepit, or foul? Such is the prayer that the servant offers as a devotion to His Exalted Lord; God is good and only accepts what is good. A prayer void of spirit is not a good act, just as freeing a dead slave is not a good act.

They also say that excluding the heart from {the worship of presence and humility is like excluding the king of the organs from worship; worship does not suffice if it comes only from} the subjects with their king excluded and suspended.

They further argue that limbs are subservient to the heart; they are sound or corrupt depending on it. If it does not establish its part of the worship, the limbs’ worship is even less valid. If [the heart’s] worship is corrupted due to negligence and whisperings, how could the worship of his subjects and armies be valid, when their matter is from it, and upon its command they move?

وأما الاعتداد بها في أحكام الدنيا وسقوط القضاء، فإن غلب عليها الخشوع وتعقلها اعتد بها إجماعاً، وكانت السنن والأذكار عقيبتها جواير ومكملات لنقصها.

وإن غلب عليه عدم الخشوع فيها وعدم تعقلها، فقد اختلف الفقهاء في وجوب إعادتها، فأوجبها أبو عبد الله بن حامد من أصحاب أحمد، وأبو حامد الغزالي في إحيائه لا في وسيطه وبسيطه. واحتجوا بأنها صلاة لا يثاب عليها، ولم يضمن له فيها الفلاح، فلم تبرأ ذمته منها، ولم يسقط القضاء عنه كصلاة المرائي.

قالوا: ولأن الخشوع والعقل روح الصلاة ومقصودها ولها، فكيف يعتد بصلاة فقدت روحها ولها، وبقيت صورتها وظاهرها؟

قالوا: ولو ترك العبد واجباً من واجباتها عمداً لأبطلها تركه. وغايته أن يكون بعضاً من أعضائها بمنزلة فوات عضو من أعضاء العبد المعتقد في الكفارة، فكيف إذا عدت روحها ولها ومقصودها؟ وصارت بمنزلة العبد الميت. فإذا لم يعتد بالعبد المقطوع اليد، بعثته تقريباً إلى الله تعالى في كفارة واجبة، فكيف يعتد بالعبد الميت؟

ولهذا قال بعض السلف: الصلاة كجارية تهدي إلى ملك من الملوك. فما الظن بمن يهدي إليه جارية شلاء أو عوراء أو عمياء أو مقطوعة اليد والرجل، أو مريضة أو زمنة أو قبيحة، حتى يهدي جارية ميتة بلا روح أو جارية قبيحة. فهكذا الصلاة التي يهديها العبد، ويتقرب بها إلى ربه تعالى. والله طيب لا يقبل إلا طيباً، وليس من العمل الطيب صلاة لا روح فيها. كما أنه ليس من العتق الطيب، عتق عبد لا روح فيه.

قالوا: وتعطيل القلب عن [عبودية الحضور والخشوع، تعطيل الملك الأعضاء عن عبوديته، وعزل له عنها. فإذا تغني طاعة] الرعية وعبوديتها، وقد عزل ملكها وتعطل؟

قالوا: والأعضاء تابعة للقلب، تصلح بصلاحه وتفسد بفساده. فإذا لم يكن قائماً بعبوديته، فالأعضاء أولى ألا يعتد بعبوديتها، وإذا فسدت عبوديته—بالغفلة والوسواس—فأنى تصح عبودية رعيته وجنده وماداتهم منه، وعن أمره يصدرن، وبه يأتمرون؟

They argue [from reports like that] in al-Tirmidhī and elsewhere, raised to the Prophet, God grant him blessing and peace, “God does not accept supplication from a heedless heart.”⁷ This is either specific to the supplication of worship, or general, including it as well as the supplication of needs, or specific to the supplication of needs, which is the right of the servant. Thus, this is a warning that it is the supplication of worship that is purely His right against a heedless heart.

They also say that the worship of one who is overwhelmed by his heedlessness and forgetfulness cannot possess sincerity. For sincerity comprises intending the deity alone in one’s worship, and a heedless one has no intention; his worship cannot, therefore, count.

They also say that God the Exalted has said, “Woe to the performers of the prayer who are forgetful of their prayer” [107:4–5]. Being “forgetful” does not mean abandoning it, for then they would not be “performers of the prayer” at all. The forgetting could only refer to an obligatory part of the prayer, either its time, as is the opinion of Ibn Mas‘ūd and others, or attentiveness and humility, and the correct opinion is that it includes both. For God the Glorious affirms their having prayed, but attributed to them forgetfulness, which could be forgetting its appointed time or the obligatory sincerity and attentiveness, which is why he characterized them with ostentation. If it were forgetting to pray altogether, there would be no ostentation involved. They argue that if were to limit the “forgetfulness” to the time of the prayer alone, it constitutes a warning of ruin of forgetting sincerity and attentiveness a fortiori, {in a number of ways. First, the time-requirement may be relaxed for a valid excuse, and moved to an alternative [time], but the requirements of sincerity and attentiveness} cannot ever be dropped or replaced. Second, the requirement of time is dropped for the sake of the completion of the benefit of attentiveness. Thus, it is permissible to combine two prayers owing to a circumstance that prohibits doing one of them in its time with the presence of the heart and attentiveness, such as in the case of a traveler, an ill person, or someone who must attend to something and thus needs to combine, as stated by Aḥmad and others.

On the whole, then, the interest of sincerity, humility, attentiveness, and concentration of the heart upon God the Exalted during the prayer is the most important of all of its elements and requirements in the eyes of the Lawgiver. How could it be imagined that he invalidates it by omitting one *takbīr* (saying “God is greater”) or properly settling in one of its positions, or omitting one word, or an emphatic syllable in the obligatory recitation, or neglecting a

7 Tirmidhī #3479, graded as *ḥasan li-ghayrihī* to weak. *Madārij*(š), 1336.

قالوا: وفي الترمذي وغيره مرفوعاً إلى النبي ﷺ: «إن الله لا يستجيب الدعاء من قلب غافل». وهذا إما خاص بدعاء العبادة، وإما عام له ولدعاء المسألة، وإما خاص بدعاء المسألة الذي هو حق العبد فهو تنبيه على أنه دعاء العبادة الذي هو خالص حقه من قلب غافل.

قالوا: ولأن عبودية من غلبت عليه الغفلة والسهو في الغالب لا تكون مصاحبة للإخلاص. فإن الإخلاص قصد المعبود وحده بالتعبد. والغافل لا قصد له، فلا عبودية له.

قالوا: وقد قال الله تعالى: ﴿قَوْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ [الماعون: 4-5]. وليس السهو عنها تركها وإلا لم يكونوا مصليين، وإنما هو السهو عن واجبها: إما الوقت، كما قال ابن مسعود وغيره، وإما الحضور والخشوع، والصواب أنه يعم النوعين. فإنه سبحانه أثبت لهم صلاةً ووصفهم بالسهو عنها، فهو السهو عن وقتها الواجب، أو إخلاصها وحضورها الواجب. ولذلك وصفهم بالرياء. ولو كان السهو سهو ترك لما كان هناك رياء. قالوا: ولو قدرنا أنه السهو عن واجب الوقت فقط، فهو تنبيه على التوعد بالويل على سهو الإخلاص والحضور بطريق الأولى [لوجوه، أحدها أن الوقت يسقط في حال العذر، وينتقل إلى بدله، والإخلاص والحضور] لا يسقط بحال، ولا بدل له.

الثاني: أن واجب الوقت يسقط لتكميل مصلحة الحضور. فيجوز الجمع بين الصلاتين للشغل المانع من فعل إحداهما في وقتها بلا قلب ولا حضور، كالمسافر والمريض وذو الشغل الذي يحتاج معه إلى الجمع، كما نص عليه أحمد وغيره.

فبالجملة، مصلحة الإخلاص والحضور وجمعية القلب على الله تعالى في الصلاة أرحم في نظر الشارع من مصلحة سائر واجباتها. فكيف يظن به أنه يبطلها بترك تكبيرة واحدة، أو اعتدال في ركن، أو ترك حرف، أو شدة من القراءة الواجبة، أو ترك تسيحة، أو قول: «سمع الله لمن حمده»، أو «ربنا ولك

tasbiḥa (saying “God be glorified”), or the saying of “God has heard the one who praises Him” or “Our Lord, Yours is the praise,” or the mention of His Messenger by sending blessings upon him, but does not invalidate it when he omits its essence and greatest purpose, its spirit and its inner wisdom?

These are the arguments of this group, and these are, as you have seen, strong and manifest.

4.2 *Second View: Prayer without Proper Humility Is Legally Valid*

The other school says that it is proved on the authority of Prophet, God grant him blessing and peace, in the *Ṣaḥīḥ*, that he said, “When the call [to prayer] is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the call. When the call is completed, he comes back and again takes to his heels when the call to stand is pronounced and after its completion he returns again to whisper to him, and makes him remember things which he did not remember [before the prayer], saying, “Remember this, remember that,” concerning things that he did not remember. So much so that the man no longer knows how much he has prayed. If this happens to one of you, he should perform two prostrations while sitting.”⁸ These scholars argue that in this performance of prayer in which Satan did distract a person, to the point that he did not know how much he had prayed, he, God grant him blessing and peace, commanded only two prostrations of forgetfulness, not to repeat the entire prayer. Had it become invalid as you claim, he would have ordered to repeat it.

This, therefore, is the wisdom of the two prostrations of forgetfulness, to undo the whispering of the Satan to a worshipper and his interference against attentiveness in prayer. That is why the Prophet, God grant him blessing and peace, dubbed these two prostrations “the two debasers”⁹ and commanded these to whoever forgets. Furthermore, he did not distinguish between a few or numerous instances of forgetting, nor between whether they constituted the majority or minority [of the prayer in its entirety]. He said, “for all occurrences of forgetfulness, there are [only] two prostrations.”¹⁰ He did not make an exception for forgetfulness that constitutes the majority.

This is the case, they further argue, because the laws of Islam are based on external actions, while the realities of inner faith are the cause of the ultimate reward or punishment. God the Exalted has two realms of dominion: dominion in this world in which God commands the external laws and actions of the body; and a dominion in the Hereafter, which applies to both the outer

⁸ Bukhārī #1231; Muslim #389.

⁹ Based on the tradition in Abū Dāwūd #1025.

الحمد»، أو ذكر رسوله الله بالصلاة عليه، ثم يصححها مع فوات لها، ومقصودها الأعظم، وروحها وسرها؟ فهذا ما احتجت به هذه الطائفة. وهي حجب — كما تراها — قوة وظهوراً.

قال أصحاب القول الآخر: قد ثبت عن النبي ﷺ في الصحيح أنه قال: «إذا أذن المؤذن أدبر الشيطان، وله ضراط حتى لا يسمع التأذين. فإذا قضى التأذين أقبل. فإذا تَوَبَّ بالصلاة أدبر. فإذا قضى التَّوْبَ أقبل حتى يخطر بين المرء وبين نفسه، فيذكره ما لم يكن يذكر. يقول: اذكر كذا، اذكر كذا. لما لم يكن يذكر حتى يظل الرجل أن يدرى كم صلى. فإذا وجد ذلك أحدكم فليسجد سجدتين وهو جالس».

قالوا: فأمره النبي ﷺ في هذه الصلاة التي قد أغفلها الشيطان فيها، حتى لم يدر كم صلى، بأن يسجد سجدتي السهو. ولم يأمره بإعادتها، ولو كانت باطلةً — كما زعمتم — لأمره بإعادتها.

قالوا: وهذا هو السر في سجدتي السهو، ترغيباً للشيطان في وسوسته للعبد، وكونه حال بينه وبين الحضور في الصلاة. ولهذا سماها النبي ﷺ «المرغمتين» وأمر من سها بهما، ولم يفصل في سهوه الذي صدر عنه موجب السجود بين القليل والكثير، والغالب والمغلوب. وقال: «لكل سهو سجدتان»، ولم يستثن من ذلك السهو الغالب، [مع أنه الغالب].

قالوا: ولأن شرائع الإسلام على الأفعال الظاهرة. وأما حقائق الإيمان الباطنة، فتلك عليها شرائع الثواب والعقاب. فله تعالى حكام:

حكم في الدنيا على الشرائع الظاهرة وأعمال الجوارح، وحكم في الآخرة على الحقائق والبواطن.

and inner actions. That is why the Prophet, God grant him blessing and peace, would accept the hypocrites according to their appearances and would leave their inner secrets to God. They would marry, inherit from, and be inherited from by other Muslims. Similarly, their prayer would count; they would not be treated like those who abandon prayers if they prayed, however ostensibly. The judgment of reward and punishment is not for man but God to hand out in the afterlife.

Hence, they say, we accept according to the Laws of Islam the correctness of the prayer of the hypocrite, the insincere and ostentatious, even though his performance would not avert punishment nor bring reward in the hereafter. Thus, the legal validity is even more established for the prayer of a heedless Muslim suffering from whispers and distraction of the heart from complete attentiveness.

True, such prayer does not attain its objective of God's reward either in this world or the next. For the prayer has additional reward in this world, which is increase in faith, light, expansion, and relaxation in the heart, the sweetness of worship, bliss, and happiness, and a pleasure that is experienced by the one whose heart and concern comes together upon God, whose heart is attentive in His presence. It is like what occurs to someone who is drawn close by the king and chosen as his confidante and attendant, and God is higher and more magnificent.

The same is the case with respect to the high ranks in the afterlife and the companionship of those drawn close [to God]; all this is lost with the loss of attentiveness and humility. Two men may pray next to each other in one rank, but their prayers may have the difference of the heaven and the earth. All this has no relation to the question at hand.

If you intend by the obligation of repetition [of a prayer without humility] in order to obtain these fruits and benefits, than that is for him, if he wishes to attain them, and if he wishes, he can deprive himself of them. But we do not consider it obligatory, nor will we shun him and apply upon him the legal ruling of one who abandons prayer completely.

This second explanation is the preferred one, and God knows better.

ولهذا كان النبي ﷺ يقبل علانية المنافقين، وَيَكِل سرائرهم إلى الله تعالى، ويناكون ويرثون ويورثون، ويعتد بصلاتهم في أحكام الدنيا. فلا يكون حكمهم حكم تارك الصلاة، إذ قد أتوا بصورتها الظاهرة، وأحكام الثواب والعقاب، ليس إلى البشر بل إلى الله يتولاه في الدار الآخرة. قالوا: فنحن في حكم شرائع الإسلام نحكم بصحة صلاة المنافق والمرائي مع أنها لا تُسقط عنه العقاب، ولا يحصل له الثواب. فصلاة المسلم الغافل المبتلى بالوسواس وغفلة القلب عن كمال حضوره أولى بالصحة.

نعم، لا يحصل مقصود هذه الصلاة من ثواب الله عاجلاً ولا آجلاً. فإن للصلاة مزيداً عاجلاً في القلب من قوة إيمانه، واستنارته وانسراحه وانفساحه، ووجد حلاوة العبادة، والفرح والسرور، واللذة التي تحصل لمن اجتمع قلبه وهمه على الله، وحضر قلبه بين يديه، كما يحصل لمن قرب به السلطان منه، وخصه بمناجاته والإقبال عليه، والله أعلى وأجل. وكذلك ما يحصل لهذا من الدرجات العلى في الآخرة، ومرافقة المقرين. كل هذا يفوته بفوات الحضور والخشوع. وإن الرجلين ليكون مقامهما في الصف واحداً، وبين صلاتيهما كما بين السماء والأرض، وليس كلامنا في هذا كله.

فإن أردتم وجوب الإعادة لتحصل هذه الثمرات والفوائد، فذاك إليه إن شاء أن يحصلها وإن شاء أن يفوتها على نفسه، وإن أردتم بوجوب الإعادة أنا نلزمه بها، ونعاقبه على تركها، ونرتب عليه أحكام تارك الصلاة فلا.

وهذا القول الثاني أرحم القولين. والله أعلم.

The Station of Meekness

Among the stations of “You we worship and You we supplicate for help” is meekness.¹

God the Exalted said: “And give glad tiding to the meek” [22:34], and then explained the meaning of meekness in the succeeding verses, “Whose hearts tremble when God is mentioned, and who observe patience over what befalls them, and establish regular prayers, and spend from what we have given them.” God also said, “Those who believe and act righteously and are meek toward (*akhbatū ilā*) their Lord—such are the companions of the Garden who shall abide therein forever” [11:23].

The linguistic origin of *khabt* is a dip in the earth. Ibn ‘Abbās, God be pleased with them both, and Qatāda have explained *al-mukhbitīn* in this way, and said: “They are those who lower themselves.” Mujāhid said: “*Mukhbit* is one who has found tranquility in God Almighty,” and “*khabt* is a low part of the earth.” Al-Akhfash² said, “It means those who have humility.” Ibrāhīm al-Nakha‘ī said, “Those who are sincere.” Al-Kalbī said, “Those with soft hearts.” ‘Amr b. Aws [al-Thaqafi] said, “Those who wrong no one, and when wronged, do not seek revenge.”³

All of these sayings revolve around two basic meanings, humility and tranquility towards God the Exalted. And that is why it has been made transitive with the particle ‘*ilā*’ (toward) which has been used [in 11:23 above] in order to add the meaning of tranquility, penitence, and stillness toward/in God.

The author of *al-Manāzil* said,

It is among the first stations of tranquility.

He means by the stations of tranquility [stations such as] stillness, certitude, trust in God the Exalted, and the like. Meekness is their forerunner and beginning.

1 From a Greek origin, *meek* means “to make one’s self small, to be humble;” a particularly relevant meaning is the meekness of a lamb to submit to being slaughtered (Crabb, *English Synonyms*, 430).

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة «الإِخْبَاتِ».

قال الله تعالى: ﴿وَبَشِّرِ الْمُخْبِتِينَ﴾ [الحج:34]، ثم كشف عن معناهم. فقال: ﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ [الحج:35]، وقال: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ [هود:23].

اخبت في أصل اللغة المكان المنخفض من الأرض، وبه فسر ابن عباس—رضي الله عنهما—وقتادة لفظ «المُخْبِتِينَ» وقالوا: هم المتواضعون. فقال مجاهد: الخبت المطمئن إلى الله عز وجل. قال: واخبت المكان المطمئن من الأرض. وقال الأخفش: الخاشعون. وقال إبراهيم النخعي: المخلصون. وقال الكلبي: هم الرقيقة قلوبهم. وقال عمرو بن أوس: هم الذين لا يظلمون، وإذا ظلّموا لم ينتصروا. وهذه الأقوال تدور على معنيين: التواضع والسكون إلى الله تعالى، ولذلك عدّي بإلى تضمينا لمعنى الطمأنينة والإنابة، والسكون إلى الله.

قال صاحب المنازل: «هو من أول مقامات الطمأنينة». يعني بمقامات الطمأنينة، السكينة واليقين والثقة بالله نحوها. فالإِخْبَاتِ مقدمتها ومبدؤها.

2 Sa'id b. Mas'ada al-Akhfash (d. c. 215/831) was a linguist and grammarian, a disciple of the famous grammarian Sībawayh, a Qadarite. See *Ṣiṭar* 10:206.

3 Most of these sayings are found in *Tafsīr al-Baghawī*, namely *Ma'ālim al-tanzīl fī tafsīr al-Qur'ān* by the Shāfi'ī exegete al-Ḥusayn b. Mas'ūd al-Baghawī (d. 516/1122), which Ibn al-Qayyim seems to have frequently employed.

He said,

And it is arriving of the traveler at the point beyond return or hesitation.

Meekness is the first station in which the seeker overcomes hesitation, which is a kind of {doubt, and turning back, which is a kind of} heedlessness and evasion. The seeker is a traveler to his Lord, journeying to Him to his last breath, whose journey does not end so long as his breaths remain. [Given that,] He likened the attainment of meekness to fresh water upon which a thirsty and needy traveler comes at his first watering station. His station quenches him and removes any thoughts of hesitation in completing his journey or of returning to his land fearing the arduous journey. When he arrives to that water, his hesitation and thoughts of return melt away. Similarly, when the seeker arrives at the wellspring of meekness, he is rid of any second thoughts and hesitation, and thus he attains the first station of tranquility on his journey.

He said,

It has three levels. The first level is that protection drowns the desire, the will encompasses heedlessness, and the quest drops the complacency.

The seeker is assailed by heedlessness that weakens his will and lust that opposes his determination and drives him toward complacency and comfort. This level of meekness protects him from these three. His protectedness overwhelms his desire, protectedness being the fortification and shield whereas desire is the inclination toward fulfilling the demands of the ego; and “drowning in a thing” means being encompassed and surrounded by it. Thus, he means that his protectedness overcomes his desire and its strength, covering all of its parts, and when that happens, it is the proof of his meekness and entry into the state of tranquility and arriving at its station. His purification in this station is from any second thoughts between moving forward and backward, going back and moving on, toward holding fast and firm determination, putting forth his best in the path, and that is the sign of calmness.

His will encompasses his heedlessness, “will” according to the People being the name for the first station of those intending God. A seeker is the one who has parted from his “homeland” of his nature and ego, for the journey to God and afterlife. When he alights on the station of meekness, his will surrounds his negligence, and he overcomes it and makes up for what he had missed.

قال: «وهو ورود المسافر من الرجوع والتردد».

لما كان الإخبات أول مقام يتخلص فيه السالك من التردد—الذي هونوع [شك، والرجوع الذي هونوع] غفلة وإعراض—والسالك مسافر إلى ربه، سائر إليه على مدى أنفاسه، لا ينتهي مسيره إليه ما دام نفسه يصحبه.

شبه حصول الإخبات له بالماء العذب الذي يردّه المسافر على ظمأ وحاجة في أول مناهله، فيرويه مورده، ويزيل عنه خواطر تردده في إتمام سفره، أو رجوعه إلى وطنه لمشقة السفر. فإذا ورد ذلك الماء، زال عنه التردد وخاطر الرجوع. كذلك السالك إذا ورد مورد «الإخبات» تخلص من التردد والرجوع، ونزل أول منازل الطمأنينة لسفره، وجد في السير. قال: «وهو على ثلاث درجات. الدرجة الأولى: أن تستغرق العصمة الشهوة، وتستدرك الإرادة الغفلة، ويستهيي الطلب السلوة».

المريد السالك تعرض له غفلة عن مراده تضعف إرادته، وشهوة تعارض إرادته فتصده عن مراده، ورجوع عن مراده سلوة عنه.

فهذه الدرجة من الإخبات تحييه عن هذه الثلاثة، فتستغرق عصمته شهوته.

و«العصمة» هي الحماية والحفظ، و«الشهوة» الميل إلى مطالب النفس، و«الاستغراق للشيء» الاحتواء عليه والإحاطة به.

يقول: تغلب عصمته شهوته وتقهرها وتستوفي جميع أجزائها. فإذا استوفت العصمة جميع أجزاء الشهوة، فذلك دليل على إخباته ودخوله في مقام الطمأنينة، ونزوله منازلها، وخلاصه في هذا المنزل من تردد الخواطر بين الإقبال والإدبار، والرجوع والعزم إلى الاستقامة والعزم الجازم، والجد في السير، وذلك علامة السكينة.

وتستدرك إرادته غفلته. و«الإرادة» عند القوم هي اسم لأول منازل القاصدين إلى الله. و«المريد» هو الذي خرج من وطن طبعه ونفسه، وأخذ في السير إلى الله، والدار الآخرة. فإذا نزل في منزلة «الإخبات» أحاطت إرادته بغفلته، فاستدركها واستدرك بها فارطها.

As for the “dropping” of the complacency by the force of his quest, [it means that his quest] overpowers his love for comfort such that his comfort falls like something that falls into a well. This is a sign of true love that he overpowers his complacency and buries it in a hole such that it never comes back to life.

In sum, his protectedness and fortification overpowers his desire, his will overpowers his heedlessness, and his love overpowers his desire for comfort.

He said,

The second level is that nothing unravels his will, no obstacle pulls on his heart, and no trial interrupts his path.

These are the three additional things for a man of will: a cause that opposes him and unravels his determination and will, loneliness that obstructs his longing [for God], especially if he is alone, and trial that rears its head upon him to deter him from his path. If he is established in the station of meekness these lesions are removed from him, for his will and determination for this journey cannot be unraveled by any cause.

“Unraveling” here means turning back from his will and diverting from the direction of his journey. No obstacles on the path, no engagements of the heart, no seductions make his company with God feel lonely. The “obstacle” here means an opposition, anything that objects to your path and comes in its way. The strongest of these obstacles is the feeling of loneliness. He must not pay attention to it. As one of the knowers has said, your loneliness in your path of search is a proof of the sincerity of your search. Another said, “Do not feel lonely in the path of the truth by the paucity of those who aspire to it nor be deceived by falsehood by the abundance of those who fall for it.”

As for the “trial” that cuts off the path, it means the incidents of the heart that prevent him from contemplating the truth and intending it. When he is well-established in the station of meekness and his will and search are true, such trials cannot tempt him.

These resolutions cannot be sound except for one whose heart has been illuminated by the lights of the [divine] names and attributes, their meanings having been unveiled to him, and whose heart has attained the reality of certitude through them.

It has been said, “Whoever takes knowledge from the source of knowledge is settled, and whoever takes it from its flowing torrent is overcome by the tides of doubt, misled by expressions, and confused by the variety of opinions.”

وأما «استواء طلبه لسلوته» فهو قهر محبته لسلوته، وغلبتها له بحيث تهوي السلوة وتسقط، كالذي يهوى في بئر. وهذا علامة المحبة الصادقة، أن يقهر وارد السلوة، ويدفنها في هوة لا تحيا بعدها أبداً. فالحاصل أن عصمته وحمايته تقهر شهوته، وإرادته تقهر غفلته، ومحبته تقهر سلوته. قال: «الدرجة الثانية: ألا ينقض إرادته سبباً، ولا يوحش قلبه عارض ولا يقطع عليه الطريق فتنة».

هذه ثلاثة أمور أخرى تعرض لصاحب الإرادة: سبب يعرض له وينقض عزمه وإرادته، ووحشة تعرض له في طريق طلبه ولا سيما عند تفرد، وفتنة تخرج عليه تقصد قطع الطريق عليه. فإذا تمكن من منزل «الإخبات» اندفعت عنه هذه الآفات، لأن إرادته وجدية السير لم ينقضها سبب من أسباب التخلف.

و«النقض» هو الرجوع عن إرادته، والعدول عن جهة سفره. ولا يوحش أنسه بالله في طريقه عارض من العوارض، الشواغل للقلب، والجواذب له عن هو متوجه إليه.

و«العارض» هو المخالف، كالشيء الذي يعترضك في طريقك، فيجيء في عرضها. ومن أقوى هذه العوارض عارض وحشة التفرد، فلا يلتفت إليه، كما قال بعض العارفين: انفرادك في طريق طلبك دليل على صدق الطلب. وقال آخر: لا تستوحش في طريق الحق من قلة السالكين ولا يغتر في الباطل بكثرة الهالكين.

وأما «الفتنة» التي تقطع عليه الطريق، فهي الواردات التي ترد على القلوب، تمنعها من مطالعة الحق وقصده. فإذا تمكن من منزل «الإخبات» وصحة الإرادة والطلب، لم يطمع فيه عارض الفتنة. وهذه العزائم لا تصح إلا لمن أشرقت على قلبه أنوار آثار الأسماء والصفات، وتجلت عليه معانيها، وكافح قلبه حقيقة اليقين بها.

وقد قيل: من أخذ العلم من عين العلم ثبت، ومن أخذه من جريانه أخذته أمواج الشبه، ومالت به العبارات، واختلفت عليه الأقوال.

He said,

The third level is that the praise and the blame are the same to him, and his blaming of his ego is perpetual, and he becomes blind to the creation's depreciation of him.

When a servant's steps are established in the station of meekness, his aspiration is elevated, and his ego rises above caring about people's praise and blame; he is not pleased with the praise of the people nor grieved by their dispraise. This is the case of the one who has rid himself of the indulgences of his ego, and is prepared to be lost in the worship of his Lord. His heart becomes ready for the rays of the light of divine names and attributes, having tasted the sweetness of faith and certitude of the heart.

To be captivated by other's praise or blame is an indication of the severance of the heart from God. Such [a heart] has not experienced His love and inner awareness, nor tasted the sweetness of attachment to Him and tranquility in Him.

His words "his blaming of his ego is perpetual" mean that the one who has attained this station is never pleased with his ego; he loathes it and wishes to part from it.

According to the People, "self" means what is known from the attributes of the servant, the blameworthy aspects of his character and deeds, whether earned or part of his [innate] nature. He is severely disapproving of these, regardless. This is one of the interpretations of the words of the Exalted, "No, I swear by the blaming self" [75:2]; Sa'īd b. Jubayr and 'Ikrima said [concerning this part of the self], "It blames for good and for bad, and is not pleased in good times or bad times." Qatāda said, "'Blaming' here means wicked." Mujāhid said, "It laments what has been missed, saying 'If I had done such-and-such' and 'If I had not done such-and-such.'"

Al-Farrā' (the Kufan grammarian, d. 207/823) said, "There is no self, good or evil, that fails to blame itself: if it does well it says, 'Why did I not do more?' and if it does evil, it says, 'I wish I had not done that.'"

Al-Ḥasan [al-Baṣrī] said, "[The blaming self in this verse means] the believing self—for a believer always blames himself. What did I mean or attain by this word? That act? This food? That thing? And so forth. While a hardened sinner, on the other hand, glides along with no scruples or self-criticism." Al-Muqātil said, "It means the disbelieving soul, which will blame itself in the hereafter for what it failed to do in this world."

The purpose being that whosoever offers his ego sincerely to God dislikes to stay with it, for he loves that it be accepted by the one to whom it was offered.

قال: «الدرجة الثالثة: أن يستوي عنده المدح والذم، وتدوم لائمته لنفسه، ويعمى عن نقصان الخلق عن درجته».

متى استقرت قدم العبد في منزلة «الإخبات» وتمكن فيها، ارتفعت همته، وعلت نفسه عن خطفات المدح والذم، فلا يفرح بمدح الناس، ولا يحزن لذمهم. هذا وصف من خرج عن حظ نفسه، وتأهل للفناء في عبودية ربه، وصار قلبه مطر حلاً لأشعة أنوار الأسماء والصفات، وباشر حلاوة الإيمان واليقين قلبه.

والوقوف عند مدح الناس وذمهم علامة انقطاع القلب وخلوه من الله، وأنه لم تباشره روح محبته ومعرفته، ولم يدق حلاوة التعلق به والطمأنينة إليه.

قوله: «وأن تدوم لائمته لنفسه»، فهو أن صاحب هذا المنزل لا يرضى عن نفسه، وهو مبغض لها متمنٍ لمفارقة.

والمراد بالنفس عند القوم ما كان معلولاً من أوصاف العبد، مذموماً من أخلاقه وأفعاله، سواء كان ذلك كسبياً له أو خلقياً. فهو شديد اللائمة لها. وهذا أحد التأويلين في قوله تعالى: ﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾ [القيامة: 2]. قال سعيد بن جبير وعكرمة: تلوم على الخير والشر، ولا تصبر على السراء ولا على الضراء.

وقال قتادة: اللوامة هي الفاجرة.

وقال مجاهد: تندم على ما فات وتقول: لو فعلت؟ ولو لم أفعل؟

وقال الفراء: ليس من نفس برة ولا فاجرة إلا وهي تلوم نفسها، إن كانت عملت خيراً قالت: هلا زدت، وإن عملت شراً قالت: ليتني لم أفعل.

وقال الحسن: هي النفس المؤمنة. إن المؤمن—والله—ما تراه إلا يلوم نفسه، ما أردت بكلامي؟ ما أردت بأكلتي؟ وإن الفاجر يمضي قدماً قدماً، ولا يحاسب نفسه ولا يعاتبها.

وقال مقاتل: هي النفس الكافرة. تلوم نفسها في الآخرة على ما فرطت في أمر الله.

والقصد أن من بذل نفسه لله بصدق كره بقاءه معها، لأنه يريد أن يتقبلها من بذلت له، ولأنه قد

Whoever offers an offering and it is accepted cannot be like the one whose offering has been rejected. For his ego to still linger with him is a sign that its offer was not accepted.

Furthermore, it is an agreed upon principle of the People [of Sufism], from the first of them to the last, their truthful ones and their liars, that the ego is a veil between the servant and God the Exalted, and that he cannot attain to God until this veil is rent. As Abū Yazīd [al-Bisṭāmī] said, “I saw the Lord of Might in sleep, so I said, ‘My Lord, what is the way to You?’ He said, ‘Leave your ego behind and come.’”

The ego, therefore, is an enormous mountain obstructing the path to God, and no traveling can avoid that mount, and it must end up with it. The majority of the travelers turn back when they fail to cross its breadth and pass its valleys. Satan is at the peak of that mount dissuading people from climbing it and makes them fear it. When the difficulty of climbing that mount comes together with that frightener sitting atop, along with the weakness of the determination and resolve of the traveler, cutting off and returning are born; only those that God protects are protected.

The higher one ascends that mountain, the more extreme the screams, admonitions, and fearmongering of the enemy—but as soon as one reaches its top, all of the fears and apprehensions give way to peace and safety, the rest of the journey looks easy and the obstacles and the arduousness of the steep roads vanish. One now begins to see more clearly the wide-open path, with its stations and stopovers, signposts and rest-stops that serve as the welcome from the All-merciful.

What separates the servant and his ultimate success and felicity is [overcome through] the power of determination, grit to stay the course, courage of the soul, and steadfastness of the heart—and grace is ultimately in the hands of God who grants it to whomsoever He wills—and He is the dispenser of abundant grace.

قربها له قرباناً. ومن قرب قرباناً فتقبل منه ليس كمن رد عليه قربانه. فبقاء نفسه معه دليل على أنه لم يتقبل قربانه.

وأيضاً فإنه من قواعد القوم المجمع عليها بينهم، التي اتفقت كلمة أولهم وآخرهم، وحققتهم ومبطلهم عليها أن النفس حجاب بين العبد وبين الله تعالى، وأنه لا يصل إلى الله حتى يقطع هذا الحجاب، كما قال أبو يزيد: رأيت رب العزة في المنام. فقلت: ربي كيف الطريق إليك؟ فقال: خل نفسك وتعال.

فالنفس جبل عظيم شاق في طريق السير إلى الله. وكل سائر فلا طريق له إلا على ذلك الجبل، فلا بد أن ينتهي إليه.

وأكثر السائرين منه رجعوا على أعقابهم لما عجزوا عن قطعه واقتحام عقبته. والشیطان على قلة الجبل، يحذر الناس من صعوده وارتقائه ويخوفهم منه. فيتفق مشقة ذلك الجبل، وقعود ذلك المخوف على قلته، وضعف عزيمة السائر ونيته. فيتولد من ذلك الانقطاع والرجوع. والمعصوم من عصمه الله.

وكلما رقى السائر في ذلك الجبل اشتد به صياح القاطع، وتحذيره وتخوفه. فإذا قطعه وبلغ قلته، فإذا المخاوف كلهن أماناً، وحينئذ يسهل وتزول عنه عوارض الطريق، ومشقة عقباتها، ويرى طريقاً واسعاً آمناً به المنازل والمناهل وعليه الأعلام، وفيه الإقامة تزل الرحمن.

فبين العبد وبين السعادة والفلاح قوة عزيمة، وصبر ساعة، وشجاعة نفس، وثبات قلب. والفضل بيد الله يؤتيه من يشاء، والله ذو الفضل العظيم.

1 **Being Blind to People's Opinions**

His words, “And he is blind to the creation's depreciation of him” mean that he is too occupied with God to care about others' opinion of him, even if he is higher than many deficient ones in their ranks. Preoccupation with that is considered a degradation of his status, a lowering of his level, and a regress in his journey. If such a concern assails him without his choice or effort, he must cure it by witnessing the favor, the fear of deception, and lack of his knowledge of the future that awaits him. God help us.

فصل

وقوله: «ويعمى عن نقصان الخلق عن درجته».

يعني أنه—وإن كان أعلى ممن هو دونه من الناقصين عن درجته—إلا أنه لا اشتغاله بالله، وامتلاء قلبه من محبته ومعرفته، والإقبال عليه، يشغل عن ملاحظة حال غيره، وعن شهود النسبة بين حاله وأحوال الناس ويرى اشتغاله بذلك والتفاتته إليه نزولاً عن مقامه، وانحطاطاً عن درجته، ورجوعاً على عقبه. فإن هجم عليه ذلك—بغير استدعاء واختيار—فليداوه بشهود المنة، وخوف المكر، وعدم علمه بالعاقبة التي يوافي عليها. والله المستعان.

The Station of Renunciation

Among the stations of “You we worship and You we supplicate for help” is the station of renunciation.¹

God the Exalted has said, “What is with you vanishes: what is with God endures” [16:96].

He also said,

Know you that the life of this world is but play and amusement, pomp and boasting and competing in riches and children. Like the rain, whose growth delights the tillers, but soon it withers and you see it turn yellow, and then it becomes dry. And in the Hereafter is a severe penalty and forgiveness from God and good pleasure. The life of this world is but a thing of deception. [57:20]

The Exalted also said,

The similitude of the life of the world is as the rain which We send down from the skies. By its mingling [arises] the produce of the earth, which provides food for men and cattle, until the earth is clad with its golden ornaments, adorned, and its people think they have all powers of disposal over it. Then comes Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished just yesterday! Thus do We explain the signs in detail for those who reflect. [10:24]

The Exalted also said, “Set forth to them the similitude of the life of this world: It is like the rain which We send down from the skies: the earth’s vegetation absorbs it, but soon it becomes dry stubble, which the winds scatter: it is [only] God who prevails over all things. Wealth and children are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as [the foundation for] hopes” [18:46].

¹ For the translation of *zuhd* as renunciation, as renouncing excess luxury or attachments that detract from God and the pursuit of afterlife (lit., thinking little of it), and as asceticism, training of the self through deprivation, see the Translator’s Introduction (volume 1). Renunciation is not fully satisfactory either, but it allows us to disaggregate *zuhd* from certain Christian and Hellenistic ideals. Among the best western treatments of the concept of *zuhd* in Islamic

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الزهد».

قال الله تعالى: ﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾ [النحل: 96]، وقال: ﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾ [الحديد: 20]، وقال: ﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلَتْهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ يَمَا يُأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾ [يونس: 24]، وقال تعالى: ﴿وَأَضْرِبْ لَهُمْ مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلَتْهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾ [الكهف: 45-46]، وقال

history is Leah Kinberg, "What is Meant by *Zuhd*," *Studia Islamica* 61 (1985): 27-44, who concludes that *zuhd* is best understood as the entirety of Islamic ethics: a pious, scrupulous way of life in which one not only upholds the Law but goes beyond it to avoid anything remotely blameworthy. It has elements of contentment (*ridā*), trusting reliance on God (*tawakkul*), scrupulousness (*wara'*), and salvific orientation (*qīṣar al-amal*); it can be translated, in its practical, lived sense, as integrity.

The Exalted also said, “Say: Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will you be dealt with unjustly in the very least!” [4:77].

He also said, “But you prefer the life of the world, but the Hereafter is better and more enduring” [87:16–17].

He also said, “Strain not your eyes in longing for the things We have given for enjoyment to some groups among them, the splendor of the life of this world, through which We test them: the provision of thy Lord is better and more enduring” [20:131–132].

He also said,

And were it not that all men might become of one [evil] way of life,
We would have provided, for everyone that rejects the All-merciful, silver roofs for their houses and stair-ways on which to go up. And [silver] doors to their houses, and thrones [of silver] on which they could recline. And also adornments of gold. But all this were nothing but things of this-worldly life: The Hereafter, in the sight of your Lord, is for the righteous. [43:33–35]

Indeed the Qur’an abounds in exhortation towards abstinence and detachment from this world, and the declaration of its worthlessness, brevity, its imminent demise, its quick disappearance. [It also abounds in] exhortation towards the afterlife, and the declamation of its significance, eternity, and its swift arrival. If God wills well for His servant, He creates a spectacle in his heart to witness the truth of this world and the next so the servant may prefer what truly deserves to be preferred.

The People [of Sufism] have said much about renunciation according to their respective tastes, states, and experiences. The majority of the statements of the People are expressions of their tastes and states, but the language of [scriptural] knowledge is wider in scope, more cogent, and better grounded than the language of personal experience.

I have heard Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, say: “Renunciation is to leave what does not benefit in the afterlife, and scrupulousness is to leave what might harm you in the afterlife.” And this is one of the best statements about renunciation and scrupulousness, and the most comprehensive.

Sufyān al-Thawrī said, “Renunciation is economy in expectation of this world—not eating filth or wearing coarse garment.”

Al-Junayd said, “I heard Sarī say, ‘God has taken away this world from His allies and its reserve from His elect and expelled it from the hearts of His lovers, for He is not pleased with it for them.’”

تعالى: ﴿قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى﴾ [النساء: 77]، وقال: ﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى﴾ [الأعلى: 16-17]، وقال: ﴿وَلَا تُدَنَّ عَيْنُكَ إِلَىٰ مَا مَتَّعَنَا بِهِ زُفَرًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى﴾ [طه: 131]، وقال: ﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّمَنَّا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا﴾ [الكهف: 7-8]، وقال: ﴿وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكِنُونَ وَزُخْرُفًا وَإِن كُلُّ ذَلِكَ لَمَّا مَتَاعُ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ﴾ [الزخرف: 33-35].

والقرآن مملوء من التزهيد في الدنيا، والإخبار بخستها وقلتها وانقطاعها وسرعة فنائها، والترغيب في الآخرة، والإخبار بشرورها ودوامها وسرعة إقبالها، فإذا أراد الله بعبد خيراً أقام في قلبه شاهداً يعاين به حقيقة الدنيا والآخرة، ويؤثر منهما ما هو أولى بالإيثار.

وقد أكثر الناس في الكلام في «الزهد» وكل أشار إلى ذوقه، ونطق عن حاله وشاهده. فإن غالب عبارات القوم عن أذواقهم وأحوالهم. والكلام بلسان العلم أوسع من الكلام بلسان الذوق، وأقرب إلى المحجة والبرهان.

وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: الزهد ترك ما لا ينفع في الآخرة، والورع ترك ما تخاف ضرره في الآخرة. وهذه العبارة من أحسن ما قيل في «الزهد والورع» وأجمعها. وقال سفيان الثوري: الزهد في الدنيا قصر الأمل. ليس بأكل الغليظ ولا لبس العباء. وقال الجنيد: سمعت سرياً يقول: إن الله تعالى سلب الدنيا عن أوليائه وحماها عن أصفیائه، وأخرجها من قلوب أهل وداده، لأنه لم يرضها لهم.

He also said, "Renunciation is [best defined] in God's saying, 'In order that you may not despair over things you have lost, nor exult over favors bestowed upon you. For God loves not any vainglorious boaster' [57:23]. An ascetic, therefore, is one who does not exult over this-worldly possessions, nor regrets this-worldly losses."

Yaḥyā b. Mu'ādh said, "Renunciation bequeaths generosity in possessions just as love bequeaths generosity in spirit."

Ibn al-Jalā² said, "Renunciation is to see this world with its transience in mind, so it becomes insignificant in your eyes and turning away from it becomes easier."

Ibn Khafif said, "The sign of renunciation is the presence of delight in giving up possession." He also said, "Renunciation is to rid the heart of the causes and the hands of possessions."

It has been said, "Renunciation is the detachment of the heart from this world without pretension or effort."

Al-Junayd said, "Renunciation is to let go from the heart what has left your hand."

Imam Aḥmad [b. Ḥanbal] said, "Renunciation in this world is brevity of hope." A second report from him has it, "It is to not be pleased when this world is attained, nor grieve over it when it is lost." When asked about a man who possessed a thousand dinars, he said, "Yes, on the condition that he does not feel happy if he gained more, nor sad if he lost them."

ʿAbdallāh b. al-Mubārak said, "It is trust in God along with the love of poverty." This is [also] the opinion of Shaqīq [al-Balkhī]³ and Yūsuf b. Asbāṭ.⁴

ʿAbd al-Wāḥid b. Zayd said, "[It is] giving up dinars and dirhams."

Abū Sulaymān al-Darānī said: "Renunciation is to abandon all that distracts from God." This is also the view of Shiblī.

When Ruwaym asked al-Junayd about renunciation, he said, "To not think much of this world, and to erase its traces from the heart." Another time, he said, "It is to rid your hands of your possessions and your heart of following [them]."

Yaḥyā b. Mu'ādh said, "No one attains the reality of renunciation until he has three traits: deeds without attachment, words without greed, and honor without power." He also said, "The renunciant makes you smell vinegar and mustard, whereas a knower makes you smell musk and ambergris."

2 Aḥmad b. Yahyā (d. 306AH) was amongst the leading Sufi shaykhs of his time, alongside al-Junayd and Abū ʿUthmān in Nisābūr. See *Sīyar* 14:251.

وقال: الزهد في قوله تعالى: ﴿لَيْسَ تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ﴾ [الحديد:23]. فالزاهد لا يفرح من الدنيا بموجود ولا يأسف منها على مفقود.

وقال يحيى بن معاذ: الزهد يورث السخاء بالملك، والحب يورث السخاء بالروح. وقال ابن الجلاء: الزهد هو النظر إلى الدنيا بعين الزوال، لتصغر في عينيك، فيسهل عليك الإعراض عنها.

وقال ابن خفيف: علامة الزهد وجود الراحة في الخروج من الملك. وقال أيضاً: الزهد سلو القلب عن الأسباب، ونفض الأيدي من الأملاك. وقيل: هو عزوف القلب عن الدنيا بلا تكلف. وقال الجنيد: الزهد خلو القلب عما خلت منه اليد. وقال الإمام أحمد: الزهد في الدنيا قصر الأمل.

وعنه رواية ثانية: أنه عدم فرحه بإقبالها ولا حزنه على إدارها. فإنه سئل عن الرجل يكون معه ألف دينار، هل يكون زاهداً؟ فقال: نعم على شريطة ألا يفرح إذا زادت، ولا يحزن إذا نقصت. وقال عبد الله بن المبارك: هو الثقة بالله مع حب الفقر. وهذا قول شقيق، ويوسف بن أسباط. وقال عبد الواحد بن زيد: ترك الدينار والدرهم.

وقال أبو سليمان الداراني: ترك ما يشغل عن الله. وهو قول الشيلي. وسأل رويم الجنيد عن الزهد فقال: استصغار الدنيا، ومحو آثارها من القلب. وقال مرة: هو خلو اليد عن الملك، والقلب عن التبع. وقال يحيى بن معاذ: لا يبلغ أحد حقيقة الزهد حتى يكون فيه ثلاث خصال: عمل بلا علاقة، وقول بلا طمع، وعز بلا رياسة.

وقال أيضاً: الزاهد يسعطك الخلل والخردل، والعارف يشمك المسك والعنبر.

3 Shaqīq b. Ibrāhīm (d. 194 AH) was a great ascetic and warrior, having attained martyrdom. See *Sīyar* 9:313.

4 Yūsūf b. Asbāṭ was an ascetic who also narrated hadith, but was mainly unreliable because, according to Bukhārī, his books were buried with him and not properly transmitted. See *Sīyar* 9:169.

It has been said, “True renunciation is renunciation with respect to the ego.” This is the saying of Dhū al-Nūn al-Miṣrī.

It has also been said, “Renunciation is to prefer others when one has enough, whereas chivalry is to prefer others when you are in need. The Exalted has said, ‘And they prefer [others] over themselves, even when in poverty’ [59:9].”

A man said to Yaḥyā b. Mu‘ādh, “When do I enter business of reliance, sport the robe of the renunciants, and sit with them?” He said, “If you have trained your ego to the point that if God cut off your provisions for three days, your ego will not weaken. If you have not reached this level, your sitting on the rug of the renunciants would be ignorance, and I fear that you would be exposed.”

Imam Aḥmad b. Ḥanbal has said, “Renunciation has three levels: first, to abandon the prohibited things, and this is the renunciation of the commoners; second, to abandon what is unnecessary even from the permissible things, and this is the renunciation of the elite; and third, to abandon all that distracts from God—and this is the renunciation of the knowers.”

These words of Imam Aḥmad cover all that has been said before, with greater detail and explanation of the levels of renunciation—thus it is the most comprehensive explanation of it—and it shows that the Imam, may God be pleased with him, had the greatest knowledge of this quality. Indeed, Imam al-Shāfi‘ī testified to his preeminence in him eight things, one of which was renunciation.

What the knowers have agreed upon is that renunciation is the departure of the heart from this world to the stations of the hereafter. The predecessors have authored treatises on the same theme, such as treatises entitled *al-Zuhd* by ‘Abdullāh b. al-Mubārak, Imam Aḥmad, al-Wakī‘, al-Hannād b. al-Sarī, and others.

Renunciation is associated with six things, and a servant does not deserve to be called an ascetic unless he is ascetic in these respects, and these are [renunciation of] wealth, [beauty of] faces, [political] power, people, ego, and all that is besides God. Renunciation in these things does not mean refusing to own them, for God’s prophets Solomon and David were among the greatest renunciants of their time, but had the wealth, power, and women that they did. Our Prophet, God grant him blessing and peace, was the most ascetic of all men, but had nine wives. ‘Alī, ‘Abd al-Raḥmān b. ‘Awf, al-Zubayr, and ‘Uthmān, God be pleased with them all, were great ascetics while also possessing wealth. Similarly, al-Ḥasan b. ‘Alī was the most disposed to love and marry women in this Community. ‘Abdallāh b. al-Mubārak was among the masters of the renunciants, but possessed great wealth, and same is true of al-Layth ibn Sa’d and Sufyān [al-Thawrī], who were among the leading ascetics. [The last mentioned] possessed capital concerning which he would say, “If it were not for this, those [men of power] would wipe us out.”

وقيل: حقيقة الزهد هو الزهد في النفس. وهذا قول ذي النون المصري.
وقيل: الزهد الإيثار عند الاستغناء، والفتوة الإيثار عند الحاجة. قال تعالى: ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: 9].

وقال رجل ليحيى بن معاذ: متى أدخل حانوت التوكل، وألبس رداء الزاهدين، وأقعد معهم؟ فقال: إذا صرت من رياضتك لنفسك إلى حدٍّ لو قطع الله الرزق عنك ثلاثة أيام لم تضعف نفسك. فأما ما لم تبلغ إلى هذه الدرجة بفيلوسك على بساط الزاهدين جهل، ثم لا آمن عليك أن تفتضح. وقد قال الإمام أحمد بن حنبل: الزهد على ثلاثة أوجه: ترك الحرام، وهو زهد العوام. والثاني: ترك الفضول من الحلال، وهو زهد الخواص.

والثالث: ترك ما يشغل عن الله، وهو زهد العارفين.
وهذا الكلام من الإمام أحمد يأتي على جميع ما تقدم من كلام المشايخ—رضي الله عنهم—، مع زيادة تفصيله وتبيين درجاته. وهو من أجمع الكلام. وهو يدل على أنه—رضي الله عنه—من هذا العلم بالحل الأعلى. وقد شهد له الشافعي—رحمه الله—بإمامته في ثمانية أشياء: «أحدها الزهد». والذي أجمع عليه العارفون أن الزهد سفر القلب من وطن الدنيا، وأخذه في منازل الآخرة. وعلى هذا صنف المتقدمون كتب الزهد، كالزهد لعبد الله ابن المبارك، وللإمام أحمد، ولوكيع، ولهناد بن السري، ولغيرهم.

ومتعلقه ستة أشياء لا يستحق العبد اسم «الزهد» حتى يزهد فيها. وهي: المال والصور والرياسة والناس والنفس، وكل ما دون الله.

وليس المراد رفضها من الملك. فقد كان سليمان وداود من أزهد أهل زمانهما، ولهما من المال والملك والنساء ما لهما. وكان نبينا ﷺ أزهد البشر على الإطلاق، وله تسع نسوة. وكان علي بن أبي طالب، وعبد الرحمن بن عوف، والزيير، وعثمان من الزهاد مع ما لهم من الأموال. وكان الحسن بن علي—رضي الله عنهما—من الزهاد، مع أنه كان من أكثر الأمة محبة للنساء ونكاحاً لهن، وأغناهم. وكان عبد الله بن المبارك من الأئمة الزهاد، مع مال كثير. وكذلك الليث بن سعد وسفيان من أئمة الزهاد. وكان له رأس مال يقول: لولا هو لتمدل بنا هؤلاء.

The best of what has been said about renunciation in this regard is the saying of al-Ḥasan or someone else, “Renunciation with respect to this world is not to abstain from the permissible or to waste away your wealth, but that you rely on what is in God’s hands more than what is in yours, and that you are more desirous of the reward of a calamity if it strikes you than if it did not.” This is the most comprehensive and finest statement on this subject. It has been raised to the authority [of the Prophet].⁵

1 Is Renunciation Possible in These Times?

People disagree concerning whether renunciation is possible in these times.

Abū Ḥafṣ [al-Ḥaddād], God have mercy on him, said, “Renunciation is not observed except with respect to what is licit, and there is nothing licit in the world [in these times], and hence, no renunciation.”

People disagreed with him on this and said that licit things are still present in [the world], even though there is much that is illicit in it. Even if it is assumed that there is nothing licit, this is all the more reason to be ascetic toward it, and to consume from it only what is necessary to survive, like consuming carrion, blood, and pork.

{Yūsuf b. Asbāṭ said [supporting the first position] that if someone said to me that a man had reached the status of Abū Dharr, Abū al-Dardāʾ, Salmān the Persian, and al-Miqdād and the like from the Companions, God be pleased with them, I would still not call such a person a renunciant, because renunciation is from things that are unquestionably licit, and there is nothing of such status in our times any more. As for the illicit things, if you perform them, God Almighty will take you to account.}

They disagreed, however, about the proper object of renunciation. One group said that it pertains only to [avoiding] what is licit, since the avoidance of the illicit is an obligation regardless. Another group said that it pertains only to that which is illicit; as for the licit, that is a bounty from God to his servant, and God loves to see the result of His bounty on his servants. Therefore, thankfulness for His bounties, using those bounties for righteousness and as a way to the Garden is better than avoiding them, abandoning them, and evading the means to them. In reality, if something distracts one from God, it is better to avoid it; and if not, and if one remains grateful to God, then his state is superior; and renunciation in this case consists in divesting the heart and its peace from dependence on it.

⁵ Tirmidhī #2340.

ومن أحسن ما قيل في الزهد كلام الحسن أو غيره: ليس الزهد في الدنيا بتحریم الحلال ولا إضاعة المال، ولكن أن تكون بما في يد الله أوثق منك بما في يدك، وأن تكون في ثواب المصيبة—إذا أصبت بها—أرغب منك فيها لو لم تصيبك. فهذا من أجمع كلام في الزهد وأحسنه. وقد روي مرفوعاً.

فصل

وقد اختلف الناس في «الزهد» هل هو ممكن في هذه الأزمنة؟

فقال أبو حفص—رحمه الله—: الزهد لا يكون إلا في الحلال، ولا حلال في الدنيا فلا زهد. وخالفه الناس في هذا وقالوا: بل الحلال موجود فيها، وفيها الحرام كثيراً. وعلى تقدير ألا يكون فيها الحلال، فهذا أدعى إلى الزهد فيها، وتناول ما يتناوله المضطر منها، كتناوله للميتة والدم ولحم الخنزير، ثم اختلف هؤلاء في متعلق الزهد.

فقالت طائفة: الزهد إنما هو في الحلال، لأن ترك الحرام فريضة.

وقالت فرقة: بل الزهد لا يكون إلا في الحرام. وأما الحلال فنعمة من الله على عبده، والله يحب أن يرى أثر نعمته على عبده. فشكره على نعمه، والاستعانة بها على طاعته، واتخاذها طريقاً إلى جنته أفضل من الزهد فيها، والتخلي عنها، ومجانبة أسبابها.

والتحقيق أنها إن شغلته عن الله فالزهد فيها أفضل. وإن لم تشغله عن الله بل كان شاكراً لله فيها فخاله أفضل. والزهد فيها تجريد القلب عن التعلق بها والطمأنينة إليها.

2 Parting from All Longings

The author of *al-Manāzil* said, God have mercy on him,

Renunciation is to part from longing for things entirely.

By “things” he meant those things to which renunciation is applicable, that is, all that is other than God the Exalted. To drop their longing for them is to eliminate attachment of desire to them. His saying “entirely” emphasizes that one should neither pay attention to them nor miss them or long for them.

He said, “For the commoners, it is an act of nearness; for the seeker, it is a necessity; and for the elite, it is fear.”⁶

That is, the commoners draw near to God the Exalted, “nearness” being the means by which a lover draws close to his beloved. It is a necessity for the seeker, for he cannot attain separation from his obstacles except by removing longings other than what is his ultimate goal. He is thus in urgent need for renunciation, just as he needs food and drink to survive. If he is attached to other than his ultimate goal, his veil, or the interruption or the setback [in his connection to God] persists in accordance with the distance of that thing from his ultimate goal and the strength of his connection to it.

It is only a “fear” for the elite because they fear for what they have attained of the nearness, intimacy, and delight with God that that purity be soiled by attending to other than God the Exalted. Thus, their abstinence is borne out of fear.

He said,

It is three levels. The first is to abstain from doubtful things while already having abandoned the illicit things out of their fear of punishment, their disdain for any deficiency, and dislike of associating with the debauched.

As for abstaining from what is doubtful in terms of its permissibility, as explained in the tradition of al-Nu‘mān b. Bashīr,⁷ may God be pleased with them both, who reported that the Prophet of God, God grant him blessing and peace, said,

The licit is clear, and the illicit is clear, and between the two there are doubtful matters that most people do not know about. Whoever avoids

⁶ The extant versions of the original text have it, “for the elite, it is a degradation (*khassa*).” Such a reading would have elicited censure from Ibn al-Qayyim, for al-Harawī would appear

فصل

قال صاحب المنازل—رحمه الله—: «الزهد هو إسقاط الرغبة عن الشيء بالكليَّة». يريد بالشيء المزهود فيه ما سوى الله تعالى، والإسقاط عنه إزالة تعلق الرغبة به. وقوله: «بالكليَّة»، أي بحيث لا يلتفت إليه، ولا يتشوق إليه. قال: «وهو للعامة قربةٌ. وللهريد ضرورةٌ. وللخاصة خشيةٌ». يعني أن العامة تتقرب به إلى الله تعالى. و«القربة» ما تقرب به المتقرب إلى محبوبه. وهو ضرورة للهريد، لأنه لا يحصل له التخلي بما هو بصدده إلا بإسقاط الرغبة فيما سوى مطلوبه. فهو مضطر إلى الزهد كضرورته إلى الطعام والشراب. إذ التعلق بسوى مطلوبه لا يعدم منه حجاباً أو وقفةً أو نكسةً، على حسب بعد ذلك الشيء من مطلوبه، وقوة تعلقه به وضعفه. وإنما كان خشيةً للخاصة، لأنهم يخافون على ما حصل لهم من القرب والأنس بالله. وقرة عيونهم به أن يتكدر عليهم صفوه بالتفاتهم إلى ما سوى الله، فزهدهم خشية وخوف. قال: «وهو على ثلاث درجات. الدرجة الأولى: الزهد في الشبهة بعد ترك الحرام بالحذر من المعتبة، والأئفة من المنقصة، وكراهة مشاركة الفساق».

أما الزهد في الشبهة فهو ترك ما يشتبه على العبد، هل هو حلال أو حرام؟ كما في حديث النعمان بن بشير عن النبي ﷺ: «الحلال بين والحرام بين، وبين ذلك أمور مشتبهات لا يعلمهن كثير من الناس.

to draw an unwarranted line between the spiritual conduct of the commoners and the elite—a tendency which Ibn al-Qayyim has repeatedly censured (see Translator's Introduction on al-Harawī and *Manāzil*). It is not clear if it is the latter's charity or scribal error that explains the discrepancy.

- 7 Al-Nu'mān b. Bashīr (d. 65/685) was an Anṣārī Companion who later became the governor of Kufa during the reign of Mu'āwiyya. See *Sīyar* 3:411.

such doubtful matters will avoid the illicit, and whoever falls into the doubtful will fall into the illicit—like a shepherd who lets his herd graze around the [king's] reserve is likely to transgress into the reserve. Verily, every king has a reserve, and the reserve of God is his prohibitions. Verily, in the body there is a piece of flesh; if it is good, all the body is good, and if it is corrupt, all the body gets corrupted—verily, it is the heart.⁸

The doubtful things are the gulf separating the licit from the illicit. God has made between every pair of opposites a gulf. Death is a gulf and what follows it is a separation between this life and the afterlife. He made sins the gulf separating faith from disbelief. He made the Heights⁹ the gulf separating the Garden from the Fire. Similarly, he made between every two rituals a separator that is from neither. Thus, Muḥassir (the valley of Muzdalifa) separates Minā from Muzdalifa and belongs to neither, and the pilgrim stays there neither the night of the gathering [of 'Arafa] nor the nights of stay at Minā. Similarly, the valley of 'Urana is the separator between 'Arafa and the Sanctuary but is part of neither. Similarly, between dawn and sunrise there is a separator of day and night which is neither from the night that ends with the dawn, nor is it from the day, which begins with sunrise, even if it is legally considered part of the day.

The same is true of the stations on a journey, between which there is a gulf that every traveler knows. Many of the states and incidents are only part of the separation, but a seeker might mistake them for ends, and only the experts of the path and scholars of its proofs can avoid that.

His words “after abandoning the illicit” mean that abandoning the doubtful is not possible except after abandoning the illicit. His words “fearing the punishment” means that the reason for abandoning the doubtful is caution against the punishment of God. His words “disdain for deficiency” mean that he disdains for himself any deficiency before his Lord and falling in His eyes; it does not mean his dislike of deficiency before the people or falling in their eyes, even though it may not be blameworthy; rather, it too is praiseworthy. What is blameworthy is that his dislike be limited to that alone. His words “dislike of associating with the sinners” mean that sinners rush toward the sites of longing in this world, and such sites are overcrowded due to it, and the ascetic disdains sharing those sites with them, raises himself above such sites, due to the worthlessness of those who partake in them. It was said to one of them, “What made you abstain from the world?” He said, “The rarity of its loyalty, the abundance of its treachery, the worthlessness of its participants.”

⁸ Bukhārī #52; Muslim #1599.

⁹ *al-A'rāf*, in reference to Q. 7:48.

فمن اتقى الشبهات اتقى الحرام، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى، يوشك أن يرتع فيه. ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه. ألا وإن في الجسد مضغة، إذا صلحت صلح لها سائر الجسد، وإذا فسدت فسد لها سائر الجسد. ألا وهي القلب». فالشبهات برزخ بين الحلال والحرام. وقد جعل الله عز وجل بين كل متباينين برزخاً، كما جعل الموت وما بعده برزخاً بين الدنيا والآخرة، وجعل المعاصي برزخاً بين الإيمان والكفر، وجعل الأعراف برزخاً بين الجنة والنار.

وكذلك جعل بين كل مشعرين من مشاعر المناسك برزخاً حاجزاً بينهما ليس من هذا ولا هذا. فحسّر برزخ بين منى ومزدلفة، ليس من واحد منهما، فلا يبيت به الحاج ليلة جمع ولا ليالي منى. وبطن عرنة برزخ بين عرفة وبين الحرم، فليس من الحرم ولا من عرفة.

وكذلك ما بين طلوع الفجر وطلوع الشمس برزخ بين الليل والنهار، فليس من الليل لتصرمه بطلوع الفجر، ولا من النهار لأنه من طلوع الشمس، وإن دخل في اسم اليوم شرعاً.

وكذلك منازل السير، بين كل منزلتين برزخ يعرفه السائر في تلك المنازل. وكثير من الأحوال والواردات تكون برازخ، فيظنها صاحبها غاية. وهذا لم يتخلص منه إلا فقهاء الطريق، والعلماء الأدلة فيها.

وقوله: «بعد ترك الحرام»، أي ترك الشبهة لا يكون إلا بعد ترك الحرام.

قوله: «بالحذر من المعتبة» يعني أن يكون سبب تركه للشبهة الحذر من توجه عتب الله عليه.

وقوله: «والأنفة من النقيصة»، أي يأنف لنفسه من نقصه عند ربه، وسقوطه من عينه، ولا أن أنفته من نقصه عند الناس، وسقوطه من عيونهم، وإن كان ذلك ليس مذموماً، [بل هو] محمود أيضاً. ولكن المذموم أن تكون أنفته كلها من ذلك.

وقوله: «وكراهة مشاركة الفساق» يعني أن الفساق يزدحمون على مواضع الرغبة في الدنيا، ولتلك المواقف كظيظ من الزحام. فالزاهد يأنف من مشاركتهم في تلك المواقف، ويرفع نفسه عنها لخسة شركائه فيها، كما قيل لبعضهم: ما الذي زهدك في الدنيا؟ قال: قلة وفائها، وكثرة جفائها، وخسة شركائها.

{As a poet says:

If I did not abandon the water well for fear,
 I did so because of the abundance of those seeking it
 When the flies gather around the food,
 I hold back my hand even as my ego desires it,
 The lions dislike frequenting the well
 Around which the dogs begin to crowd}

He said,

The second level is abstinence from all that is extraneous, which is all that is more than the threshold and the sufficient amount of nourishment, for the sake of taking advantage of every unoccupied moment and filling it [with worship], the decisiveness of determination, and adorning oneself with the traits of the prophets and the confirmers.

The “extraneous” means what is more than one’s needs, and “threshold” means what the body needs of nutrition and drink, clothing and dwelling, and intercourse if he needs that, in order to live. The “sufficient” means the bare necessities of life, by which the traveler sustains himself through his journey; he should refrain from what is beyond that, in order to save time to use it profitably.

Renunciation for those of the first level is out of fear of punishment and caution against deficiency; the renunciation of the seekers of this level is higher and loftier, as it seeks to optimize the time with God the Exalted, for when one indulges with the extraneous measure of this world, he misses out his share of time, failing to seize the opportunity that it provides. For time is a sword; if you do not cut it, it cuts you.

As for “fulfillment of the time,” it means being occupied in every one of his moments with what draws him closer to God or helps in that pursuit from food, drink, intercourse, sleep, and rest. If he builds his strength for the sake of attaining what God loves and avoiding what He dislikes, it is the fulfillment of his time, even if it is something that he perfectly enjoys. The fulfillment of time is not to be confused with the abandonment of delights and good things. For a true lover, the journey of his heart during even his enjoyment of food, drink, intercourse with his wife, and comfort may be stronger than his physical journey. It has been related concerning one of them that he would receive [spiritual] illumination even as he sat on top of his woman, a state that he did not experience other than in her.

و«الفضول» ما يفضل عن قدر الحاجة. و«المسكة» ما يمسك النفس من القوت والشراب واللباس والمسكن والمنكح إذا احتاج إليه. و«البلاغ» هو البلغة من ذلك، الذي يتبلغ به في منازل السفر كزاد المسافرين، فيزهد فيما وراء ذلك اغتناماً لتفرغه لعمارة وقته.

ولما كان الزهد لأهل الدرجة الأولى خوفاً من المعتبة، وحذراً من المنقصة، كان الزهد لأهل هذه الدرجة أعلى وأرفع. وهو اغتنام الفراغ لعمارة أوقاتهم مع الله تعالى، لأنه إذا اشتغل بفضول الدنيا فاتته نصيبه من انتهاز فرصة الوقت. فالوقت سيف إن لم تقطعه قطعك.

وعمارة الوقت الاشتغال في جميع آثائه بما يقرب إلى الله، أو يعين على ذلك، من مأكل أو مشرب أو منكح أو منام أو راحة. فإنه متى أخذها بنية القوة على ما يحبه الله، وتجنب ما يسخطه، كانت من عمارة الوقت، وإن كان له فيها أتم لذة، فلا تحسب عمارة الوقت بهجر اللذات والطيبات.

فالحب الصادق ربما كان سيره القلبي في حال أكله وشربه وجماع أهله وراحته أقوى من سيره البدني في بعض الأحيان.

وقد حكى عن بعضهم أنه كان يرد عليه—وهو على بطن امرأته—حال لا يعهد بها في غيرها.

This has a sound reason, in fact, which is the concentration of the faculties of the self, with no distraction by anything else, along with what he experiences of delight, happiness, and pleasure; and that delight reminds him of the other delight, and this pleasure of the other pleasure. The soul thus rises up from that delight and pleasure to one that is incomparably superior in its strength and activity and absolute concentration. This leads to a wonderful state.

Do not haste toward rejection, and look at the state of your heart at the time when it is assailed by the one it loves most. How do you find it? This is the case with others as well. There is no doubt that the self, when it attains a righteous portion from this world, is strengthened and pleased, its faculties and focus are concentrated, and its distractedness vanishes.

O God forgive, for the pen has slipped and words have overstepped, and [I seek] refuge from Your wrath.

As for the “decisiveness of determination,” it means [the cessation] of the turbulence of the heart that comes due to the attachment to the worldly causes, by way of longing and fear, and love, hate, and endeavor. The renunciation of a servant is not sound until his turbulence is severed from his heart, such that he does not attend to [the world], nor is attached to it in both cases, whether he experiences it or abandons it. For renunciation is the renunciation of the heart not of the possessions of the hand, and it is to empty the heart from [the world] not the hand.

As for “adorning oneself with the traits of the prophets and confirmers,” they truly are the ascetics toward this world, for their determination is toward a knowledge that raised in their eyes something other than [this world], so they have become ascetics in it, even if they experience it.

3 Renunciation of Renunciation

He said,

The third level is the renunciation of renunciation, which consists of three things: denigration of what you have renounced, the equality of states for you, and the vanishing of the witnessing of what you have earned, in consideration of the valley of realities.

The Shaykh explained what he meant by “renunciation of renunciation” with three things. First, the denigration of what one has turned away from, for the one whose heart is filled with the love of God and His glorification does not deem what he has left for [God’s] sake from this world as worthy even to be

ولهذا سبب صحيح. وهو اجتماع قوى النفس، وعدم التفاتها حينئذ إلى شيء، مع ما يحصل لها من السرور والفرح واللذة. والسرور يذكر بالسرور، واللذة تذكر باللذة. فتنهض الروح من تلك الفرحة واللذة إلى ما لا نسبة بينها وبينها بتلك الجمعية، والقوة والنشاط، وقطع أسباب الالتفات، فيورثه ذلك حالاً عجيباً.

ولا تعجل بالإنكار، وانظر إلى قلبك عند هجوم أعظم محبوب له عليه في هذه الحال، كيف تراه؟ فهكذا حال غيرك.

ولا ريب أن النفس إذا نالت حظاً صالحاً من الدنيا قويت به وسرت، واستجمعت قواها وجمعيتها وزال تشتهاها.

اللهم غفرأ. فقد طغى القلم، وزاد الكلم، فعياداً بك من مقتك. وأما «حسم الجأش» فهو اضطراب القلب بالتعلق بأسباب الدنيا، رغبة ورهبة، وحباً وبغضاً وسعياً. فلا يصح الزهد للعبد حتى يقطع هذا الاضطراب من قلبه، بالألا يلتفت إليها ولا يتعلق بها في حالتي مباشرته لها وتركه. فإن الزهد زهد القلب، لا زهد الترك من اليد. فهو تخلي القلب عنها لا خلو اليد منها.

وأما «التحلي بحلية الأنبياء والصديقين» فإنهم أهل الزهد في الدنيا حقاً، إذ هم مشمرون إلى علم قد رفع لهم غيرها، فهم فيها زاهدون، وإن كانوا لها مباشرين.

فصل

قال: «الدرجة الثالثة: الزهد في الزهد. وهو بثلاثة أشياء: باستحقاق ما زهدت فيه، واستواء الحالات فيه عندك. والذهاب عن شهود الاكتساب، ناظر إلى وادي الحقائق».

وقد فسر الشيخ مراده بالزهد في الزهد بثلاثة أشياء:

أحدها: احتقاره ما زهد فيه. فإن من امتلأ قلبه بحجة الله وتعظيمه لا يرى أن ما تركه لأجله من الدنيا يستحق أن يجعل قرباناً، لأن الدنيا بخذا فيرها لا تساوي عند الله جناح بعوضة. فالعارف لا يرى

made an object of sacrifice. For this world in its entirety does not equal before God the wing of a gnat. The knower does not deem his renunciation toward it a great thing that matters or calls for congratulation. The one who has attained renunciation truly is ashamed to consider what he has left for the sake of God a worthy thing and a badge of his renunciation; he is ashamed to mention it with his tongue or witness it in his heart as such.

As for the “equality of states,” it means his abandoning and partaking in what he is renouncing are equal, for it has no value to him. This is a subtle aspect of the understanding of renunciation. He is an ascetic whether he takes it or leaves it, for his concern is greater than contemplating taking or leaving [the portion of this world which he is renouncing], due to its worthlessness in his eyes.

As for the “vanishing of the witnessing of what one has earned,” it means that he who has belittled this world with his heart, such that its taking and leaving are the same to him, does not see that he has earned a high rank with God by leaving it at all. It is too worthless in his eyes to be a cause of earning high ranks.

It has another meaning, which is that he witnesses the exclusiveness of God Almighty in giving and withholding. He does not, therefore, think that *he* has left or accepted anything. Rather, it is God alone who is the Giver and the Withholder. What he has taken is the path of God’s giving to him like the path of water in a flowing river. Similarly, what he has given up for God, it is God in reality who has withheld it from him. He goes from the witnessing of his earning or living to the witnessing of the Doer alone. When he looks at things from the eye of union, and walks in the valley of reality, the spectacle of his own earning [of virtue] vanishes. This is the meaning of his words “in consideration of the valley of realities,” and this is the more appropriate of the two meanings. This is the renunciation of the elite. A poet has said,

When your belittled me in desire, fearing ruin
It showed me what it is to be an ascetic in renunciation¹⁰

¹⁰ The lines are by the poet Abū Tammām. *Madārij*(§), 1380.

زهده فيها كبير أمر يعتد به ويحتفل له، فيستحي من صح له الزهد أن يجعل لما تركه لله قدراً يلاحظ زهده فيه، بل يفنى عن زهده فيه كما فني عنه، ويستحي من ذكره بلسانه وشهوده بقلبه.

وأما استواء الحالات فيه عنده فهو أن يرى ترك ما زهد فيه وأخذه متساويين عنده، إذ ليس له عنده قدر، وهذا من دقائق فقه الزهد. فيكون زاهداً في حال أخذه كما هو زاهد في حال تركه، إذ همته أعلى من ملاحظته أخذاً وتركاً لصغره في عينه.

وأما «الذهاب عن شهود الاكتساب» فعناه أن من استصغر الدنيا بقلبه واستوت الحالات في أخذها وتركها عنده، لم ير أنه اكتسب بتركها عند الله درجة البتة، لأنها أصغر في عينه من أن يرى أنه اكتسب بتركها الدرجات.

وفيه معنى آخر: وهو أن يشاهد تفرد الله عز وجل بالعطاء والمنع. فلا يرى أنه ترك شيئاً ولا أخذ شيئاً، بل الله وحده هو المعطي المانع. فما أخذه فهو مجرى لعطاء الله إياه كمجرى الماء في النهر، وما تركه لله فالله هو الذي منعه منه، فيذهب بمشاهدة الفعال وحده عن شهود كسبه وتركه. فإذا نظر إلى الأشياء بعين الجمع وسلك في وادي الحقيقة، غاب عن شهود اكتسابه، وهو معنى قوله: «ناظراً إلى وادي الحقائق»، وهذا أليق المعنيين بكلامه. فهذا زهد الخاصة.

قال الشاعر:

إذا زهدتني في الهوى خشية الردى جلت لي عن وجه يزهد في الزهد

The Station of Scrupulousness

Scrupulousness is one of the stations of the path of “You alone we worship and you alone we supplicate for help.”

The Almighty said,

And your garment do purify. [74:4]

Commenting on this, Mujāhid and Qatāda said [that it means], “Purify your ego of any sins,” meaning that the garment here is an allusion to the ego. This is also the opinion of Ibrāhīm [al-Nakhaʿī], al-Ḍaḥḥāk, al-Shaʿbī, al-Zuhrī, and the leaders of the scholars of exegesis. Ibn ʿAbbās said, “Do not clothe yourself with disobedience and transgression,” then continued, “Have you not heard the saying of Ghaylān b. Salama al-Thaqafī? ‘I wear not the garment of the treacherous, praise to God / Nor am I satisfied with treachery.’”

The Arabs say of a man known for truthfulness and loyalty that he has a pure garment, and of a man known for treachery and transgression that his garment is filthy or impure.

Ubayy b. Kaʿb, God be pleased with him, said, “Wear not [your garment] in a state of treachery, oppression, and sin, but while you are good and pure.” Al-Ḍaḥḥāk further comments, “Rectify your conduct.” Al-Suddī said, “It is said of a righteous man that he has a pure garment and of a sinful man that he has a filthy garment.” Saʿīd b. al-Jubayr said, “Purify your heart and intention.”

Al-Ḥasan and al-Quraṣī said, “Reform your manner and conduct.” Ibn Sīrīn and Ibn Zayd said, “[God] commands [the Prophet] to purify his garment of the impurities which make the prayer invalid, as the associationists used not to purify themselves or their clothes.” Ṭāwūs said, “Shorten your garment, for shortening the garment is part of purifying it.”

The first opinion is the most accurate one. There is no doubt that the external purification has been commanded, for it completes the reform of deeds and manners, and that the external impurity begets inner corruption, and hence one standing before God has been commanded to remove it.

The point is that scrupulousness is to purify the impurity and foulness of the heart, just as water washes away the dirt and impurity of a garment. Between the garment and the soul there is a connection, both obvious and hidden. This is why in dreams, a man’s garment means his heart and inner state, and each affects the other. It is because of this connection that wearing silk, gold, and

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الورع».

قال تعالى: ﴿وَتِيَابَكَ فَطَهِّرْ﴾ [المذثر:4].

قال مجاهد وقتادة: نفسك فطهر من الذنب، فكفى عن النفس بالثوب. وهذا قول إبراهيم والضحاك والشعبي والزهري، والمحققين من أهل التفسير.

قال ابن عباس: لا تلبسها على معصية ولا غدر. ثم قال: أما سمعت قول غيلان بن سلمة الثقفي:

وإني بحمد الله لا ثوب غادر لبست ولا من غدره أمتنع.

والعرب تقول في وصف الرجل بالصدق والوفاء: طاهر الثياب. وتقول للغادر والفاجر: دنس الثياب.

وقال أبو بن كعب—رضي الله عنه—: لا تلبسها على غدر ولا ظلم ولا إثم. البسها وأنت بر طاهر.

وقال الضحاك: عملك فأصلح.

قال السدي: يقال للرجل إذا كان صالحاً إنه لطاهر الثياب. وإذا كان فاجراً إنه لخبيث الثياب.

وقال سعيد بن جبير: وقلبك ونبئك فطهر.

وقال الحسن والقرظي: وخلقتك فحسن.

وقال ابن سيرين وابن زيد: أمر بتطهير الثياب من النجاسات التي لا تجوز الصلاة معها، لأن

المشركين كانوا لا يتطهرون، ولا يطهرون ثيابهم.

وقال طاووس: وثيابك فقصر لأن تقصير الثياب طهرة لها. والقول الأول أصح الأقوال. ولا

ريب أن تطهيرها من النجاسات وتقصيرها من جملة التطهير المأمور به، إذ به تمام إصلاح الأعمال

والأخلاق، لأن نجاسة الظاهر تورث نجاسة الباطن. ولذلك أمر القائم بين يدي الله بإزالتها والبعد

عنها.

والمقصود أن الورع يطهر دنس القلب ونجاسته، كما يطهر الماء دنس الثوب ونجاسته. وبين الثياب

والقلوب مناسبة ظاهرة وباطنة، ولذلك تدل ثياب المرء في المنام على قلبه وحاله، ويؤثر كل منهما

في الآخر. ولهذا نهى عن لباس الحرير والذهب وجلود السباع، لما تؤثر في القلب من الهيئة المنافية

the hide of predators is prohibited, as it effects in the heart a form that negates worship and humility. The effect of one's garment on the heart and the ego is a hidden matter; only those given discernment are aware of [the inner matters] from the [garments'] cleanliness and filthiness and smell of the [souls'] happiness and gloominess, so much so that the garment of the righteous is known from that of the wicked even if it is not on them.

The Messenger of God, God grant him blessing and peace, gathered all the meanings of scrupulousness in one statement: "Part of the excellence of one's Islam is to leave that which concerns him not."¹ The ambit of this statement is inclusive of all that which does not concern or assist a believer: of words, sight, hearing, holding, walking, thinking, and all inner or outer movements—thus this statement is the most comprehensive definition of scrupulousness.

Ibrāhīm b. Adham said, "Scrupulousness is to part from every doubtful thing and whatever does not concern you, and that is parting from all that is beyond your need."

In al-Tirmidhī a tradition reported on the authority of the Prophet, God grant him blessing and peace, says "O Abū Hurayra, be scrupulous, you will be the most devout of men."

Al-Shiblī, God have mercy on him, said, "Scrupulousness is that you avoid everything other than God."

Ishāq b. Khalaf said, "Scrupulousness in abstaining from philosophy² is harder than in abstaining from gold and silver."

Abū Sulaymān al-Dārānī said, "Scrupulousness (abstaining from that which harms) is the onset of *al-zuhd* (abstinence from that which does not benefit), just like contentment is the onset of pleasure [with God's decree]."

Yaḥyā b. Mu'adh said, "Scrupulousness is to stop at the limit of one's knowledge and avoid indulgence in *ta'wīl* (non-obvious interpretation of scripture)." He also said, "Scrupulousness has two parts to it. The outer one is that one make no movement except for God. The inner one is that nothing enters one's heart except Him." He also said, "Whoever does not have scruples about minute things does not gain magnificent returns."

It has been said, "Whoever has scruples about light things in his religion shall have a weighty status in the afterlife."

Yūnus b. 'Ubayd (of Basra, d. 139/757) said, "Scrupulousness is to part from any doubtful matter and keep an eye on one's ego at every moment."

Sufyān al-Thawrī said, "I have seen nothing simpler than scrupulousness: avoid anything that troubles your soul."

1 Tirmidhī #2317, graded *hasan* or weak; most likely a statement of 'Alī b. al-Ḥusayn b. 'Alī Zayn al-'Ābidīn (d. 95/713).

للعبودية والخشوع. وتأثير القلب والنفس في الثياب أمر خفي، يعرفه أهل البصائر من نظافتها ودنسها ورائحتها، وبهجتها وكسفتها، حتى إن ثوب البرلي يعرف من ثوب الفاجر، وليسا عليهما.

وقد جمع النبي ﷺ الورع كله في كلمة واحدة فقال: «من حسن إسلام المرء تركه ما لا يعنيه». فهذا يعم الترك لما لا يعني من الكلام والنظر، والاستماع والبطش، والمشي والفكر، وسائر الحركات الظاهرة والباطنة. فهذه الكلمة كافية شافية في الورع.

قال إبراهيم بن أدهم: «الورع ترك كل شبهة. وترك ما لا يعينك هو ترك الفضلات». وفي الترمذي مرفوعاً إلى النبي ﷺ: «يا أبا هريرة كن ورعاً، تكن أعبد الناس».

قال الشبلي—رحمه الله—: «الورع أن تنور عن كل ما سوى الله».

وقال إسحاق بن خلف: الورع في المنطق أشد منه في الذهب والفضة. والزهد في الرياسة أشد منه في الذهب والفضة، لأنهما يبذلان في طلب الرياسة.

وقال أبو سليمان الداراني: «الورع أول الزهد، كما أن القناعة أول الرضا».

وقال يحيى بن معاذ: «الورع الوقوف على حد العلم من غير تأويل».

وقال: «الورع على وجهين: ورع في الظاهر: ألا يتحرك إلا الله. وورع في الباطن: وهو ألا يدخل قلبك سواه».

وقال: «من لم ينظر في الدقيق من الورع، لم يصل إلى الجليل من العطاء».

وقيل: «من دق في الدنيا ورعه أو نظره جل في القيامة خطره».

وقال يونس بن عبيد: «الورع الخروج من كل شبهة، ومحاسبة النفس مع كل طرفة».

وقال سفيان الثوري: «ما رأيت أسهل من الورع، ما حاك في نفسك تركته».

2 Lit., "mantiq" is logic or syllogism, but it stood for the type of philosophy introduced by the translation of Greek texts.

Sahl [al-Tustarī] said, "The licit is that in which God is not disobeyed, and its refinement is that in which you do not forget God."

Al-Ḥasan [of Basra] asked a young man, "What is the quintessence of religion?" He said, "Scrupulousness." He then asked, "What spoils it?" "Greed," the young disciple replied. Upon this, al-Hasan was quite pleased with him.

Al-Ḥasan, God be pleased with him, said, "The weight of a morsel of scrupulousness is better than a thousand times the weight of fasting and praying."

Abū Hurayra said, "Those companions of God in the morrow will be those given to scrupulousness and abstinence."

One Predecessor said, "A servant does not reach the essence of piety until and unless he avoids what may be harmless fearing that it may be harmful."³

One of the Companions said, God be pleased with them, "We used to abjure seventy kinds of permissible things, fearing that we might fall into the illicit in one of them."

1 Levels of Scrupulousness

The author of *al-Manāzil*, God have mercy on him, said,

Scrupulousness is avoidance due to caution and hesitation inspired by exaltation.

[The first part of this statement] means that he who possesses scrupulousness abstains to the utmost extent possible from all that is prohibited by God, or that which is doubtful.

Abstinence (*tawāqqī*) and caution (*ḥazr*) are similar in meaning, except that the former is an act of the body while the latter is an act of the heart. One may avoid something not because of caution but because one may regard it below one's status and place or other reasons. For instance, those people who do not believe in the afterlife still sometimes avoid shameful and mean acts to protect themselves and for their dislike of those acts, or in order to seek others' praise and so on.

[The second part of] his words "hesitation inspired by exaltation" means that the motive that leads one to avoid prohibitions and doubtful matters is either the fear of God's warning or the exaltation or awe of God's greatness in

3 This has been reported as a hadith with a weak chain in Tirmidhī #2451.

وقال سهل: «الحلال الذي لا يعصى الله فيه، والصافي منه الذي لا ينسى الله فيه». وسأل الحسن غلاماً فقال له: «ما ملاك [الدين؟ قال:] الورع. قال: فما آفته؟ قال: الطمع. فعجب الحسن منه». وقال الحسن—رضي الله عنه—: «مثقال ذرة من الورع خير من ألف مثقال من الصوم والصلاة».

وقال أبو هريرة—رضي الله عنه—: «جلساء الله غدا أهل الورع والزهد». وقال بعض السلف: «لا يبلغ العبد حقيقة التقوى حتى يدع ما لا بأس به حذراً مما به بأس». وقال بعض الصحابة—رضي الله عنهم—: «كنا ندع سبعين باباً من الحلال، مخافة أن تقع في باب من الحرام».

فصل

قال صاحب المنازل رحمه الله:

«الورع: توقُّ مستقصى على حذر، وتحرُّج على تعظيم».

يعني أن يتوقى الحرام والشبه وما يخاف أن يضره أقصى ما يمكنه من التوقي. والتوقي والحذر متقاربان، إلا أن «التوقي» فعل الجوارح، و«الحذر» فعل القلب. فقد يتوقى العبد الشيء لا على وجه الحذر والخوف، ولكن لأمر أخرى من إظهار نزاهة، وعزة وتصون أو أغراض أخر، كتوقي الذين لا يؤمنون بمعاد، ولا جنة ولا نار، ما يتوقونه من الفواحش والدناءات تصوناً عنها، ورغبةً بنفوسهم عن مواقفها، وطلباً للمحمدة، ونحو ذلك.

وقوله: «أو تحرج على تعظيم»، يعني أن الباعث على الورع عن المحارم والشبه، إما حذر حلول الوعيد، وإما تعظيم الرب جل جلاله وإجلاله أن يتعرض لما نهى عنه.

one's heart. Scrupulousness against sin is because of either fear or exaltation, yet he mentioned exaltation alone and not love in addition as the motivation for avoiding the disobedience of the beloved, for it cannot be attained except with awe of the beloved. Love may or may not compel one to part from disobeying the beloved, such as one's love for one's son or slave or slave-girl. When accompanied by awe, it compels one to cease opposition.

He said,

It is the final station of renunciation for the commoners and the first station of renunciation for the seeker.

That is, this abstinence or avoidance, characterized by caution and awe, is the highest stage for the commoners and the beginning of the renunciation of the seeker. This is so only because scrupulousness is the beginning of renunciation and its prop, and the renunciation of the seeker is above that of the commoner, and the latter's end is the former's beginning.

He said,

It has three levels. First, avoidance of unseemly things in order to protect one's soul, increase good deeds, and protect one's faith.

These are three benefits of avoiding unseemly (i.e., ugly but not prohibited) things. First, protection of the soul, which is to safeguard it against anything that spoils it or makes it deficient before God and His angels and His believing servants and the rest of His creation. He who values his soul protects it, safeguards it, purifies and beautifies it, and seeks for it the company of the great and the pious. He who devalues his soul and thinks mean of it, throws it into filth, lets loose its reins, corrupts it, and fails to protect it from ugliness. The least benefit of avoiding unseemly and unrighteous acts is the protection of one's own soul.

As for increasing good deeds, this occurs in two ways. First, one [who avoids doubtful things] has more time and opportunity to do good deeds, for when one becomes occupied with unseemly things, he becomes deficient in performing the good deeds that he was otherwise prepared to perform. Second, it helps him do more rather than less good deeds compared to the bad deeds. As mentioned in the station of repentance, bad deeds may void good deeds either by completely drowning them out or taking away from them, and certainly weakening them. Avoiding them expands your register of good deeds, like someone who has a sum of capital and takes on a loan and wastes it away, thus drowning some or all of his capital. The same is true of good and bad deeds.

الورع عن المعصية إما لخوف أو تعظيم. واكتفى بذكر التعظيم عن ذكر الحب الباعث على ترك معصية المحبوب، لأنه لا يكون إلا مع تعظيمه. وإلا فلو خلا القلب من تعظيمه، لم تستلزم محبته ترك مخالفته، كمحبة الإنسان ولده وعبدته وأمثه. فإذا قارنه التعظيم أوجب ترك المخالفة.

قال: «وهو آخر مقام الزهد للعامة، وأول مقام الزهد للمريد».

يعني أن هذا التوقي والتحرر — بوصف الحذر والتعظيم — هو نهاية لزهد العامة، وبداية لزهد المريد. وإنما كان كذلك لأن الورع — كما تقدم — هو أول الزهد ورديته. وزهد المريد فوق زهد العامة، ونهاية العامة هي بداية المريد. فنهاية مقام هذا هي بداية مقام هذا. فإذا انتهى ورع العامة صار زهداً، وهو أول ورع المريد.

قال: «وهو على ثلاث درجات. الدرجة الأولى: تجنب القبائح لصون النفس، وتوفير الحسنات، وصيانة الإيمان».

هذه ثلاث فوائد من فوائد تجنب القبائح.

أحدها: صون النفس. وهو حفظها وحمايتها عما يشينها، ويعيبها ويزري بها عند الله وملائكته وعباده المؤمنين وسائر خلقه. فإن من كرمت عليه نفسه وكبرت عنده صانها وحماها، وزكاها وعلاها، ووضعها في أعلى المحال، وزاحم بها أهل العزائم والكالات. ومن هانت عليه نفسه وصغرت عنده ألقاها في الرذائل، وأطلق شناقها وحل زمامها، ودساها ولم يصنها عن قبيح. فأقل ما في تجنب القبائح صون النفس. وأما توفير الحسنات فمن وجهين:

أحدهما: توفير زمانه على اكتساب الحسنات. فإذا اشتغل بالقبائح نقصت عليه الحسنات التي كان مستعداً لتحصيلها.

والثاني: توفير الحسنات المفعولة عن نقصانها، بموازنة السيئات وجبوطها، كما تقدم في منزلة التوبة أن السيئات قد تحبط الحسنات وقد تستغرقها بالكلية أو تنقصها. فلا بد أن تضعفها قطعاً، فتجنبها يوفر ديوان الحسنات. وذلك بمنزلة من له مال حاصل واستدان عليه، فإذا أن يستغرقه الدين أو يكثره أو ينقصه، فهكذا الحسنات والسيئات.

As for “the protection of one’s faith,” it being the consensus of all of the Ahl al-Sunna that it increases by acts of obedience and decreases by acts of wickedness. Al-Shāfi‘ī and others, including some of the Companions, the Successors and those after them have reported consensus on this. The weakening of faith because of sins is known through personal taste and experience as well. As a tradition has it,

When one commits a sin, a black dot is placed on his heart. When he returns in repentance and seeks forgiveness, his heart is cleaned. If he returns and commits the sin again, another dot is placed on his heart. [If this keeps happening] the blackness overwhelms the entire heart, and it is this *rān* (rust) that God has spoken of: “Nay, but their hearts have been rusted due to what they have earned” [83:14].⁴

This means that bad deeds blacken the heart and extinguish its light. Faith is the light of the heart that the sins put out or decrease. Good deeds, on the other hand, increase the light of the heart. The Exalted has declared that the earning of the hearts is the cause of the rust that covers them, and that God has fixed the hypocrites upside down in their hypocrisy because of their own earning, and said, “God has fastened them upside down because of what they have earned” [4:88]. He also declared that their breaking of the covenant that God has made with His servants is a cause of the hardening of the heart. He said,

But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their [right] places and forgot a good part of the reminder that was sent them. [5:13]

He made their sin of breaking the covenant the cause of most terrible effects, including hardening of the heart, curse, alteration of [His] words, and forgetting of knowledge. Sins to faith are like illness and fever to strength, which is why the Predecessors said, “Sins are the harbinger of unbelief just as fever is the harbinger of death.” The faith of those given to sins is like the strength of one who is ill, depending on the extent of his illness.

Hence, to the commoner there are three motivations for practicing scrupulousness: protecting the soul, increasing good deeds, and protecting faith. These are the noblest of motivations that induce scrupulousness to the commoner: He works to purify and protect his soul, preparing it to attain to its Lord, pro-

⁴ Tirmidhī #3334.

وأما «صيانة الإيمان»، فلأن الإيمان عند جميع أهل السنة يزيد بالطاعة وينقص بالمعصية. وقد حكاه الشافعي وغيره عن الصحابة والتابعين ومن بعدهم. وإضعاف المعاصي للإيمان أمر معلوم بالذوق والوجود، فإن العبد—كما جاء في الحديث—إذا أذنب نكت في قلبه نكتة سوداء. فإن تاب واستغفر صقل قلبه، وإن عاد فأذنب نكت فيه نكتة أخرى، حتى تعلو قلبه، وذلك الران الذي قال الله: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ [المطففين:14]. فالقبائح تسود القلب وتطفيء نوره، والإيمان هو نور في القلب، والقبائح تذهب به أو تقلله قطعاً.

فالحسنات تزيد نور القلب، والسيئات تطفيء نور القلب. وقد أخبر تعالى أن كسب القلوب سبب للران الذي يعلوها، وأخبر أنه أركس المنافقين في نفاقهم بكسبهم فقال: ﴿وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا﴾ [النساء:88]، وأخبر أن نقض الميثاق الذي أخذه على عباده سبب لتقسية القلب. فقال: ﴿فِيمَا نَقَضَهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾ [المائدة:13]. فجعل ذنب النقض موجباً لشدة الآثار من تقسية القلب واللجنة وتحريف الكلم ونسيان العلم.

فالمعاصي للإيمان كالمرض والحمى للقوة، سواء بسواء. ولذلك قال السلف: المعاصي بريد الكفر كما أن الحمى بريد الموت.

فإيمان صاحب القبائح كقوة المريض على حسب قوة مرضه وضعفه.

وهذه الأمور الثلاثة—هي صون النفس، وتوفير الحسنات، وصيانة الإيمان—هي أرفع من باعث العامة على الورع، لأن صاحبها أرفع همّة، لأنه عامل على تزكية نفسه وصونها وتأهيلها للوصول إلى

tecting it from what spoils it before Him and veils it from Him; protects his good deeds from becoming pale and deficient, as it is through them that he journeys to his Lord and seeks His pleasure; and finally, protects his faith in his Lord due to his love for Him, his testimony of His unicity, and his wariness against all that puts out His light and preserves its bloom and enervates its strength.

The Shaykh, God have mercy on him, said,

These three attributes comprise the first level in the scrupulousness of the seekers.

That is, the seekers of two other levels of scrupulousness beyond this; then he mentions them and says,

The second level is protection of the limits wherein there is no harm to maintain safety and piety, distance from vice, and safeguarding against crossing the limits.

He says that in climbing from the first level to this level of scrupulousness, one must get accustomed to abstaining from much that is permissible fearing that it might breach his protection by God or stain its purity or decrease the light [of God] in his heart. For indulgence in even many permissible things stains one's heart and decreases its light and soils its beauty and freshness.

One day, Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, said to me regarding a certain permissible thing something like this: "It violates high ranks with God, even if its avoidance is not a condition for salvation" or something of this sort.

The knower, then, avoids even the permissible things to protect his fortification, especially as it is a buffer zone between the licit and the illicit. That between them is a buffer zone has been discussed earlier,⁵ and disregarding it for one who aspires to this higher level is sure to cause him to violate this level.

The difference between one on the first level and this one is that the former works to attain fortification, whereas the latter works to protect it and maintain its purity in this regard and always keeps an eye on the purity of his or her status with God and with the light of God. This is the meaning of his saying, "protecting his fortification."

As for "distance from vice," it means rising above ways and practices that lead to it.

⁵ See Chapter 2 § 4.

رَبِّهَا. فَهُوَ يَصُونُهَا عَمَّا يَشِينُهَا عِنْدَهُ وَيُحِبُّهَا عَنْهَا، وَيَصُونُ حَسَنَاتِهِ عَمَّا يَسْقُطُهَا وَيَضَعُهَا، لِأَنَّهُ يَسِيرُ بِهَا إِلَى رَبِّهِ، وَيَتَطَلَّبُ بِهَا رِضَاهُ وَيَصُونُ إِيمَانَهُ بِرَبِّهِ، مِنْ حُبِّهِ لَهُ، وَتَوْحِيدِهِ وَمَعْرِفَتِهِ بِهِ، وَمِرَاقَبَتِهِ إِيَّاهُ عَمَّا يَطْفِيءُ نُورَهُ، وَيَذْهَبُ بِهَيْجَتِهِ، وَيُوْهِى قُوَّتَهُ.

قال الشيخ—رحمه الله—:

«وهذه الثلاث صفات: هي في الدرجة الأولى من ورع المريدين».

يعني أن للمريدين درجتين آخرين من الورع فوق هذه. ثم ذكرهما فقال:

«الدرجة الثانية: حفظ الحدود عند ما لا بأس به، إبقاءً على الصيانة والتقوى، وصعوداً عن

الدناءة، وتخلصاً عن اقتحام الحدود».

يقول: إن من صعد عن الدرجة الأولى إلى هذه الدرجة من الورع، فهو يترك كثيراً مما لا بأس به من المباح، إبقاءً على صيافته وخوفاً عليها أن يتكدر صفوها، ويطفأ نورها. فإن كثيراً من المباح يكدر صفو الصيانة، ويذهب بهيجتها ويطفئ نورها، ويخلق حسنها وبهيجتها.

وقال لي يوماً شيخ الإسلام ابن تيمية—قدس الله روحه—في شيء من المباح: هذا ينافي المراتب العالية، وإن لم يكن تركه شرطاً في النجاة أو نحو هذا من الكلام.

فالعارف يترك كثيراً من المباح إبقاءً على صيافته، ولا سيما إذا كان ذلك المباح برزخاً بين الحلال والحرام. فإن بينهما برزخاً—كما تقدم—. فتركه لصاحب هذه الدرجة كالمعتين الذي لا بد منه لمنافاته لدرجته.

والفرق بين صاحب الدرجة الأولى وصاحب هذه أن ذاك يسعى في تحصيل الصيانة، وهذا يسعى

في حفظ صفوها أن يتكدر، ونورها أن يذهب، وهو معنى قوله: «إبقاءً على الصيانة».

وأما الصعود عن الدناءة فهو الترفع عن طرقاتها وأفعالها.

As for “safeguarding against crossing the limits,” by “limits” he means the separation between the licit and the illicit, when one ends and the other begins, that is the limit. Whoever dabbles in them ends up in disobedience. God has prohibited crossing His limits and even getting close to them, and said, “Those are the limits of God, do not get near them” [2:187], and said, “Those are the limits of God, do not transgress them” [2:229]. By limits is meant at times the onset of the licit and also the onset of the illicit. When He prohibited crossing the limits, what is meant is the final limits of the licit; when He prohibited getting close to the limits, what is meant is the onset of the illicit. The Exalted says [in other words] that do not transgress the limits of what I have permitted for you, nor get close to what I have not permitted.

[Al-Harawī] said,

The third level is to be scrupulous against every motive that calls to the division of time, attachment to separation, and any occurrence that contradicts the state of communion.

The difference between “the division of time” and “attachment to separation” is that between cause and effect, for when he divides his time [in different pursuits], he necessarily finds himself attached some of the time to that which is other than his true pursuit, and there can be no vacuum in either the soul or the will. Whoever’s pursuit is not God, it is something other than Him; whoever does not worship God alone, worships someone else; whoever does not work for God, works for someone else. This has been said before.

The sincere one is he whom God fortifies within His worship alone, the will to His Being and His fear and His hope alone, seeking from Him alone, meekness to Him alone, neediness to Him alone, against the worship, will, fear, hope, meekness, neediness, and seeking of help of anyone else.

This is higher than the second level only because the people [of the second level] are occupied with protection against any impurity, and that according to the people of the third level they are distracted from the truth and occupied with the examination of their own selves, but the etiquette of the men of one level is presence whereas the etiquette of the men of the other level is absence.

As for scrupulousness against “any occurrence that contradicts one’s state of union,” it means that the servant is drowned in the experiential witnessing of annihilation in divine unicity, and his communion with God Almighty, against any occurrence that contradicts this annihilation and communion.

According to the Shaykh [al-Harawī] this is the final objective beyond which there is no other goal; he turned away from every state that opposes it and sev-

و«أما التخلص عن اقتحام الحدود»، فالحدود هي النهايات. وهي مقاطع الحلال والحرام، فحيث ينقطع وينتهي فذلك حده. فمن اقتحمه وقع في المعصية. وقد نهى الله عن تعدي حدوده وعن قربانها فقال: ﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا﴾ [البقرة: 187]. وقال: ﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا﴾ [البقرة: 229]. فإن الحدود يراد بها أواخر الحلال، وأول الحرام. فحيث نهى عن التعدي فالحدود هناك أوائل الأواخر، وحيث نهى عن قربان فالحدود هناك أوائل الحرام.

يقول سبحانه: لا تتعدوا ما أبحت لكم، ولا تقربوا ما حرمت عليكم. فالورع يخص العبد من قربان هذه وتعدي هذه. وهو اقتحام الحدود.

وقال: «الدرجة الثالثة: الورع عن كل داعية تدعو إلى شتات الوقت، والتعلق بالتفرق، وعارض يعارض حال الجمع».

الفرق بين شتات الوقت والتعلق بالتفرق، كالفرق بين السبب والمسبب، والنفي والإثبات. فإنه يتشتت وقته فلا يجد بداً من التعلق بما سوى مطلوبه الحق، إذ لا تعطيل في النفس ولا في الإرادة. فمن لم يكن الله مراده أراد ما سواه. ومن لم يكن هو وحده معبوده عبد ما سواه. ومن لم يكن عمله لله فلا بد أن يعمل لغيره. وقد تقدم هذا.

فالخلص يصونه الله بعبادته وحده، وإرادة وجهه وخشيته وحده، ورجائه وحده، والطلب منه والذل له والافتقار إليه [عن عبادة غيره وإرادته، وخشيته ورجائه، والطلب منه، والذل له، والافتقار إليه].

وإنما كان هذا أعلى من الدرجة الثانية لأن أربابها مشغولون بحفظ الصيانة من الكدر وملاحظتها. وذلك عند أهل الدرجة الثالثة تفرق عن الحق، واشتغال عن مراقبته بحال نفوسهم. فأدب أهل هذه الدرجة أدب حضور، وأدب أولئك أدب غيبة.

وأما «الورع عن كل حال يعارض حال الجمع». فعناه أن يستغرق العبد شهود فئاته في التوحيد، وجمعيته على الله تعالى فيه عن كل حال يعارض هذا الفناء والجمعية. وهذا عند الشيخ لما كان هو الغاية التي ليس بعدها مطلب، جعل كل حال يعارضها ويقطع عنها ناقصاً بالنسبة إليها. فالرغبة عنه

ered from it [what is] deficient compared to it, and to turn away from [such deficient states] is the essence of scrupulousness.

You now know what is being said here [based on the preceding discussion of annihilation],⁶ and that above this station there is another that is higher and better, which is scrupulousness against any pleasure that opposes His desire from you, even if that pleasure is annihilation and communion, or whatever else. We have explained that annihilation and communion are the pleasure of the servant, and the duty to the Lord lies beyond that, which is to remain present with His will and desire both in states of separation and union. On this view, then, the scrupulousness of the elite is against any state that contradicts the enactment of divine command and staying with Him in both separation and communion. God alone is sought for help.

2 The Web of Divine Stations

Fear yields scrupulousness, steadfastness, and brevity of hope.

The strength of faith in the Meeting yields renunciation.

Inner knowledge yields love, fear, and hope.

Contentment yields joyousness in God.

Remembrance yields life of the heart.

Faith in divine foreordination yields reliance.

Constant contemplation of the divine names and attributes, in turn, yields inner knowledge.

Scrupulousness yields renunciation as well.

Returning to God in repentance also yields love for God, as does His constant remembrance.

Joy of contentment yields gratitude.

Resolve and patience together yield all of the states and stations.

Sincerity and truthfulness yield each other and require each other.

Inner knowledge yields good character.

Thinking yields resolve.

Self-examination prompts one to enliven his time, protect his days, and [practice] modesty, as well as fear and penitence.

Killing of the ego and humbling it and breaking it rejuvenates the heart, its might and endurance.

⁶ See Chapter 9 §1.

غير ورع صاحبها، وقد عرفت ما فيه وأن فوق هذا مقام أرفع منه وأعلى، وهو الورع عن كل حظ يزاحم مراده منك، ولو كان الحظ فناً وجميعاً، أو كائناً ما كان.

وبيننا أن «الفناء» و«الجمعية» حظ العبد، وأن حق الرب وراء ذلك، وهو البقاء بمراده فرقاً وجمعاً به وله.

وعلى هذا فالورع الخاص: الورع عن كل حال يعارض حال القيام بالأمر والبقاء به فرقاً وجمعاً. والله المستعان.

فصل

الخوف يثمر الورع والاستقامة، وقصر الأمل. وقوة الإيمان باللقاء تثمر الزهد. والمعرفة تثمر المحبة، والخوف والرجاء. والقناعة تثمر الرضاء. والذكر يثمر حياة القلب. والإيمان بالقدر يثمر التوكل. ودوام تأمل الأسماء والصفات يثمر المعرفة. والورع يثمر الزهد أيضاً. والتوبة تثمر المحبة أيضاً، ودوام الذكر يثمرها. والرضا يثمر الشكر. والعزيمة والصبر يثمران جميع الأحوال والمقامات. والإخلاص والصدق كل منهما يثمر الآخر ويقتضيه. والمعرفة تثمر الخلق. والفكر يثمر العزيمة. والمراقبة تثمر عمارة الوقت، وحفظ الأيام والحياء، والخشية والإنابة. وإماتة النفس وإذلالها وكسرها يوجب حياة القلب وعزه وجبره. ومعرفة

Knowledge of the ego and recognition of its worthlessness yield bashfulness before God Almighty, and the recognition of the Abundance of His bounty and inadequacy of one's righteousness.

The erasure of any remnant of self-importance from the heart and the tongue and sound discernment together yield certitude.

Sound contemplation of what you see and hear of the manifest sins as well as the recited signs yields sound discernment.

The pivot of all of these are two things.

First, that you transfer your heart from the earthly abode and settle it in the abode of the hereafter, and then you approach with this [whole and undistracted heart] the meanings of the Qur'an, seek the light of the Qur'an and its wisdom, and the understanding of what is meant by it and what it has been revealed for. Furthermore, you take your portion of the understanding and benefit from each one of His signs and verses, and apply it to the ailments of your heart.

This is a path that is short and easy, leading to the company of the Highest Companion. Safe, without undue fear or self-affliction, starvation or thirst; altogether safe from all the snares. Upon [the path] is a guard and protector from God, who defends and guards those who tread it. Only he who has known the paths of men and their entrapments and brigands knows its worth. God help us.

النفس ومقتها يوجب الحياء من الله تعالى واستكثار ما منه واستقلال ما منك من الطاعات. ومحو أثر الدعوى من القلب واللسان وصحة البصيرة تثمر اليقين. وحسن التأمل لما ترى وتسمع من الآيات المشهودة والمتلوة يثمر صحة البصيرة.

وملاك ذلك كله أمران:

أحدهما: أن تنقل قلبك من وطن الدنيا فتسكنه في وطن الآخرة، ثم تقبل به كله على معاني القرآن واستجلائها وتدبرها، وفهم ما يراد منه وما نزل لأجله. وأخذ نصيبك وحظك من كل آية من آياته تنزيلها على أدواء قلبك. فهذه طريق مختصرة قريبة سهلة، موصلة إلى الرفيق الأعلى، آمنة لا يلحق سالكها خوف ولا عطب، ولا فيها آفة من آفات سائر الطريق البتة، وعليها من الله حارس وحافظ يكال السالكين فيها ويحميهم، ويدفع عنهم. ولا يعرف قدر هذه الطريق إلا من عرف طرق الناس وغوائلها وقطاعها. والله المستعان.

The Station of Devotion

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of devotion.

God Almighty said,

And remember the name of your Lord and devote yourself to Him in exclusive devotion. [73:8]

[The Arabic word] *tabattul* literally means to be severed.¹ It is the *tafa‘ul* [form] of the root *b-t-l*, which means to cut off. Mary, the mother of Jesus, was named *al-batūl* because of her being severed from marriage as well as from the eyes of the people of her time.

The noun of *tabattala* is *tabattulan* on the pattern of *ta‘allum* and *tafahhum*, yet, [in the aforementioned verse] the emphatic noun comes on the pattern of *tafīl*, the noun of *tafa‘ala*, to indicate a fine point. For in this form there is indication of graduality, striving, exertion, abundance, and exaggeration. He thus brought the verb from one form and the noun from another. As if saying, “Devote yourself to Him so as to cut off from all else, and cut yourself off from all else so as to devote yourself.” Thus, both meanings are understood from the verb of one form and the noun of another. This is frequent in the Qur’an, and it is the most beautiful expression of concision and brevity.

The author of *al-Manazil* says:

Devotion means exclusive and total isolation for God, as in His Majesty’s saying, “And His alone is the Call of truth” [13:14]—that is, total exclusivity.

By total exclusivity, he means cutting off from any concern for compensation, in the sense that one who is devoted is not like a salaried employee to God, who works only for the compensation, and once paid, he or she leaves the employer’s door. Rather, such a seeker is like a slave-servant who serves without condition and does not leave the door of his master, unless he were a renegade. And a renegade is he who has relinquished the honor of servitude and yet

1 The form *batala/yabtilu* and *battala/yubattilu/tabtilan* are both transitive verbs that mean to sever or cut off something; the form *tabattala/yatabattalu/tabattulan* means to seclude

فصل

ومن ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التبتل».

قال الله تعالى: ﴿وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾ [المزمل:8]. و«التبتل» الانقطاع. وهو تفعل من التبتل وهو القطع. وسميت مريم «البتول» لانقطاعها عن الأزواج، وعن نظراء زمانها، ففاقت نساء الزمان شرفاً وفضلاً وقطعت منهن. ومصدر «تبتل» «تبتلاً» كالتعلم والتفهم، ولكن جاء على التفعيل — مصدر تفعل — لسر لطيف. فإن في هذا الفعل إيذاناً بالتدريج والتكلف والتعمل والتكثر والمبالغة. فأتى بالفعل الدال على أحدهما بالمصدر الدال على الآخر. فكأنه قيل: بتل نفسك إليه تبتيلاً، [وتبتل أنت إليه تبتلاً]، ففهم المعنيان من الفعل ومصدره. وهذا كثير في القرآن، وهو من أحسن الاختصار والإيجاز.

قال صاحب «المنازل» رحمه الله:

«التبتل: الانقطاع إلى الله تعالى بالكلية. وقوله عز وجل: ﴿لَهُ دَعْوَةُ الْحَقِّ﴾ [الرعد:14]، أي التجريد المحض».

ومراده بالتجريد المحض تجريد التبتل عن ملاحظة الأعواض، بحيث لا يكون المتبتل كالأجير الذي لا يخدم إلا لأجل الأجرة، فإذا أخذها انصرف عن باب المستأجر. بخلاف العبد، فإنه يخدم سيده بمقتضى عبوديته لا للأجرة. فهو لا ينصرف عن بابه إلا إذا كان آبقاً. والآبق قد خرج من شرف

oneself or become a celibate; *batūl* is a shoot of a palm-tree cut off from its mother tree, and also a virgin girl, secluded from men. See *Lisān*, s.v. *b-t-l*. The primary meaning of *tabattul*, then, is celibacy or virginity. The Qur'an evidently employs it to mean the exclusive devotion of a celibate monk or virgin, like those devoted to temples, but without actually becoming celibate.

cannot boast freedom either, thus becoming deficient both to his master and to his servants. The ultimate honor of the soul indeed is to enter the bond of servitude to God willingly and lovingly.

The nobility of souls lies in entering the bond
A slave embraces the pride of being owned

[Al-Harawī's] reference to the verse "His is the Call of truth," is fitting since the Exalted deserves exclusive devotion in and of Himself without offering any reward in return. He deserves to be worshipped and called upon alone; sought, thanked, praised, and loved, hoped for, feared, relied upon, invoked for help, turned to and held on to for succor. Whosoever acquires a heart with this kind of devotion, acquiring the requisite knowledge, taste, and state, has indeed reached the station of devotion—exclusive devotion.

The early predecessors have explained [the Qur'anic phrase] "the Call of Truth" as referring to the affirmation of the unicity of God with sincerity and truth; they too mean what we have just explained. For instance, 'Alī, God be pleased with Him, said, "The Call of Truth means affirmation of unicity." Ibn 'Abbās said [that it means,] "witnessing that there is no god but God." Another meaning is any supplication to God with sincerity, for a sincere supplication can be addressed to none but God.

"The Call of Truth" is the divine call, its duties, its purification and exclusivity [for God].

[Al-Harawī] said,

There are three levels of [devotion]. The first level is exclusively cutting off from the pleasures of or concern for the world, in fear, hope, or concern with one's spiritual state.

I say that devotion combines two things, and cannot be complete without either, one act of detachment and the other of attachment.

The detachment is that of the heart from the pleasures of the ego that obstruct it from what God requires of it, and from the inclination of his heart to all other than God, either in fear or desire or concern and preoccupation with it, inasmuch as it distracts the heart from God Almighty.

The attachment, which is not possible without first attaining the detachment just mentioned, is the connection of the heart to God, turning to Him, facing Him, in love, fear, hope, penitence, and reliance.

The Shaykh then goes on to mention the means of attaining this exclusive devotion. He says,

العبودية، ولم يحصل له إطلاق الحرية، فصار بذلك موكوساً عند سيده وعند عبيده. وغاية شرف النفس دخولها تحت رق العبودية طوعاً واختياراً ومحبةً، لا كرهاً وقهراً. كما قيل:

شرف النفوس دخولها في رقهم والعبد يحوي الفخر بالتملك

والذي حسن استشهاده بقوله: ﴿لَهُ دَعْوَةُ الْحَقِّ﴾ في هذا الموضع، إرادة هذا المعنى، وأنه سبحانه صاحب دعوة الحق لذاته وصفاته، وإن لم يوجب لداعيه بها ثواباً، فإنه يستحقها لذاته. فهو أهل أن يعبد وحده، ويدعى وحده، ويقصد ويشكر ويحمد، ويحب ويرجى ويخاف، ويتوكل عليه ويستعان به، ويستجار به ويلجأ إليه، ويصمد إليه. فتكون الدعوة الإلهية الحق له وحده.

ومن قام بقلبه—هذا معرفة وذوقاً وحالاً—صح له مقام التبتل والتجريد المحض. وقد فسر السلف رضي الله عنهم «دعوة الحق» بالتوحيد والإخلاص فيه والصدق، ومرادهم هذا المعنى. فقال علي—رضي الله عنه—: «دعوة الحق: التوحيد».

وقال ابن عباس: «شهادة ألا إله إلا الله». وقيل: الدعاء بالإخلاص، والدعاء الخالص لا يكون إلا لله. [ودعوة الحق] هي دعوة الإلهية وحقوقها وتجريدها وإخلاصها.

قال: «وهو على ثلاث درجات. الدرجة الأولى: تجريد الانقطاع عن الحفظ والحفظ إلى العالم، خوفاً أو رجاءً أو مبالاةً بحال».

قلت: التبتل يجمع أمرين، اتصالاً وانفصالاً لا يصح إلا بهما.

فالانفصال انقطاع قلبه عن حفظ النفس المزاحمة لمراد الرب منه، وعن التفات قلبه إلى ما سوى الله، خوفاً منه أو رغبةً فيه، أو مبالاةً وفكراً فيه، بحيث يشغل قلبه عن الله تعالى.

والاتصال لا يصح إلا بعد هذا الانفصال. وهو اتصال القلب بالله، وإقباله عليه وإقامة وجهه له، حباً وخوفاً ورجاءً وإنابةً وتوكلًا.

ثم ذكر الشيخ—رحمه الله—ما يعين على هذا التجريد، وبأي شيء يحصل.

By terminating expectation through joyous contentment, severing fear through surrendering, and refusing worldly worries through witnessing the Reality.

He implies that what terminates any expectations from the creation from your heart is joyous contentment with the decree of God the Exalted and His apportionment of your destiny. Whoever is pleased with God's decree and apportionment for him has no room for expectations from the creation in his heart.

What puts an end to the substance of fear is surrendering to God, for whosoever submits and surrenders to God, and knows that what came to him could not have missed him and what spared him could not have afflicted him, and that nothing will afflict him except what God has written for him, no room is left for fearing creation in his heart. It is so because he submits the ego for which he fears to its Master and Patron, and knows that nothing other than what has been written for it can afflict him and what has been written cannot be avoided. There is, after this, no meaning of fear for any other than God. In surrendering to Him there is a subtle benefit, which is that when one submits [the ego] to God, He deposits it with Him for safekeeping in His protection where no enemy, no brigand can lay his hands on it.

What severs the substance of one's concern for men is the witnessing of the Reality, which is to see all things as being from God and through God, in His control and under His authority; nothing moves except by His power and might, nor benefits or harms except by His leave and will. What, then, is the reason for worrying about creation?

He said,

The second level is to purify the devotion from being distracted by the ego, by curbing vain desire, breathing in the air of intimacy, and seeking the flash of unveiling.

The difference between this level and the one before this is that the first seeks seclusion from the created things while the second seeks seclusion from one's ego. He prescribes three means to achieving it. The first is to repel and oppose one's vain desires, for that prevents devotion. The second is to breathe, after repelling desire, in the breath of intimacy. This breath is to the soul what the soul is to the body; it is its delight and comfort, and is attained when one has overcome one's vain desires and whims. For the ego cannot but be attached and devoted to a thing, and when its attachment to its desires is severed, it discovers the breath of intimacy in the presence of God, and is blessed with its fragrance and bestows life and bliss on it.

فقال: «بحسب الرجاء بالرضا، وقطع الخوف بالتسليم، ورفض المبالاة بشهود الحقيقة». يقول: إن الذي يحسم مادة رجاء المخلوقين من قلبك هو الرضا بحكم الله عز وجل وقسمه لك. ومن رضي بحكم الله وقسمه لم يبق لرجاء الخلق في قلبه موضع.

والذي يحسم مادة الخوف هو التسليم لله. فإن من سلم لله واستسلم له وعلم أن ما أصابه لم يكن ليخطئه، وما أخطأه لم يكن ليصيبه، وعلم أنه لن يصيبه إلا ما كتب الله له، لم يبق لخوف المخلوقين في قلبه موضع أيضاً. فإن نفسه التي يخاف عليها قد سلمها إلى وليها ومولاها، وعلم أنه لا يصيبها إلا ما كتب لها، وأن ما كتب لها لا بد أن يصيبها، فلا معنى للخوف من غير الله بوجه. وفي التسليم أيضاً فائدة لطيفة، وهي أنه إذا سلمها لله فقد أودعها عنده وأحزها في حرزه، وجعلها تحت كنفه، حيث لا تناله يد عاد ولا بغي باغ.

والذي يحسم مادة المبالاة بالناس شهود الحقيقة. وهو رؤية الأشياء كلها من الله وبالله وفي قبضته وتحت قهر سلطانه. لا يتحرك منها شيء إلا بحوله وقوته، ولا ينفع ولا يضر إلا بإذنه ومشئته. فما وجه المبالاة بالخلق بعد هذا الشهود؟

قال: «الدرجة الثانية: تجريد الانقطاع عن التعرّيج على النفس بجانب الهوى، وتنسم روح الأنس، وشيم برق الكشف».

الفرق بين هذه الدرجة والتي قبلها أن الأولى انقطاع عن الخلق، وهذه انقطاع عن النفس. وجعله بثلاثة أشياء:

أولها: مجانبة الهوى ومخالفته، ونهي نفسه عنه، لأن اتباعه يصد عن التبتل. وثانيها:—وهو بعد مخالفة الهوى—تنسم روح الأنس، والروح كالروح للبدن، فهو روحها وراحتها. وإنما حصل له هذا الروح لما أعرض عن هواه. فحينئذ تنسم روح الأنس بالله، ووجد راحته، إذ النفس لا بد لها من التعلق فلما انقطع تعلقها من هواها، وجدت روح الأنس بالله، وهبت عليها نسماته فريحتها وأحيتها.

The third, “the flash of unveiling,” is the first glimpse of the divine unveiling, its first sighting, from which the sources of the rain [of spiritual blessings] and the cascades of mercy are discovered.

The unveiling here does not mean partial and base unveiling, one that is shared by the pious and the impious, the believer and the unbeliever, like disclosure of secrets and private affairs of people. Rather, it is the unveiling of three things that are the ultimate aim of the truthful and the wise. First, the unveiling of the stations of the path, the unveiling of the flaws of one’s ego and afflictions of one’s deeds, and the unveiling of the meanings of God’s names and attributes, and the realities of His unicity and gnosis. It is these three things that are the axis of all the knowledge of the People [of Sufism], and the focus and the goal of all their efforts. Some among them focus on describing the path and its characterization, others on the afflictions and threats that obstruct this path, and yet others on Testimony of divine unicity and gnosis, and the realities of the names and attributes.

An intelligent and sincere person takes from each what he has of the truth and goodness and seeks his help in attaining one’s goal, and should not reject or waste away what he finds of the truth in him simply because of his shortcomings in other respects. For perfection belongs to God alone, and every servant possesses but an appointed status.

He said,

The third level [of devotion] is the purification of divestment toward progress, by setting right the determination and immersion in the pursuit of attainment and sighting the beginnings of communion.

Having declared divestment from creation the first of the levels and divestment from one’s ego the second level, he reserves the third level for the quest for further progress, which he says is attained by improving steadfastness, which is to avoid all other than the Truth, adherence to Him, and occupation with that which He loves. It further requires immersion in the pursuit of the final attainment, which is to be so preoccupied in the quest that all his concerns, worries, intentions, resolutions, and moments are devoted exclusively to it alone, and this can only be attained after the flash of the aforementioned unveiling.

As for “sighting the beginnings of communion,” communion means the creation’s concentration on the Truth alone and His provision and ordainment of their affairs. To sight the beginnings of that is to notice its premises and beginnings, and it is the pass through which one passes into the valley of annihilation. It has also been said that it is a pause that occurs to one who crosses the valley of separation to communion and observes it from his place. This pause

وثالثها: شيم برق الكشف. وهو مطالعته واستشرافه والنظر إليه، ليعلم به مواقع الغيث ومساقط الرحمة.

وليس مراده بالكشف هاهنا الكشف الجزئي السفلي، المشترك بين البر والفاجر، والمؤمن والكافر، كالكشف عن مخبآت الناس ومستورهم. وإنما هو الكشف عن ثلاثة أشياء، هي منتهى كشف الصادقين أرباب البصائر.

أحدها: الكشف عن منازل السير.

والثاني: الكشف عن عيوب النفس وآفات الأعمال ومفسداتها.

والثالث: الكشف عن معاني الأسماء والصفات، وحقائق التوحيد والمعرفة.

وهذه الأبواب الثلاثة هي مجامع علوم القوم وعليها يحومون، وإليها يشمرون. فتهم من جُل كلامه ومعظمه في السير وصفة المنازل، ومنهم من جل كلامه في الآفات والقواطع، ومنهم من جل كلامه في التوحيد والمعرفة وحقائق الأسماء والصفات.

والصادق الذكي يأخذ من كل منهم ما عنده من الحق، فيستعين به على مطلبه، ولا يرد ما يجده عنده من الحق لتقصيره في الحق الآخر، ويهدره به. فالكمال المطلق لله رب العالمين، وما من العباد إلا من له مقام معلوم.

قال: «الدرجة الثالثة: تجريد الانقطاع إلى السبق بتصحيح الاستقامة، والاستغراق في قصد الوصول، والنظر إلى أوائل الجمع».

لما جعل الدرجة الأولى انقطاعاً عن الخلق، والثانية انقطاعاً عن النفس. جعل الثالثة لطلب السبق، وجعله بتصحيح الاستقامة. وهي الإعراض عما سوى الحق، ولزوم الإقبال عليه، والاشتغال بحبائه، ثم بالاستغراق في قصد الوصول. وهو أن يشغله طلب الوصول عن كل شيء، بحيث يستغرق همومه وعزائمه وإراداته أوقاته. وإنما يكون ذلك بعد بدو برق الكشف المذكور له.

وأما النظر إلى أوائل الجمع، فالجمع هو قيام الخلق كلهم بالحق وحده، وقيامه عليهم بالربوبية والتدبير. والنظر إلى أوائل ذلك، الالتفات إلى مقدماته وبدائياته، وهي العقبة التي ينحدر منها على وادي الفناء.

وقد قيل: إنها وقفة تعترض [القاطع لأودية التفرقة قبل وصوله إلى الجمع ومنها يشرف عليه.

occurs to every seeker who seeks higher ends, and from it he turns away or continues on to his ultimate goal. It has been said,

A lover cannot but pause ere crossing
The barrier between forgetfulness and the madness of love
There, his feet move him
Either onward or away

The apparent meaning of his words is that the beginnings of communion are its premises, glimpses, and flashes. After this follows another, fourth level, which is divestment of his desire from the Lord and annihilation into the desire of his Lord from him. He does not want of Him, but wants what He wants, having abjured any other will. He sights in the beginning of communion His normative command for what He loves.

Most of the seekers deem “You we worship” as separation [between the servant and the creator] and “You we supplicate for help” as communion.

Some among them hold that to abjure the separation is heresy and unbelief, and such a one avoids any communion in favor of separation. Others hold that the station of separation is deficient and to be shunned, denigrating those who adhere to it, turning to communion wherever its caravan takes them.

The steadfast among them say that a servant must experience both states, communion and separation, and the true servanthood cannot be attained except through them both; he who does not experience separation cannot worship, and he who does not experience communion cannot acquire gnosis and spiritual states; “You we worship” is, therefore, separation and “You we supplicate for help” is communion.

The truth is that each of “You we worship” and “You we supplicate for help” include both separation and communion, and soundness of worship requires both.

The separation in “You we worship” comes from the variety of the kinds of worship and their accoutrements; its communion is the testimony of the unicity of Him who is worshipped by all these means, and the will to attain His Face alone, and the annihilation of any pleasure or desire that opposes His right and desire. This perspective, therefore, is separation in communion and multiplicity in unicity, and its seeker moves from one worship to the next even as his object of worship is one.

The separation in “You we supplicate for help” comes from his witnessing of that in which he seeks help, and its levels and stations, its benefit and harm, its beginning and end, its connection and separation, and what results from this connection and separation.

وهذه الوقفة تعترض [كل طالب مجد في طلبه. فنها يرجع على عقبه، أو يصل إلى مطلبه كما قيل:

لا بد للعاشق من وقفة ما بين سلوان وبين غرام
وعندها ينقل أقدامه إما إلى خلف وإما أمام

والذي يظهر لي من كلامه أن أوائل الجمع مبادئه ولوائحه وبقائه. وبعد هذا درجة رابعة، وهي الانقطاع عن مراده من ربه، والفناء عنه إلى مراد ربه منه والفناء به. فلا يريد منه بل يريد ما يريده، منقطعاً به عن كل إرادة. فينظر في أوائل الجمع في مراده الديني الأمري الذي يحبه ويرضاه. وأكثر أرباب السلوك عندهم ﴿إِيَّاكَ نَعْبُدُ﴾ فرق ﴿وَأِيَّاكَ نَسْتَعِينُ﴾ جمع. ثم منهم من يرى أن ترك الفرق زندقية وكفر. فهو يعرض عن الجمع إلى الفرق. ومنهم من يرى أن مقام «التفرقة» مقام ناقص مرغوب عنه. ويرى سوء حال أهله وتشتتهم. ويرغب عنه عاملاً على الجمع، يتوجه معه حيث توجهت ركائبه.

والمستقيمون منهم يقولون: لا بد للعبد السالك من جمع وفرق، وقيام العبودية بهما. فن لا تفرقة له لا عبودية له. ومن لا جمع له لا معرفة له ولا حال. ف ﴿إِيَّاكَ نَعْبُدُ﴾ فرق. ﴿وَأِيَّاكَ نَسْتَعِينُ﴾ جمع. والحق أن كلا من مشهد ﴿إِيَّاكَ نَعْبُدُ﴾ و﴿وَأِيَّاكَ نَسْتَعِينُ﴾ [متضمن للفرق والجمع، وكال العبودية بالقيام بهما في كل مشهد.

ففرق ﴿إِيَّاكَ نَعْبُدُ﴾ [تنوع ما يعبد به، وكثرة تعلقاته وضروره. وجمعه توحيد المعبود بذلك كله، وإرادة وجهه وحده، والفناء عن كل حظ ومراد يزاحم حقه ومراده. فتضمن هذا المشهد فرقاً في جمع، وكثرة في وحدة. فصاحبه ينتقل في منازل العبودية من عبادة إلى عبادة، ومعبوده واحد.

وأما فرق ﴿وَأِيَّاكَ نَسْتَعِينُ﴾، فشهود ما يستعين به عليه، ومرتبته ومنزلته، ومحله من النفع والضرر، وبدائته وعاقبته، واتصاله—بل وانفصاله—وما يترتب عليه من هذا الاتصال والانفصال.

He witnesses, along with that, the poverty and neediness of him who asks and his need for the wholeness for which he seeks his Lord's help, and the afflictions against which he seeks help. He witnesses the reality of seeking help, the self-sufficiency of Him from whom help is sought, and all this constitutes separation that brings this perspective to fruition. As for its communion, it consists in singling out the Exalted as the author of all acts and beings, and His sole dispensation of them by His will and judgment. His lack of attention to this perspective of separation is deficiency in worship, just as his separation in the previously mentioned is also a deficiency. Soundness lies in giving each of communion and separation their right in both perspectives. The inclusion of "You we worship and You we supplicate for help" has, thus, been demonstrated. May God help.

فيشهد—مع ذلك—فقر المستعين وحاجته ونقصه، وضرورته إلى كمالاته التي يستعين ربه في تحصيلها، وآفاته التي يستعينه في دفعها، ويشهد حقيقة الاستعانة وكفاية المستعان به، وهذا كله فرق يثر عبودية هذا المشهد.

وأما جمعه فشهود تفرده سبحانه بالأفعال، وصدور الكائنات بأسرها عن مشيئته، وتصريفها بإرادته وحكمته.

فغيبته بهذا المشهد عما قبله من الفرق نقص في العبودية، كما أن تفرقه في الذي قبله دون ملاحظته نقص أيضاً. والكمال إعطاء الجمع والفرق حقهما في هذا المشهد والمشهد الأول. فتبين تضمن ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ للجمع والفرق. وبالله المستعان.

The Station of Hope

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of hope.

God Almighty says:

Those whom the [associationists] worship seek the means to their Lord, seeking to be nearest to Him, hoping for His Mercy, fearing His Wrath: for the Wrath. [17:57]

“Seeking the means to Him” in this verse means seeking nearness to Him through worship and love. In this verse He mentioned the three stations of faith, and the pillars upon which it is built: love, fear, and hope. The Almighty says, “Whosoever hopes for the meeting of God: the appointment of God is nigh” [29:5]. And he said, “Whosoever hopes for the meeting of his Lord, let him do righteous works and not associate with His Lord anyone” [18:110].

It is recorded in the *Ṣaḥīḥ* of Muslim on the authority of Jābir, God be pleased with him, reported that he heard the Messenger of God, God grant him blessing and peace say, “Let none of you die except with good expectation (*yuḥsinu al-ẓann*) toward his Lord.”¹ Also in the *Ṣaḥīḥ* on his authority, God grant him blessing and peace, “God, Mighty and Exalted, says, ‘I am where my servant’s estimation of Me is. So let him expect of Me whatever he wishes.’”²

Hope is the caravan leader that urges the hearts forward to God and the abode of the afterlife, and which makes this journey pleasant.

It is said that [hope in God] is the state of being gladdened by the generosity and grace of the Lord Almighty, and comforted by the observation of God’s munificence. Another saying is that it is to be certain of God’s generosity.

The difference between [hope] and wishful thinking is that the latter is characterized by laziness rather than by industriousness and struggle, while the former is accompanied by hard work and proper reliance upon God. The latter, for instance, is to merely expect that one had a piece of land that one could seed and harvest, whereas hopefulness is to work hard with one’s land, till and inseminate it, and then expect that the crops will grow for the harvest.

¹ Muslim #3877.

² Aḥmad 3:491, 4:106. This narration is sound, but it does not appear in the *Ṣaḥīḥ* of Muslim, as implied by Ibn al-Qayyim’s words.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الرجاء»
قال الله تعالى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ [الإسراء: 57]. فابتغاء الوسيلة إليه طلب القرب منه بالعبودية والمحبة. فذكر مقامات الإيمان الثلاثة التي عليها بناؤه الحب والخوف والرجاء. قال تعالى: ﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ﴾ [العنكبوت: 5]. وقال: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: 110].

وفي صحيح مسلم عن جابر—رضي الله عنه—قال: سمعت رسول الله ﷺ يقول—قبل موته بثلاث—: «لا يموتن أحدكم إلا وهو يحسن الظن بربه». وفي الصحيح عنه ﷺ: «يقول الله عز وجل: أنا عند ظن عبدي بي فليظن بي ما شاء».

«الرجاء» حادٍ يحدو القلوب إلى الله والدار الآخرة، ويطيب لها السير.

وقيل: هو الاستبشار بجود فضل الرب تعالى، [والارتياح لمطالعة كرمه سبحانه.

وقيل: هو الثقة بجود الرب].

والفرق بينه وبين «التمني» أن «التمني» يكون مع الكسل، ولا يسلك بصاحبه طريق الجد والاجتهاد. و«الرجاء» يكون مع بذل الجهد وحسن التوكل.

فالأول كحال من يتمنى أن يكون له أرض يبذرها، يأخذ زرعها. والثاني كحال من يشق أرضه ويفلحها ويبذرها، ويرجو طلوع الزرع.

That is why scholars are agreed that hope is not valid without proper action.

Shāh [b. Shujāʿ] al-Kirmānī³ said, “The evidence of the validity of hope is the excellence of obedience to God.”

Hope can be of three kinds; two are praiseworthy while one is deceptive and blameworthy.

The first two are that a man acts in obedience to God, guided by the light from God, hoping for the reward; or, that a man commits a sin and follows it with repentance, and hopes for God’s forgiveness, generosity, favor, and forbearance.

The third, blameworthy kind of hope is to wallow in sin and error and hope for God’s mercy without works. Such is deception, wishful thinking, and false hope.

The seeker has his eye on two things: one, on this ego, its shortcomings, and deficiencies of his actions—and this observation opens upon him the door of fear; and the other is on the vastness of God’s grace, generosity, and kindness, which opens to him the door of hope. This is why it has been said that the definition of hope is to have an eye on the vastness of God’s mercy.

Abū ‘Alī al-Rūdhbārī [d. 403/1012], God have mercy on him, said, “Fear and hope are like the two wings of a bird; when they are balanced, so is the bird and it can fly. If one of them is deficient, its flight is deficient, and if they are lost altogether, the bird dies.”

Aḥmad b. ‘Āṣim [al-Anṭākī]⁴ was asked, “What is the sign of hope in a servant?” He said, “When God’s favor is given one, he is inspired with gratitude, hoping for the completion of God’s blessings and forgiveness upon him in this life and the completion of His forgiveness in the afterlife.”

They have disagreed about which of the two hopes is closer to perfection: that of a righteous person who hopes for reward or that of one who has committed a sin and hopes for forgiveness and exoneration? One group has given preference to the hope of the righteous person, for it is accompanied by good deeds which justify hope. Others have preferred the hope of the repentant sinner, for his hope is free from the defect that comes from seeing one’s good works, and is accompanied by humble recognition of his sin.

Yahyā b. Mu‘ādh said, “My hope for You that accompanies my sins nearly outdoes my hope for You from my works, for in the former I find myself relying upon the sincerity of my actions—and how can I ever protect them, knowing well their deficiencies?—but in the latter I find myself relying upon Your forgiveness, and how could You not forgive when You are generous?”

3 A third/ninth-century Sufi who died before 300/913; see al-Sulamī, *Ṭabaqāt al-ṣūfiyya*, 156.

ولهذا أجمع العارفون على أن «الرجاء» لا يصح إلا مع العمل.
قال شاه الكرمانى: علامة صحة الرجاء حسن الطاعة.
والرجاء ثلاثة أنواع: نوعان محمودان ونوع غرور مذموم.
فالأول أن رجاء رجل عمل بطاعة الله على نور من الله فهو راجح لثوابه، ورجل أذنب ذنباً ثم تاب
منه إلى الله تعالى، فهو راجح لمغفرته.
والثالث رجل متماد في التفريط والخطايا، يرجو رحمة الله بلا عمل. فهذا هو الغرور والتمني والرجاء
الكاذب.

وللسالك نظران: نظراً إلى نفسه وعيوبه وآفات عمله، يفتح عليه باب الخوف. ونظراً إلى سعة فضل
ربه وكرمه وبره، يفتح عليه باب الرجاء. ولهذا قيل في حد «الرجاء»، هو النظر إلى سعة رحمة الله.
وقال أبو علي الروذباري—رحمه الله—: الخوف والرجاء كجناحي الطائر إذا استويا استوى الطير
وتم طيرانه، وإذا نقص أحدهما وقع فيه النقص، وإذا ذهب صار الطائر في حد الموت.
وسئل أحمد بن عاصم: ما علامة الرجاء في العبد؟ فقال: أن يكون إذا أحاط به الإحسان أهم
الشكر، راجياً لتمام النعمة من الله عليه في الدنيا، وتمام عفوّه عنه في الآخرة.
واختلفوا أي الرجائين أكمل، رجاء المحسن ثواب إحسانه، أو رجاء المذنب المسيء التائب مغفرة
ربه وعفوّه؟

فطائفة رحمت رجاء المحسن لقوة أسباب الرجاء معه، وطائفة رحمت رجاء المذنب لأن رجاءه
مجرد عن علة رؤية العمل، مقرون بذلة رؤية الذنب.
قال يحيى بن معاذ: يكاد رجائي لك مع الذنوب يغلب رجائي لك مع الأعمال، لأنني أجدني أعتمد
في الأعمال على الإخلاص وكيف أحرزها، وأنا بالآفات معروف. وأجدني في الذنوب أعتمد على
عفوك، وكيف لا تغفرها وأنت بالوجود موصوف؟

4 For more on him, see al-Sulamī, *al-Ṭabaqāt*, 118; a contemporary of Sarī al-Saqāṭī and known as *jāsūs al-qulūb* (the inspector of the hearts).

He also said: “My Lord, the dearest of Thy gifts in my heart is hope in You, the sweetest words upon my tongue are Your praise, the loveliest of my hours is one in which I meet You.”

1 The Excellence of Hope

The author of *al-Manāzil* said,

Hope is the weakest of the stations of the seeker, for it is opposition [to the divine command] from one perspective, and objection from another. In the school of this group, it is tantamount to frivolity. The Revelation and the Sunna have spoken of it only for one benefit, which is that it cools the heat of fear and prevents it from causing despair.

Shaykh al-Islam [al-Harawī] is dear to us, but the truth is dearer to us than he, and everyone’s opinion can be accepted or rejected except the protected one [i.e., the Prophet]. We will interpret his words in the best light possible, then proceed to explain its meaning.

His saying “Hope is the weakest of the stations of the seeker” means it is so with respect to stations higher than it, such as gnosis, love, sincerity, truthfulness, and reliance, not that this weakness pertains to this station in itself or that it is a deficient station.

His saying “for it is opposition from one perspective, and objection from another” means that it pertains to the servant’s desire from his Lord, such as favor, reward, and grace, whereas the Lord’s desire from the servant might be fulfillment of His right and judging him in justice, because of some wisdom in it. If the servant demands to be given grace it is a kind of opposition, as though the hopeful servant had attached his heart to that which belongs to the Master of all things, in contradiction to the demand for total surrender and submission, and he threw himself before his Lord. His hope, then, is a kind of opposition to His decree and will and to his standing with his Lord’s will, even if that includes his chastisement. As for “objection,” it is that when the heart becomes attached to hope yet fails to attain what it hoped for, it objects to his non-attainment. If he does attain it, he still objects to other things that he has not attained, for everyone hopes for God’s grace and his ego suggests this to him.

There is another way in which this objection can be understood, which is that he objects to his Lord in what he hopes for, for to want and desire something one does not possess is to object to divine decree and is contradictory to submission and joyous contentment. For if one knows for certain that the

وقال أيضاً: إلهي أحلى العطايا في قلبي رجاؤك، وأعذب الكلام على لساني ثناؤك، وأحب الساعات إلي ساعة يكون فيها لقاءك.

فصل

قال صاحب المنازل—رحمه الله—:

«الرجاء أضعف منازل المريد، لأنه معارضة من وجه، واعتراض من وجه. وهو وقوع في الرعونة في مذهب هذه الطائفة، ولفائدة واحدة نطق به التنزيل والسنة. وتلك الفائدة هي كونه يبرد حرارة الخوف، حتى لا يفضي بصاحبه إلى الإياس».

شيخ الإسلام حبيب إلينا، والحق أحب إلينا منه. وكل من عدا المعصوم فأخوذ من قوله ومترك. ونحن نعمل كلامه على أحسن محامله ثم نبين ما فيه.

أما قوله: «الرجاء أضعف منازل المريد»، فيعني بالنسبة إلى ما فوقه من المنازل، كمنزلة المعرفة والمحبة والإخلاص والصدق والتوكل، أن مراده ضعف حال هذه المنزلة في نفسها، وأنها منزلة ناقصة.

وأما قوله: «لأنه معارضة من وجه، واعتراض من وجه»، فلأنه تعلق بمراد العبد من ربه من الإحسان والثواب والإفضال. وقد يكون مراده تعالى من عبده استيفاء حقه ومعاملته بحكم عدله، لما له في ذلك من الحكمة. فإذا أراد العبد منه معاملته بحكم الفضل دخل في نوع معارضة، فكأن الراجي تعلق قلبه بما يعارض تصرف المالك في ملكه. وذلك ينافي حكم استسلامه وانقياده وانطراحه بين يدي ربه مستسلماً لما يحكم به فيه. فرجاؤه معارضة لحكمه وإرادته، ووقوف مع مراده من سيده، وذلك يعارض مراد سيده منه. والمحـب الصادق من فني بمراد محبوبه عن مراده منه ولو كان فيه تعذبه.

وأما وجه الاعتراض فهو أن القلب إذا تعلق بالرجاء ولم يظفر بمرجوه، اعترض حيث لم يحصل له مرجوه ولم يظفر به. وإن ظفر به اعترض حيث فات غير ذلك المرجو، لأن كل أحد يرجو فضل الله، ويحدث نفسه به.

وفيه وجه آخر من الاعتراض، وهو أن يعترض على ربه بما يرجو منه، لأن الراجي متمن لما يرجو مؤثر له، وذلك اعتراض على القدر، مناف لكمال الاستسلام والرضا بما سبق به القضاء. فإذا تيقن أنه

divine decree has been decided on a thing and that it will necessarily occur to him, and yet he attaches his heart to what is more than it, it is as if he objects to the decree, and fails to give submission to divine decree its due. This is tantamount to falling into frivolity, which is to enjoy the pleasure of one's ego, just as hope is to stop enjoy the pleasure, as it consists in attachment to pleasures.

For the adherents of this path, the beginning is to part from their selves, let alone its pleasures, for their struggle is to be with God not their selves. The ultimate desire of a lover is to be pleased with the commands of his beloved whether he likes or dislikes them, until this state takes him to a condition wherein he says,

I love you not for a reward
 Rather, I love you for a punishment
 All my needs have been met by her
 Except for my pleasure in punishment

If the pleasure itself were his aim from the punishment, he would still have stopped at his own pleasure, but he meant that his pleasure in fulfilling the desire of the beloved from him, even if it were his pain, leaves no room for either hope or fear. Rather, he said, I love what you want of me, even if it were my pain. One of those who is deceived by this expresses it in the following saying,

My pain with separation is to me
 Dearer than the bliss of attainment
 For in attainment I am slave to my pleasure
 Whereas in separation I serve my master's⁵

He says here that his suffering of separation is dearer to him than the pleasure of attainment because the attainment smacks of the desire of the ego, whereas the ego has no share in the suffering of pain.

Then [al-Harawī] declares that in the Qur'an and the Sunna no benefit has been attributed to it except one, which is cooling off the heat of fear, lest one fall into despair.

It is said in response to all this: These are [absurd] ecstatic outbursts from which forgiveness is sought by abundant good deeds, and the [outbursts] are drowned by total sincerity, soundness of dealing, strength of purity, and the exclusive devotion to monotheism [of the author], for none is protected from error after the Messenger of God, God grant him blessing and peace!

These ecstatic outbursts constitute a trial for two groups of people.

⁵ See Muḥyī al-Dīn b. al-'Arabī, *al-Fuṭūḥāt al-Makkiyya*, 1981.

سبق القضاء بشيء وأنه لا بد أن يناله، فعلق قلبه برجاء شيء من الفضل، فقد اعترض على القضاء ولم يعرف للاستسلام للحكم حقه. وذلك وقوع في الرعونة في مذهب السائرين على درب الفناء الناظرين إلى عين الجمع. إذ الرعونة هي الوقوف مع حظ النفس. والرجاء هو الوقوف مع الحظ، لأنه يتعلق بالحظوظ.

وأصحاب هذه الطريقة أول طريقهم الخروج عن نفوسهم، فضلاً عن حظوظها، لأنهم عاملون على أن يكونوا بالله لا بنفوسهم. فغاية الحب أن يرضى بأحكام محبوبه عليه، سواء ته أم سرته، حتى يبلغ بأحدهم هذه الحال إلى أن ينشد:

أحبك لا أحبك للثواب ولكني أحبك للعقاب
وكل مآربي قد نلت منها سوى ملذوذ وجدي بالعذاب

ولو كان نفس تلذذه بالعذاب مقصوده من العذاب لكان أيضاً واقفاً مع حظه، ولكن أراد أن رضاه بمراد محبوبه منه،—ولو كان عذابه—لم يدع فيه للرجاء موضعاً ولا للخوف، بل يقول: أنا أحب ما تريده بي لو أنه عذابي. وقد كشف بعض المغرورين عن هذا بقوله:

وتعذبي مع المهجران عندي أحب إلي من طيب الوصال
لأنني في الوصال عبيد حظي وفي المهجران عبد للموالي

فأخبر أن التعذيب بالمهجران أحب إليه من طيب الوصال، لكون الوصال فيه ما تشتهي النفس. وأما التعذيب فليس للنفس فيه مقصود.

ثم أخبر أنه لم يأت في القرآن والسنة إلا لفائدة واحدة، وهي تبريده لحرارة الخوف حتى لا يفضي بصاحبه إلى الإياس. فهذا وجه كلامه وحمله على أحسن محامله.

فيقال: هذا ونحوه من الشطحات التي ترجى مغفرتها بكثرة الحسنات. ويستغرقها كمال الصدق وصحة المعاملة وقوة الإخلاص وتجريد التوحيد، ولم تضمن العصمة لبشر بعد رسول الله ﷺ. وهذه الشطحات أوجبت فتنة على طائفتين من الناس:

First, because of these the virtues of this group of people (i.e., the Sufis) are hidden from the people, as are the gentleness of their selves and truthfulness of their dealings, they have abandoned this group because of these ecstatic outbursts, rejected them in the strongest possible manner, and attributed the worst thoughts to them. All this is transgression and exaggeration. For if everyone who has erred or fallen into mistake were to be abandoned entirely, and his virtues entirely discarded, all sciences, crafts, and stores of wisdom would be wasted away, their marks erased.

The second group has been veiled by the goodness that they see in this group, the purity of their hearts, soundness of their resolve, and virtuousness of their dealings from seeing the flaws and error of their ecstatic outbursts, covering them up with the veneer of their virtues and declaring them all to be acceptable and worthy of endorsement and adoption in their own path. These are also transgressors and deficient.

Those of insight and fairness give each its right and station, neither declare the wholesome to be diseased nor the diseased to be wholesome. They accept what is acceptable and reject what is not.

Such ecstatic outbursts are precisely the kinds of things that the leading authorities of the People cautioned against, warning against their consequences and disavowing them. So much so that Abū al-Qāsim al-Qushayrī has written in his *al-Risāla*,

Abū Sulaymān al-Dārānī was seen shortly after his death and it was said to him, "What did your Lord do with you?" He said, "I was forgiven, and yet nothing was more harmful to me than the allusions of the People."

Abū al-Qāsim also reported that he heard Abū Saʿīd al-Shahhām say,

I saw Master Abū Sahl al-Ṣuʿlūkī in my dream and asked him, "O Shaykh," and he said, "Stop calling me Shaykh!" I said, "And all those states?" He said, "They did us no good!" I said, "What did He do with you?" He said, "I was forgiven by virtue of [my answering] the questions old women used to ask me."

It is reported on the authority of al-Jurayrī [al-Junayd's successor] that he saw al-Junayd in a dream after the latter's death and asked, "How are you, O Abū al-Qāsim?" He said, "All those allusions got lost, all those expressions came to naught, and nothing helped us except those litanies we used to say in the morning."

إحداها حجت بها عن محاسن هذه الطائفة ولطف نفوسهم وصدق معاملتهم، فأهدروها لأجل هذه الشطحات وأنكروها غاية الإنكار، وأسأوا الظن بهم وهذا عدوان وإسراف. فلو كان كل من أخطأ أو غلط ترك جملةً وأهدرت محاسنه، لفسدت العلوم والصناعات والحكم وتعطلت معاملها. والطائفة الثانية ججوا بما رأوه من محاسن الطائفة وصفاء قلوبهم وصحة عزائمهم وحسن معاملتهم عن رؤية عيوب شطحاتهم ونقصانها، فسحبوا عليها ذيل المحاسن وأجروا عليها حكم القبول والانتصار لها، واستظهروا بها في سلوكهم. وهؤلاء أيضاً معتدون مفرطون. وأهل البصيرة والإنصاف الذين أعطوا كل ذي حق حقه، وأنزلوا كل ذي منزلة منزلته، فلم يحكموا للصحيح بحكم السقيم المعلوم، ولا للمعلوم السقيم بحكم الصحيح، بل قبلوا ما يقبل وردوا ما يرد.

وهذه الشطحات ونحوها هي التي حذر منها سادات القوم وذموا عاقبتها وتبرؤوا منها. حتى ذكر أبو القاسم القشيري في «رسالته»: أن أبا سليمان الداراني روي بعد موته فقيلاً له: ما فعل الله بك؟ فقال: غفر لي وما كان شيء أضر علي من إشارات القوم. وقال أبو القاسم: سمعت أبا سعيد الشحام يقول: رأيت الأستاذ أبا سهل الصعلوكي في المنام، فقلت له: أيها الشيخ، فقال: دع التشيخ. فقلت: وتلك الأحوال؟ فقال: لم تغن عنا شيئاً. فقلت: ما فعل الله بك؟ قال: غفر لي بمسائل كانت تسأل عنها العجز. وذكر عن الجريري أنه رأى الجنيد في المنام بعد موته فقال: كيف حالك يا أبا القاسم؟ قال: طاحت تلك الإشارات وبادت تلك العبارات، وما نفعنا إلا تسبيحات كنا نقولها بالغدوات.

As for [al-Harawī's] saying that "Hope is the weakest of the stations of the seekers," that is not the case. Rather, it is one of the most exalted and noblest of stations.

The journey to God depends upon it and upon love and fear. God has praised its people,

Indeed, there is for you in the Messenger of God a beautiful example—for any who hopes for God and the Last Day and mentions God much. [33:21]

In a sound divine tradition, the Prophet, God grant him blessing and peace, reports that His Lord, Almighty and Exalted, says,

O son of Adam, if you call upon Me and hope for Me, I shall forgive whatsoever you have incurred and I shall not care.⁶

Abū Hurayra narrated that the Messenger of God, God grant him blessing and peace, said:

Says God the Exalted: I am where my servant's estimation of Me is. I am with him. Whenever he mentions Me to himself, I mention him to Myself. When he mentions Me in a company, I mention him in a company better than them. If he draws near to Me by a hand-span, I draw near to him by an arm-length. If he draws near to Me by an arm-length, I draw near to him by a fathom (the length of outspread arms). And if he comes to Me walking, I come to him running.⁷

When commenting on the associationists' worship of God's chosen servants, about whom they claim that they will bring them closer to God, the Almighty says that far from having any power of their own, these servants stand in hope and fear before Him.

Say: "Call on those whom you fancy besides Him: they have neither the power to remove your troubles from you nor to change them." Those whom they call upon do desire [for themselves] means of access to their Lord—even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. [17:56–57]

⁶ Tirmidhī #3540.

⁷ Part of the tradition in Bukhārī #6502.

فأما قوله: «الرجاء أضعف منازل المريدن» فليس كذلك، بل هو من أجل منازلهم وأعلاها وأشرفها، وعليه وعلى الحب والخوف مدار السير إلى الله. وقد مدح الله أهله وأثنى عليهم، فقال: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ [الأحراب: 21].

وفي الحديث الصحيح الإلهي عن النبي ﷺ فيما يروي عن ربه عز وجل: «ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي». وقد روى الأعمش عن أبي صالح عن أبي هريرة—رضي الله عنه—عن النبي ﷺ قال: «يقول الله عز وجل: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني. فإن ذكرني في نفسه ذكرته في نفسي. وإن ذكرني في ملأ ذكرته في ملأ خير منهم. وإن اقترب إلي شبراً اقتربت إليه ذراعاً. [وإن اقترب إلي ذراعاً اقتربت إليه باعاً]، وإن أتاني يمشي أتيته هرولةً». رواه مسلم.

وقد أخبر تعالى عن خواص عباده الذين كان المشركون يزعمون أنهم يتقربون [إيهم] إلى الله أنهم كانوا راجين له خائفين منه. فقال: ﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ [الإسراء: 56-57].

God thus says that those whom they worship instead of Me are but My slave servants who seek to get close to Me through obedience, hoping for My mercy and fearing My punishment. How, then, do you call upon them instead of Me? He also praised [His righteous servants] for the loftiest of their states and stations, namely, love, fear, and hope.

To [al-Harawī's] saying that "Because it is opposition from one perspective, objection from another," it is said in response: Rather, it is worship, and attaching to God through His names the Bounteous and the Benevolent. It is our connection and worship through these attributes of God and their inner awareness that gives birth to hope in ways he knows and in ways he does not yet know. The strength of one's hope is proportional to the strength of one's inner awareness of God's names and attributes, and the triumph of His mercy over His wrath. Were it not for hope, neither the heart nor the body would worship God, and monasteries, churches, synagogues, and mosques, in which God's name is frequently mentioned, would have been brought down. In fact, were it not for hope, our limbs would not have the strength to as much as move in obedience to God. If not for its auspicious winds, the boats of deeds would not sail through the ocean of wills. I have the following lines in this regard,

If not for attachment to hope
 the soul of the lover would rend asunder and perish
 Were it not for its coolness
 the heat within would dissolve the veil and consume
 A lover veiled from the beloved: what can he cling to
 If not for the hope of the beloved?
 The stronger his love for Him
 The stronger his hope, his desire
 Were it not for hope stirring you on, you would not
 Hasten and carry on to the abode of the beloved

The extent of one's hope is in accordance to the strength of one's love; every lover is necessarily in fear and hope at the same time; he hopes for his beloved and holds him dear. Similarly, he must fear falling from the eyes of the beloved, and being rejected by, distanced from, or veiled from the beloved. The fear of the lover is the greatest of fears. His hope is also very much part of his love. He hopes for his beloved before he meets Him, and when he meets his beloved and tastes the delight of His company, his hope increases. For now his heart becomes ever more filled with vitality because of the gifts and favors of His beloved Lord, as He receives his loving servant and looks at him with the eye of approval and pleasure. If not for this, a true lover has no life, no pleasure, and no delight.

يقول تعالى: هؤلاء الذين تدعونهم من دوني [هم عبادي يتقربون إلي بطاعتي ويرجون رحمتي ويخافون عذابي، فلماذا تدعونهم دوني؟]، فأثنى عليهم بأفضل أحوالهم ومقاماتهم من الحب والخوف والرجاء.

قوله: «لأنه معارضة من وجه واعتراض من وجه».

يقال: بل هو عبودية، وتعلق بالله من حيث اسمه «المحسن البر». فذلك التعلق والتعبد بهذا الاسم والمعرفة بالله هو الذي أوجب له الرجاء من حيث يدري ومن حيث لا يدري. فقوة الرجاء على حسب قوة المعرفة بالله وأسمائه وصفاته، وغلبت رحمته غضبه. ولولا روح الرجاء لعطلت عبودية القلب والجوارح وهدمت صوامع وبيع [وصلوات ومساجد] يذكر فيها اسم الله كثيراً. بل لولا روح الرجاء لما تحركت الجوارح بالطاعة، ولولا ريحه الطيبة لما جرت سفن الأعمال في بحر الإرادات. ولي من الآيات:

لولا التعلل بالرجاء تقطعت	نفس المحب تحسرا وتمزقا
وكذاك لولا برده لحرارة ال	أكباد ذابت بالحجاب تحرقا
أىكون قط حليف حب لا يرى	برجائه لحبيبه متعلقا
أم كلها قويت محبته له	قوي الرجاء فزاد فيه تشوقا
لولا الرجا يحدو المطي لما	بجملها لديارهم ترجو اللقا

وعلى حسب المحبة وقوتها يكون الرجاء. وكل محب راج خائف بالضرورة، فهو أرحم ما يكون لحبيبه أحب ما كان إليه. وكذلك خوفه، فإنه يخاف سقوطه من عينه وطرد محبوبه له وإبعاده واحتجابه عنه، فخوفه أشد خوف ورجاؤه لمحبه ذاتي للمحبة. فإنه يرجوه قبل لقائه والوصول إليه. فإذا لقيه ووصل إليه اشتد الرجاء له لما يحصل له حياة روحه، ونعيم قلبه من ألطاف محبوبه وبره وإقباله عليه، ونظره إليه بعين الرضى وتأهيله لمحبهه وغير ذلك مما لا حياة للمحب ولا نعيم ولا فوز إلا بوصوله إليه من محبوبه. فرجاؤه أعظم رجاء وأجله وأتمه.

If you reflect upon this as one should, great secrets of worship and love will dawn upon you. Every love is accompanied by fear and hope, and the more the heart is overwhelmed by that love, the more intensely it experiences fear and hope.

However, the fear of a lover is different from the fear of an evildoer, for the fear of a lover is not accompanied by loneliness and hopelessness. The hope of a lover is not deficient, unlike the hope of a wage-worker. The two are worlds apart; they are as different as their states.

To sum up then, hope is a necessity for the seeker. A seeker of God would nearly perish if he lost hope even for a moment, for he revolves around sins that he hopes to be forgiven, shortcomings he hopes to be corrected, righteous deeds he hopes to be accepted, steadfastness in God's path he hopes to cleave to perpetually, and nearness to God and a high rank with Him he hopes to attain—and no seeker can ever afford to lose sight of these. How, then, can hope be the weakest of stations when this is the case?

As for the talk of opposition and objection, it is invalid, for one who hopes is not in opposition nor does he object, but rather, he desires and fears, wishing for his Lord's grace, thinking the best of Him, attaching his hope to His charity and munificence, worshipping Him through His beautiful names: the Bounteous, the Benevolent, the Giver, the Forgiving, the Munificent, the Bestower of Gifts, the Provider. God loves that His servant looks to Him in hope, and that is why He is where the servant's hope and estimation of Him lies.

Hope is one of the causes by which the servant attains what he attains from his Lord, rather, it is one of the strongest causes. If it were tantamount to opposing or objecting [to divine decree], the same would be even more true of supplicating and asking of God. The supplication and beseeching of a servant to his Lord to grant him success and strengthen him, help him in obedience, save him from His disobedience, forgive his sins, enter him into the Garden and save him from hellfire, would also constitute opposition and objection, for the suppliant is hoping and asking for what he hopes for. Such a one is even more guilty of opposition and objection.

What has caused the Shaykh [al-Harawī] to come to this extreme is his unrestrained approach to predestination and annihilation in the experience of the existential reality. He is deeply committed to it, heeding no one's blame or objection in its respect, extreme in denying causality. This is a place where the steps of the leading luminaries have lost balance.

Were it not that the right of the Truth is greater than the right of the creation, silence at this point would have been courteous.

There is nothing in the concept of hope or supplication that contradicts the Master's absolute power in His dominion, for one simply hopes for His dispo-

فتأمل هذا الموضوع حق التأمل يطلعك على أسرار عظيمة من أسرار العبودية والمحبة. فكل محبة فهي مصحوبة بالخوف والرجاء. وعلى قدر تمكنها من قلب المحب يشتد خوفه ورجاؤه. لكن خوف المحب لا يصحبه وحشه بخلاف خوف المسيء. ورجاء المحب لا يصحبه علة بخلاف رجاء الأجير. فأين رجاء المحب من رجاء الأجير؟ وبينهما كما بين حالهما. وبالجمل، فالرجاء ضروري للمريد السالك، والعارف لو فارقه لحظةً لتلف أو كاد. فإنه دائر بين ذنب يرجو غفرانه وعيب يرجو صلاحه وعمل صالح يرجو قبوله، واستقامة يرجو حصولها أو دوامها وقرب من الله ومنزلة عنده يرجو وصوله إليها، ولا ينفك أحد من السالكين عن هذه الأمور أو عن بعضها. فكيف يكون الرجاء من أضعف منازل [وهذا حاله؟]

وأما حديث المعارضة والاعتراض فباطل، فإن الراجي ليس معارضاً ولا معترضاً، بل راجياً راهباً مؤملاً لفضل ربه، محسن الظن به متعلق بالأمل بيره وجوده، عابداً له بأسمائه «الحسن، البر، المعطي، الحليم، الغفور، الجواد، الوهاب، الرزاق». والله يحب من عبده أن يرجوه. ولذلك كان عند رجاء العبد له وطنه به.

و «الرجاء» من الأسباب التي ينال بها العبد ما يرجوه من ربه، بل هو من أقوى الأسباب. ولو تضمن معارضةً واعتراضاً لكان ذلك في الدعاء والمسألة أولى. فكان دعاء العبد ربه وسؤاله — أن يهديه ويوفقه ويسدده ويعينه على طاعته ويجنبه معصيته ويغفر ذنوبه ويدخله الجنة وينجيهِ من النار — معارضةً واعتراضاً، لأن الداعي راج وطالب، [فعله رجاء، وطلب] ما يرجوه. فهو أولى حينئذ بالمعارضة والاعتراض.

والذي أوجب للشيخ هذا القدر الاسترسال في القدر والفناء في شهود الحقيقة الكونية. فإنه من الراسخين فيه الذين لا تأخذهم فيه لومة لائم. وهو شديد في إنكار الأسباب. وهذا موضع زلت فيه أقدام أئمة أعلام.

ولولا أن حق الحق أوجب من حق الخلق، لكان في الإمساك فسحة ومتسع. وليس في الرجاء ولا في الدعاء معارضة لتصرف المالك في ملكه. فإنه إنما يرجو تصرفه في ملكه أيضاً بما هو أحب

sition of His dominion in a way that is dearer to Him, for charity is dearer to Him than justice, forgiveness dearer than retribution, tolerance dearer to Him than execution, forbearance dearer to Him than reckoning, and His mercy has overwhelmed His wrath.

The hopeful servant attaches his hope to the act of the Beloved that is dear to Him; his hope does not cause Him to relinquish His control over His dominion. Rather, it fulfills his servitude to Him and the attainment of the dearer of the two outcomes to Him. The Almighty does not benefit from exacting revenge or administering punishments for the hope of a servant to contradict that. It is only the servant himself who brought punishment unto himself, by denying God His right, ascribing partners to God, rejecting Him in unbelief, and striving to anger Him; His wrath has causes, effects, and requirements, and the servant is the one who chooses them, strives to attain them, and works toward them by preferring its causes; he is the one who brings ruin to himself. His Lord all this while warns him, shows him His signs and calls to him, "Come to Me, I will protect you and shelter you, save you from what you fear." Yet he stops at nothing but rebellion and desertion, making peace with His enemy, joining hands with him against his Lord, seeking the pleasure of His creation against Him. The pleasure of the creation is more preferable and certain to him than His right, the fear, hope, and love of [the creation] greater in his heart. He closes off all doors to the grace, charity, and reward of his Lord to him, working hard instead to obstruct all such paths, handing them all to his enemy, making peace with him, obeying and loving him instead, wronging himself in the most odious of ways. He is the one who obstructs his own way toward success by the excess of his lust, desire, and caprice, and [who] objects to that which He loves by pushing it away, refusing to let it in, thus losing his share and wronging his own self, opposing his lover and befriending his enemy, angering the One in whose pleasure is his life, and pleasing the one in angering Him is his life. He is generous to his enemies but niggardly to his Loving Lord and Protector.

The Lord Most High has no self-serving motive to chastise His servants, nor does that heal Him or increase His dominion by even the weight of a grain. Nor does His forgiveness decrease anything from His power, even if he forgave all of the dwellers of this Earth. And how could it? For His mercy indeed is more encompassing and far-reaching than wrath and punishment. He has written mercy unto Himself.

The hope of a servant to Him, therefore, takes away nothing from His wisdom, His dominion, and His omnipotence, nor does that require anything opposed to perfection, nor denial of any of His attributes or names. Were it not for the servant himself closing all of the doors of God's mercy and turning

الأمرين إليه. [فإن الفضل أحب إليه من العدل، والعفو أحب إليه] من الانتقام، والمسامحة أحب إليه من الاستقصاء، والترك أحب إليه من الاستيفاء، ورحمته غلبت غضبه.

فالراجي علق رجاءه بتصرفه المحبوب له المرضي له، فلم يوجب رجاءه خروجه عن تصرفه في ملكه، بل اقتضى عبوديته وحصول أحب التصرفين إليه. وهو سبحانه لا ينتفع باستيفاء حقه وعقوبة عبده حتى يكون رجاءه مبطلاً لذلك. وإنما العبد استدعى العقوبة وأخذ الحق منه لشركه بالله وكفره به واجتهاده في غضبه. ولغضبه موجبات وآثار ومقتضيات، والعبد مؤثر لها ساع في تحصيلها عامل عليها بإيثاره وسعيه في أسبابها. فهو المهلك لنفسه وربّه يحذره ويبنّاه: هلم إلي أحملك وأصنك، وأنجك مما تحذر، وأؤمنك من كل ما تخاف. وهو يأبى إلا شروداً عليه ونفارا عنه ومصالحةً لعدوه ومظاهرةً له على ربه، ومتطلباً لمرضاة خلقه بمساخطه. رضا المخلوق أثر عنده من رضاه وحقه أكد عنده من حقه، وخوفه ورجاءه وحبّه في قلبه أعظم. فلم يدع لفضل ربه وكرامته وثوابه إليه طريقاً، بل سدّ دونه طرق مجاريها بجهدّه وأعطى بيده لعدوه، فصالحه وسمع له وأطاع، وانقاد إلى مرضاته. فجاء من الظلم بأقبحه وأشدّه.

فهو الذي عارض مراده ربه منه بمراده وهواه وشهوته. واعترض لمحابه ومراضيه بالدفع، ولم يأذن لها في الدخول عليه. فأضاع حظه وبخس حقه وظلم نفسه، وعادى حبيبه ووالى عدوه، وأسخط من حياته في رضاه وأرضى من حياته في سخطه، وجاد بنفسه لعدوه وبخل بها عن حبيبه ووليه. والرب وتعالى ليس له ثأر عند عبده فيدركه بعقوبته، ولا يتشفى بعقابه، ولا يزيد ذلك في ملكه مثقال ذرة، ولا ينقص مغفرته. لو غفر لأهل الأرض كلهم لما نقص مثقال ذرة من ملكه، كيف والرحمة أوسع من العقوبة وأسبق من الغضب وأغلب له؟ وهو قد كتب على نفسه الرحمة فرجاء العبد له لا ينقص شيئاً من حكمته ولا ينقص ذرةً من ملكه، ولا يخرجّه عن كمال تصرفه ولا يوجب خلاف كمال،

away from all of the various ways of righteousness, his Lord [would never have punished him and] would always give him more than he could ever hope and wish for.

As for the total surrender of the servant to his Lord, his throwing of himself before Him and His pleasure, it is nothing but hope that He will have mercy on him, lessen his burdens, forgive him, and accept his good deeds despite their deficiencies and ailments, and overlook his bad deeds. It is nothing but the strength of his hope that causes this surrender and submission, and brings him before the door of His Lord, for hope is the life of asking, its soul being intention.

As for his claim of joyous contentment with what God has willed even if it is his punishment, this is frivolity, pure and simple. For what the Exalted has willed includes two kinds, that for which He loves and praises and befriends its doer, and the servant's agreement with this object of God's will is the essence of love, and the servant's will to oppose it is frivolity, opposition, and objection. The other kind of the object of God's will is that which He dislikes, hates, and punishes its doer, and to agree with this object of His will is to rebel against and declare hostility to God and open oneself to His wrath and displeasure.

This is a place of discretion, and agreement with God consists in and requires opposing this kind of divine will by the other kind of divine will.

True worship, then, is to oppose His decree with His decree and resist His judgment with His judgment.

To surrender to an ontological decree is wrong and what results from it is the very essence of frivolity, abandonment of worship, and adherence to a false claim. If it truly were surrender and congruence, and parting from objection and opposition, it would be limited to that which He loves, is pleased with, and commands: surrendering to and parting from resistance to it is the essence of love and friendship.

As for annihilation in the will of his Lord from his own will, the praiseworthy part of it, as mentioned earlier, is the annihilation in His religious, deontological command, not the ontological decree, since all that is in existence, good or evil, is the object of His will [regardless].

As for attachment to hope for his own desideratum rather than the desideratum of his Master, [this objection against hope is invalid because] the servant hopes for only that divine will that is loved by God, fleeing from that which He dislikes. And even if something is liked by Him, such as retribution, then forgiveness and charity are even more liked by Him, and so his hope ought to be attached to the more liked of two liked things.

As for the claim that hope is an objection to the divine decree that has been issued, it is not so. Rather, it is attachment to another decree that may have also

ولا تعطيل أوصافه وأسمائه. ولولا أن العبد هو الذي سد على نفسه طرق الخيرات وأغلق دونها أبواب الرحمة بسوء اختياره لنفسه، لكان ربه له فوق رجائه وفوق أمله.

وأما استسلام العبد لربه واستسلامه بانطراحه بين يديه ورضاه بمواقع حكمه فيه، فما ذاك إلا رجاء منه أن يرحمه ويقلبه عثرته، ويعفو عنه ويقبل حسناته مع عيوب أعماله وآفاتهما، ويتجاوز عن سيئاته. فقوة رجائه أوجبت له هذا الاستسلام والانقياد والانطراح بالباب. ولا يتصور هذا بدون الرجاء البتة. فالرجاء حياة الطلب، والإرادة روحها.

وأما رضاه بمراحه منه وإن كان عذابه، فهذا هو الرعونة كل الرعونة. فإن مراده سبحانه نوعان: مراد يحبه ويرضاه ويمدح فاعله ويواليه. فوافقته في هذا المراد [هي عين محبته، وإرادة خلافه رعونة ومعارضة واعتراض. ومراد يبغضه ويكرهه ويمقت فاعله ويعاديه، فوافقته في هذا المراد] عين مشاقته ومعاداته ومخالفته والتعرض لمقتته وسخطه.

فهذا الموضع موضع فرقان. فالموافقة كل الموافقة معارضة هذا المراد، واعتراضه بالدفع والرد بالمراد الآخر.

فالعبودية الحق معارضة مراده بمراحه ومزاحمة أحكامه بأحكامه. فاستسلامه لهذا المراد المكروه المسخوط وما يوجب ويقتضيه عين الرعونة والخروج عن العبودية، وهو عين الدعوى الكاذبة. إذ لو كان مصدر ذلك الاستسلام والموافقة وترك الاعتراض والمعارضة، لكان ذلك مخصوصاً بحببه ومراضيه، وأوامره التي الاستسلام لها والموافقة فيها وترك معارضتها والاعتراض عليها هو عين المحبة والموالاتة.

وأما الفناء بمراد ربه عن مراده، فقد تقدم أن المحمود من ذلك الفناء بمراده الديني الأمر لا الكوني القدري. فإن الكون كله مراده القدري خيره وشره.

وأما تعلق الرجاء بمراده دون مراد سيده فهو إنما علقه بمراده المحبوب له هارباً من مراده المسخوط المكروه له. وعلى تقدير أن يكون محبوباً له—إذا كان انتقاماً—فالعفو والفضل أحب إليه منه. فهو إنما علق رجاءه بأحب المرادين إليه.

وأما كون الرجاء اعتراضاً على ما سبق به الحكم فليس كذلك، بل تعلقاً بما سبق به الحكم. فإنه

been issued: he only hopes for charity and bounty and mercy that has been decreed and destined, and He has made hope one of the causes of its attainment. Hope, then, is not an objection to divine decree nor opposition to it, but rather seeking that which has been decreed.

As for [the servant's] objection that results if he fails to attain that for which he hoped: if it occurs, it would be a deficiency in worship and ignorance of the right of divine providence, for the one who hopes and calls asks for a grace that he does not deserve, nor is he paying for it in an equal exchange. If he is given it, it is pure bounty and charity upon him, and if he is refused, it was not his right to begin with. His objection, hence, is frivolous and ignorant. Therefore, the failure to attain what one hoped and prayed for does not necessitate opposition or objection for a sincere servant.

The Messenger of God, God grant him blessing and peace, asked God for three distinctions for his community; He granted him two and refused one, and he was pleased with what He gave and did not object to what was not given, and rather was pleased in submission.⁸

As for [the claim] that hope is self-indulgence, and since the seekers of this path have parted from their egos, how could they engage in self-indulgence? [I say:] How strange, by God! What is frivolous about the servant hoping and desiring his Lord's charity, bounty, and grace, and begging for it by his heart and tongue? Hope is the heart's expectation to attain its object, and if the servant is ever-expecting in his heart and begging in his tongue the grace of his Lord, what is frivolous about it? Is frivolity anything but the opposite of it?

Strange also is their claim to part from their egos, when they are the greatest of men in worshipping their egos! Only he who binds his ego to God's religious, normative, and prophetic command has parted from it. Such a one spends it in establishing His religion and upholding it among its opponents and rejecters; he finds them tearing apart his honor, casting great aspersions at him, frightening him with all kinds of threats, seeking his blood, but he is not deterred by their blame in his struggle with them for the sake of God. His clarion call of truth is to anyone who fears and hopes for Him, being in no need of their praise and admiration, their reverence and being called a great "shaykh" by them, their kissing of his hands or fulfillment of his needs. He cries out among them his sincere advice aloud, announcing it for them as well as offering it to them in private. He is stripped of formalities and limitations and has attached himself to the pleasure of the Ever-living, the Sustainer. His station in an hour of struggle against the enemies of God and his endurance for a night on the frontier of

⁸ Based on the narration in Muslim #2890.

إنما يرجو فضلاً وإحساناً ورحمةً سبق بها القضاء والقدر، وجعل الرجاء أحد أسباب حصولها. فليس الرجاء اعتراضاً على القدر ولا معارضةً للقدر، بل طلباً لما سبق به القدر.

وأما اعتراضه إذا لم يحصل له مرجوه فهذا نقص في العبودية، وجهل بحق الربوبية. فإن الراجي والداعي يرجو ويدعو فضلاً لا يستحقه ولا يستوجب بمعاوضة، فإن أعطيه فحضر المنّة والصدقة عليه، وإن منعه فلم يمنع حقاً هو له، فاعتراضه رعونة وجهالة. ولا يلزم من فوات المرجو وعدم حصول المدعوبه في حق العبد الصادق معارضة ولا اعتراض.

وقد سأل رسول الله ﷺ ربه ثلاث خصال لأتمته. فأعطاه اثنتين ومنعه واحدة. ففرضي بما أعطاه ولم يعترض فيما منعه، بل رضي وسلم.

وأما كون الرجاء وقوفاً مع الحظ، وأصحاب هذه الطريقة قد خرجوا عن نفوسهم فكيف حظوظهم؟

فيا لله العجب! أي رعونة فيمن يجعل رجاء العبد ربه، وطمعه في بره وإحسانه وفضله، وسؤاله ذلك بقلبه ولسانه؟ فإن الرجاء هو استشراف القلب لنيل ما يرجوه. فإذا كان العبد دائماً مستشرفاً بقلبه سائلاً بلسانه طالباً لفضل ربه، فأَي رعونة هاهنا؟ وهل الرعونة كل الرعونة إلا خلاف ذلك؟ ومن العجب دعواهم خروجهم عن نفوسهم، وهم أعظم الناس عبادة لنفوسهم. وليس الخارج عن نفسه إلا من جعلها حبساً على مراد الله الديني الأمري النبوي، وبذلها لله في إقامة دينه وتنفيذه بين أهل العناد والمعارضة والبغي، فانغمس فيهم يمزقون أديمه ويرمون بالعظام، ويخيفونه بأنواع المخاوف ويتطلبون دمه بجهدهم، لا تأخذه في جهادهم في الله لومة لائم. يصدع بالحق عند من يخافه ويرجوه. قد زهد في مدحهم وثنائهم وتعظيمهم وتشبيحهم له، وتقبيل يده وقضاء حوائجهم. يصيح فيهم بالنصائح جهاراً ويعلن لهم بها ويسرهم إسراراً، وقد تجرد عن الأوضاع والقيود والرسوم وتعلق بمراضى الحي القيوم. مقامه ساعة في جهاد أعداء الله، ورباطه ليلة على ثغر الإيمان، أثر عنده

faith is dearer to him than annihilation, epiphanies, and states that are indeed the greatest source of the life of the ego, its nourishment and delight. How can this latter one claim that he has parted from the delight of his ego? Perhaps he has parted from the decree of his Lord and worship to his own desire and pleasure! If he were to examine himself, he would see it with his own eyes.

Is it anything but utter frivolity to claim that he loves his Lord for his punishment, not his reward? And his claim that if he loved and obeyed Him for reward that would be pleasure and preference of his ego as opposed to if he loved and obeyed him for His punishment, for that has no delight for his ego?

By God, in the entire class of frivolity and stupidity there is nothing uglier and more revolting than this! Why would the devil now play with the egos anymore? The ego that the devil's trickery has brought to such a state is in sure need of begging for protection.

Compare the states of the prophets, messengers, and truth-lovers, and their beseeching of their Lord with the states of these lost souls, and witness the difference.

Where is all this from the supplication of the Prophet, God grant him blessing and peace,

O God, I beg for the protection of Your pleasure from Your displeasure, and I beg the protection of Your safety from Your punishment, and I beg Your protection from You.⁹

And his saying to his uncle,

O 'Abbās, O uncle of the Messenger of God, beg God for his safety!¹⁰

And his saying to the greatest Truth-lover (Abū Bakr), when the latter asked him to teach him a supplication to say during his prayers,

Say: O God, I have wronged myself a great deal, and none forgives sins but You, so forgive me a forgiveness from You, and have mercy on me, for You are the Most Forgiving, the Ever Merciful.¹¹

⁹ Muslim #486.

¹⁰ Bukhārī, *Adab al-mufrad* #726.

¹¹ Bukhārī #834; Muslim #2705.

وأحب إليه من فناء ومشاهدات وأحوال هي أعظم عيش النفس، وأعلى قوتها وأوفر حظها. ويزعم أنه قد خرج عن نفسه فكيف حظها؟ ولعله قد خرج عن مراد ربه من عبوديته إلى عين مراده هو وحظه. ولو فتش نفسه لرأى ذلك فيها عياناً.

وهل الرعونة كل الرعونة إلا دعواه أنه يحب ربه لعذابه لا لثوابه، وأنه إذا أحبه وأطاعه للثواب كان ذلك خطأ وإيثاراً لمراد النفس بخلاف ما إذا أحبه وأطاعه ليعذبه، فإنه لا حظ للنفس في ذلك؟

فوالله ليس في أنواع الرعونة والحماسة أقيح من هذا ولا أسمح. وماذا يلعب الشيطان بالنفوس؟ وإن نفساً وصل بها تلبيس الشيطان إلى هذه الحالة لمحتاجة إلى سؤال المعافاة.

فزن أحوال الأنبياء والرسل والصديقين وسؤالهم ربهم على أحوال هؤلاء الغالطين ثم قايِس بينهما وانظر التفاوت.

فأين هذا من دعاء النبي ﷺ: «اللهم إني أعوذ برضاك من سخطك، وأعوذ بمعافاتك من عقوبتك، وأعوذ بك منك».

وقوله لعمه: «يا عباس! يا عم رسول الله، سل الله العافية».

وقوله للصديق الأكبر وقد سأله أن يعلمه دعاء يدعو به في صلاته. «قل: اللهم إني ظلمت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت. فاغفر لي مغفرة من عندك، وارحمني إنك أنت الغفور الرحيم».

And his saying to the most truth-loving among women (Ā'isha), when she asked him for a supplication to say if she found the Night of Destiny,

Say: O God, You are Most-lenient, You love lenience, so be lenient with me!¹²

And his saying in his [Qur'anic] supplication that he never neglected it and if he made any supplication he ended it with it:¹³

Our Lord, give us all that is good in this life and all that is good in the afterlife and save us from the hellfire. [2:201]

The Almighty heaped praise upon His elite among the wise for begging Him to save them from the punishment of the hellfire, saying, "And they reflect on the creation of the heavens and the earth: Our Lord, You have not created this in vain, Glory to You, so save us from the hellfire!" [3:191]. He also said to [his wife] Umm Ḥabība, God be pleased with her, "If you ask God to save you from the punishment of the hellfire, it would be better for you."¹⁴ He used to beg for protection from the punishment of the hellfire frequently, and from the punishment of the grave.¹⁵ He also commanded the Muslims to beg for protection in their final sitting [during the regular prayers] from the punishment of the hellfire, from the punishment of the grace, from the trial of life and death, and the trial of the Antichrist,¹⁶ so much so that it has been said that this supplication is an obligation during the prayer and that prayer is not valid without it.

The examples of this are too many for us to list them exhaustively.

The Messenger of God, God grant him blessing and peace, entered upon a sick person and found him [shriveled] like a chick, so he asked him, "What have you been praying for?" He said, "I was saying, O God, that for which You will take me to account in afterlife, do it in this world." So he said, "Glory to God! You cannot bear that. Why did you not ask for lenience and safety?"¹⁷ It is reported in *al-Musnad* [of Aḥmad] on his authority, "No supplication is dearer to God than being asked for lenience and safety."¹⁸

He said to one of his companions, "What do you say when you pray?" He said, "I ask God for the Garden and beg for protection from the hellfire, but I do not understand your murmuring, nor the murmuring of Mu'adh." So the Messenger of God, God grant him blessing and peace, said, "It is about those that we murmur."¹⁹

¹² Tirmidhī #3513.

وقوله لصديقة النساء—وقد سألته دعاء تدعو به، إن وافقت ليلة القدر—فقال: «قولي: اللهم إنك عفو تحب العفو فاعف عني».

وقوله في دعائه الذي كلاً يدعه، وإن دعا بدعاء أردفه به: «ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار».

وقد أثنى الله تعالى على خاصته أولي الألباب بأنهم سألوه أن يقيم عذاب النار. فقال: ﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ [آل عمران: 191]. وقال ﷺ لأُم حبيبة—رضي الله عنها—: «لو سألت الله أن يجيرك من عذاب النار لكان خيراً لك». وكان يستعيز كثيراً من عذاب النار ومن عذاب القبر، وأمر المسلمين أن يستعيزوا في تشهدهم من عذاب النار وعذاب القبر وفتنة الحيا والممات وفتنة المسيح الدجال، حتى قيل: إن هذا الدعاء واجب في الصلاة لا تصح إلا به، وهذا أعظم من أن نستقصيه.

ودخل رسول الله ﷺ على مريض يعودوه فرآه مثل الفرخ فقال: «ما كنت تدعو به؟ فقال: كنت أقول: اللهم ما كنت معاقبني به في الآخرة فعاقبني به في الدنيا. فقال: سبحان الله إنك لا تطيق ذلك. ألا سألت الله العفو والعافية؟»

وفي المسند عنه: «ما سئل الله شيئاً أحب إليه من سؤال العفو والعافية». وقال لبعض أصحابه: «ما تقول إذا صليت؟ فقال: أسأل الله الجنة وأعوذ به من النار، أما إني لا أحسن دندنتك ولا دندنة معاذ. فقال رسول الله ﷺ: حولها دندندن».

13 Bukhārī #6389; Muslim #2690.

14 Muslim #2663.

15 Bukhārī #832; Muslim #589.

16 Muslim #588.

17 Muslim #2688.

18 Tirmidhī #3515, 3548, deemed weak. See *Madārij*(S), 1444.

19 Abū Dāwūd #792.

How far is all this from the case of one who says, “I do not love You for Your reward, for that would be self-indulgence, and I only love for Your punishment, for that has nothing in it for me; hope is the essence of self-indulgence; and we have parted from our egos and have nothing to do with hope”? The best that can be said about this is that it is an ecstatic outburst for which one can be excused if his mind was overwhelmed as in the state of inebriation or the like, and that his good deeds, conduct, states, and piety are not all demolished as a result.

However, the one who denies [hopefulness] being from the sound states and lofty stations that the servant seeks and aspires to is one who has no guise to cover him up, nor can the scholars endure him, and the masters and leading authorities of the People are far and away from these frivolities, rather, they are the most distant of all people from such things.

True, one of them may experience a state in which his ego speaks to him and says that if He punished him, he would be content with it, like the contentment of the one who received His reward, and his heart becomes resolute on this. However, such resolve and wishing in reality have no effect at all, and if He tests him in the slightest of ways he begins to scream and beg for help and ask for safety, as occurred to one who said,

I cannot but desire you
You may test me however you wish!

So, He tested him by constricting his urine. His claim vanished in no time, no trace of it to be found, and he went around saying to little schoolchildren, “Call your uncle a liar!”

The resolve to be joyfully content is one thing, and its reality something different altogether.

As for [al-Harawī’s] saying, “The Revelation has spoken of it for one benefit alone, and that is that it cools the heat of fear.”

It would be said that rather, it has many other benefits.

One among them is that it is an expression of servitude, and need and desperation towards what he hopes for from God and expects from His bounty, and that he is not self-sufficient even for the wink of an eye.

Another one is that He the Glorified loves that his servants look to Him in hope and ask of His grace, for He is the King, the Truth, the Generous—the Most Generous of all who are asked, the Most Munificent of those who give—and to the generous, the most beloved thing is to be asked. One tradition says, “One who does not ask God, He is angry with him.” Since the one who asks is hopeful, it means that God is angry with those do not have hope in Him. This is, then, another benefit of hope, which is the avoidance of God’s anger.

فأين هذا من حال من قال: لا أحبك لثوابك لأنه عين حظي، وإنما أحبك لعقابك لأنه لاحظ لي فيه، والرجاء عين الحظ، ونحن قد خرجنا عن نفوسنا فمالنا وللرجاء؟ فهذا وأمثاله أحسن ما يقال فيهم: إنه شطح قد يعذر فيه صاحبه إذا كان مغلوباً على عقله كالسكران ونحوه، ولا تهذر بحاسنه ومعاملاته وأحواله وزهده.

ولكن الذي ينكر كون هذا من الأحوال الصحيحة والمقامات العلية التي يتعاطاها العبد ويشمر إليها، فهذا الذي لا تلبس عليه الثياب ولا تصبر عليه نفوس العلماء. وحاشا سادات القوم وأئمتهم من هذه الرعونات، بل هم أبعد الناس منها.

نعم قد يعرض لأحدهم حال يحدث نفسه فيه بأنه لو عذبه لكان راضياً بعذابه كرضا صاحب الثواب بثوابه ويعزم على ذلك بقلبه. ولكن هذا عزم وأمنية، وعند الحقيقة لا يكون لذلك أثر البتة، ولو امتحنه بأدنى محنة لصاح واستغاث وسأل العافية كما جرى للقائل:

وليس لي من هواك بد فكيفما شئت فامتحنني

فامتحنه بعسر البول، فطاحت هذه الدعوى عنه واضمحلت خيالها وجعل يطوف على صبيان المكاتب ويقول: ادعوا لعمكم الكذاب.

فالعزم على الرضا لون، وحقيقته لون آخر.

وأما قوله: «أن التنزيل نطق به لفائدة وهي كونه يبرد حرارة الخوف».

فيقال: بل لفوائد كثيرة آخر سوى هذه.

منها إظهار العبودية والفاقة والحاجة إلى ما يرجوه من ربه، ويستشرفه من إحسانه، وأنه لا يستغني عن فضله طرفة عين.

ومنها أنه سبحانه يحب من عباده أن يؤملوه ويرجوه ويسألوه من فضله، لأنه الملك الحق الجواد، أجود من سئل وأوسع من أعطى. وأحب ما إلى الجواد أن يرجى ويؤمل ويسأل. وفي الحديث: «من لم يسأل الله يغضب عليه». والسائل راج وطالب. فمن لم يرج الله يغضب عليه. فهذه فائدة أخرى من فوائد الرجاء، وهي التخلص به من غضب الله.

Another is that hope is the caravan leader that goads one to God, and makes the journey more palatable and encourages him to keep on and adhere to it. If not for hope, no one would take up this journey, for fear alone does not motivate anyone: it is love that motivates, fear that spurs, and hope that leads.

Another one is that hope throws one at the terrace of love, at its doorstep. The more he hopes and receives from God what he hopes for, the more his love for God increases, as do his gratitude for and pleasure with God.

Another is that it motivates him to attain the highest of stations, which is the station of gratitude, which is summation of all worship, and when what he hoped for is attained, it becomes a cause for gratitude.

Another is that it increases his awareness of His names and their meanings and attachment to them. For hope is connected to His names of benevolence and worship and supplication through them, as the Almighty said, "And God's are the beautiful names, so call upon Him through them" [7:180]. Calling upon Him through His beautiful names ought never to be neglected, as they are the greatest means by which one can call upon Him, and to find faults with the station of hope is to abjure worship through these names and calling through them.

Another one is that love, as stated earlier, cannot be separated from hope; each of the two expects and strengthens the other.

Another one is that fear requires hope and vice versa, for everyone who entertains a hope is fearful and every fearful person is hopeful, which is why a sound attainment of hope makes one's attainment of fear sound. God Almighty said, "What is with you that you do not call upon God in awe?" [71:13]. Many of the exegetes said that the meaning is, Why do you not fear God for His greatness?, and said, Hope here means fear.

In reality, one entails the other, for every hopeful one fears to lose what he hopes for, and fear without hope is despair and dejection. The Almighty said, "Say to those who believe to forgive those who do not hope for the Days of God" [45:14]. They said in its exegesis, "They are those who do not fear God's afflictions upon them like the afflictions upon those of the nations before them."

Another one is that if God gives the servant when the servant hopes for something, it is dearer and sweeter to the servant than if he receives it without hoping for it. This is one of God's wisdoms in prescribing for the believers a balance of hope and fear in this world, for their reward and their pleasure with that reward will be commensurate with the level and extent of their fear and hope.

Another one is that God Exalted and Almighty wishes for his servants to complete all ranks of worship, including humility and humbleness, of reliance and seeking succor, of fear and hope, of patience and gratitude, and of pleasure and penitence, and so on. That is why, for instance, God decreed for his servants

ومنها أن الرجاء حادٌ يحدو به في سيره إلى الله ويطيّب له المسير، ويحثه عليه ويبعثه على ملازمته. فلولوا الرجاء لما سرى أحد. فإن الخوف وحده لا يحرك العبد وإنما يحركه الحب، ويزججه الخوف ويحدوه الرجاء.

ومنها أن الرجاء يطرحه على عتبة المحبة ويلقيه في دهليزها. فإنه كلما اشتد رجاءه وحصل له ما يرجوه ازداد حباً لله وشكراً له ورضاً عنه.

ومنها أنه يبعثه على أعلى المقامات وهو مقام الشكر الذي هو خلاصة العبودية. فإنه إذا حصل له مرجوه كان ذلك أدعى لشكره.

ومنها أنه يوجب له المزيد من معرفته بأسمائه ومعانيها والتعلق بها. فإن الرجاء تعلق بأسماء الإحسان وتعبّد بها ودعاء بها، وقد قال الله تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [الأعراف: 180]. فلا ينبغي أن يعطل دعاؤه بأسماء الإحسان التي هي أعظم ما يدعو بها الداعي. فالقدح في مقام الرجاء تعطيل لعبودية هذه الأسماء وتعطيل للدعاء بها.

ومنها أن المحبة لا تنفك عن الرجاء — كما تقدم — فكل واحد منهما يمد الآخر ويقويه.

ومنها أن الخوف مستلزم للرجاء والرجاء مستلزم للخوف. فكل راج خائف وكل خائف راج. ولأجل هذا حسن وقوع الرجاء في موضع يحسن فيه وقوع الخوف. قال الله تعالى: ﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا﴾ [نوح: 13]. قال كثير من المفسرين: المعنى مالكم لا تخافون لله عظمة؟ قالوا: والرجاء بمعنى الخوف.

والتحقيق: أنه ملازم له. فكل راج خائف من فوات مرجوه. والخوف بلا رجاء يأس وقنوط. وقال تعالى: ﴿قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ﴾ [الجمعة: 14]. قالوا في تفسيرها: لا يخافون وقائع الله بهم كوقائعهم بمن قبلهم من الأمم.

ومنها أن العبد إذا تعلق قلبه برجاء ربه فأعطاه ما رجاه، كان ذلك ألطف موقعاً وأحلى عند العبد وأبلغ من حصول ما لم يرجه. وهذا أحد الأسباب والحكم في جعل المؤمنين بين الرجاء والخوف في هذه الدار. فعلى قدر رجائهم وخوفهم يكون فرحهم في القيامة بحصول مرجوهم واندفاع مخوفهم. ومنها أن الله سبحانه وتعالى يريد من عباده تكميل مراتب عبوديته [من الذل والانكسار والتوكل والاستعانة والخوف والرجاء والصبر والشكر والرضى والإنابة وغيرها]. ولهذا قدر عليه الذنب وابتلاه

the capacity to commit sins and made them indulge in them, in order to perfect the mode of worship through repentance, which is the dearest of all forms of worship to Him. Similar is God's perfection of worship through hope and fear.

Another one is that hoping in God involves waiting, looking for, and expecting God's grace, all of which lead to the constant connection of the heart with God, and thus the heart begins to experience the marvelous gardens of divine names and attributes and take from each his share, as described earlier. If he neglects or lacks [hope], he would lose his share of the meanings of these names and attributes. There are many other benefits that that [the seeker] may derive from his contemplation and reflection. And success is from God.

May God recognize the Shaykh al-Islam [al-Harawī] for his efforts, raise his ranks and reward him the highest of reward, and gather him and us in the dwellings of honor. If his seeker (that is, Ibn al-Qayyim himself) could find a way to avoid objecting to him and his teachings, he would have. Why, when God has benefited him with his speech, and he has sat before him like a pupil and he was one of those upon whose hands he was awakened from his sleep?

This is the utmost that can be said on this; whoever has distinction of knowledge should produce it or excuse himself and not rush to reject it. Consider the difference in rank between Solomon, the prophet of God, God grant him blessing and peace, and the hoopoe, when the latter said, "I have come to know what you have not" [27:22]; the Shaykh al-Islam [al-Harawī] is not more knowledgeable than the prophet of God nor the objector more ignorant than the hoopoe, and God alone is sought for help.

2 Levels of Hope

The author of *al-Manāzil*, God have mercy on him, said,

Hope has three levels. First, hope that stirs the worker to strive hard, bears pleasure in service, and awakens the dispositions to tolerance by parting from forbidden things.

That is, it quickens him to do his best to attain what he hopes for, for one who knows the value of what he seeks, his sacrifice to attain it becomes easy. As for its giving birth to pleasure in service, the more his heart looks at the fruit to be attained at the end and the delightful outcome, the more delight it seeks in it. This is the case of one who hopes for great profit in his voyage for business and suffers the hardship of the journey for its sake. Whenever he depicts the outcome to his heart, the hardship becomes easy and he takes delight in it. The

به لتكميل مراتب عبوديته [بالتوبة التي هي من أحب عבודيات عبده إليه. فكَذلك يكملها بالرجاء والخوف.

ومنها أن في الرجاء—من الانتظار والترقب والتوقع لفضل الله—ما يوجب تعلق القلب بذكره ودوام الالتفات إليه بملاحظة أسمائه وصفاته، وتنقل القلب في رياضها الأنينة وأخذه بنصيبه من كل اسم وصفة—كما تقدم بيانه، فإذا فني عن ذلك وغاب عنه فاته حظه ونصيبه من معاني هذه الأسماء والصفات، إلى فوائد أخرى كثيرة يطالعها من أحسن تأمله وتفكره في استخراجها. وبالله التوفيق.

والله يشكر لشيخ الإسلام سعيه ويعلي درجته ويجزيه أفضل جزائه، ويجمع بيننا وبينه في محل كرامته. فلو وجد مریده سعةً وفسحةً في ترك الاعتراض عليه واعتراض كلامه لما فعل، كيف وقد نفعه الله بكلامه وجلس بين يديه مجلس التليذ من أستاذه وهو أحد من كان على يديه فتحه بقظةً ومناماً؟

وهذا غاية جهد المقل في هذا الموضع. فمن كان عنده فضل علم فليجد به أو فليعذر ولا يبادر إلى الإنكار. فكم بين الهدد وبين سليمان نبي الله وهو يقول: ﴿أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ﴾ [النمل: 22]. وليس شيخ الإسلام أعلم من نبي الله، ولا المعارض عليه بأجهل من هدهد. وبالله المستعان.

فصل

قال صاحب المنازل—رحمه الله—:

«والرجاء على ثلاث درجات. الدرجة الأولى: رجاء يبعث العامل على الاجتهاد ويولد التلذذ بالخدمة، ويوقظ الطباع للسماحة بترك المناهي». أي ينشطه لبذل جهده لما يرجوه من ثواب ربه. فإن من عرف قدر مطلوبه هان عليه ما يبذل فيه.

وأما توليده للتلذذ بالخدمة فإنه كلما طالع قلبه ثمرها وحسن عاقبتها التذبه. وهذا كحال من يرجو الأرباح العظيمة في سفره ويقاسي مشاق السفر لأجلها. فكلمها صورها لقلبه هانت عليه تلك المشاق

same is true of the true lover, the one who undertakes arduous work for the sake of the pleasure of his beloved, and whenever he contemplates the fruit of his happiness with Him and acceptance of his effort, he feels delight. The stronger a servant's knowledge that this effort will lead to the desired end, and the stronger his knowledge of the greatness of the end and the nearness of the means to it, the greater his delight in seeking it.

As for "awakening the dispositions to tolerance by parting from forbidden things," dispositions have customs and forms they require from the servant and do not permit him to part from them except in return for something that is more likeable, better, and beneficial. When the connection of hope to this higher and nobler return becomes strong, human disposition permits parting from those forms and those customs and forms. The ego does not part from a thing it loves except for a thing it loves more, or for a fear that is greater than the original love. Its fleeing from that feared thing is nothing but its preference for its opposite. It does not part from a thing it loves except for a thing it loves more. If one is presented a meal that causes him harm and sickness, he gives it up for his love of good health which is dearer to him than that meal.

The author of *al-Manāzil* said,

The second level is the hope of those given to disciplining exercises to attain a place where their concerns are purified by refusing the delights, adherence to the conditions of knowledge, and exhausting the limits of protection.

By "those given to disciplining exercises" is meant those who strive to give up that which is comfortable to their egos for those things that are better and more wholesome. Their hope is to attain their goal by purifying their time and determination from adulteration by indulgences, and by adherence to the conditions imposed by knowledge, which is to adhere to the limits of religious commandments, for their hope is dependent on the attainment of that. In "exhausting the limits of protection," "protection" means protection and defense against consuming that whose harm is feared in the short or the long term, and it has limits which, when transgressed, frustrate the attainment of his goal. "Exhausting" of those limits is attained by two things, doing one's best in acquiring their knowledge and holding one's ego to their adherence by way of desire and intention.

He said,

والتذ بها. وكذلك المحب الصادق الساعي في مرضي محبوبه الشاقة عليه، كلما تأمل ثمرة رضاه عنه وقبوله سعيه وقربه منه تلذذ بتلك المساعي، وكلما قوي علم العبد بإفضاء ذلك السبب إلى المسبب المطلوب وقوي علمه بقدر المسبب وقرب السبب منه ازداد التذاذاً بتعاطيه.

وأما إيقاظ الطباع للسماحة بترك المناهي، فإن الطباع لها معلوم ورسوم تتقاضاها من العبد ولا تسمح له بتركها إلا بعوض هو أحب إليها من معلومها ورسومها، وأجل عنده منه وأنفع لها. فإذا قوي تعلق الرجاء بهذا العوض الأفضل والأشرف سمحت الطباع بترك تلك الرسوم وذلك المعلوم. فإن النفس لا تترك محبوباً إلا لمحجوب هو أحب إليها منه أو حذراً من مخوف هو أعظم مفسدة لها من حصول مصلحتها بذلك المحجوب. وفي الحقيقة ففراها من ذلك الخوف إيثار لضده المحجوب لها. فما تركت محبوباً إلا لما هو أحب إليها منه. فإن من قدم إليه طعام يضره ويوجب له السقم فإنما يتركه محبة للعافية التي هي أحب إليه من ذلك الطعام.

قال صاحب المنازل:

«الدرجة الثانية: رجاء أرباب الرياضات أن يبلغوا موقفاً تصفو فيه همهم برفض الملدوزات، ولزوم شروط العلم واستقصاء حدود الحمية».

أرباب الرياضات هم المجاهدون لأنفسهم بترك مألوفها والاستبدال بها بمألوفات هي خير وأكمل. فرجاؤهم أن يبلغوا مقصودهم بصفاء الوقت والهمة من تعلقها بالملدوزات، وتجريد الهمم عن الالتفات إليها ولزوم شروط العلم، وهو الوقوف عند حدود الأحكام الدينية. فإن رجاءهم متعلق بحصول ذلك لهم واستقصاء حدود الحمية.

و«الحمية» هي العصمة والامتناع من تناول ما يخشى ضرره آجلاً أو عاجلاً، ولها حدود متى خرج العبد عنها انتقض عليه مطلوبه، والوقوف على حدودها بلزوم شروط العلم، والاستقصاء في تلك الحدود بأمرين: بذل الجهد في معرفتها علماً، وأخذ النفس بالوقوف عندها طلباً وقصداً.

The third level is the hope of the men of heart, which is the hope of meeting the Truth that rouses the longing, renders this life unsatisfying, and suffices against the need for the creation.

This is the highest and noblest kind of hope. The Almighty said, “Whosoever, then, hopes in the meeting of his Lord, let him work righteously” [18:110], and the Almighty said, “Whosoever hopes for the meeting of God, the time set by God is near” [29:5].

This hope is pure faith, and its choicest kind, and on it the eyes of the longing lovers are fixed. This is why God has consoled them by the coming of His meeting and has set a time for it that settles and gives peace to their souls. “Longing” is the journey of the heart in its quest for the beloved. The lovers differ as to whether this feeling will survive the meeting of the Beloved or will come to an end. One group says that it will end, as it is possible only in absence, as it is the journey of the heart to Him, and when the journey is over, so is the longing, and it turns into intimacy and delight in His nearness. Another group says that it will instead increase rather than end upon meeting. This is so, they say, because love increases manifold by witnessing the beauty of the Beloved. For the power of his annihilation and awe will prevent him from seeing the Beloved and the longing for Him will persist. This is why it has been said,

The longing is the greatest on the day
When the tents are pitched closest to the tents

We have mentioned this issue and its corollaries exhaustively in our extensive treatise on love *The Garden of Lovers and the Promenade of Those Who Yearn*²⁰ and in the book *The Journey of the Two Migrations*.

We shall return to it when we arrive at its station, God willing.

As for his words “it renders this life unsatisfying”: no doubt, that life of the lover is unsatisfied until he meets his Beloved and where his eyes find coolness and its dissatisfaction ends. Similarly, he has no need of the creation, for his quest is intimacy with and nearness to God, and he is least in need of others except one who helps him in it, and such a one is the dearest of creation to him. He finds no one else of the creation worthy of his intimacy nor finds peace with anyone else. You must strive hard to seek this companion of your struggle, and if you do not find him, leave all men aside.

²⁰ The reference is to the author's *Rawḍāt al-muḥibbīn*, for which see Glossary.

قال: «الدرجة الثالثة: رجاء أرباب القلوب. وهو رجاء لقاء الحق الباعث على الاشتياق المنغص للعيش المزهّد في الخلق».

هذا الرجاء أفضل أنواع الرجاء وأعلاها قال الله تعالى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾ [الكهف: 110]، وقال تعالى: ﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتِ﴾ [العنكبوت: 5]. وهذا الرجاء هو محض الإيمان وزبدته وإليه شخصت أبصار المشتاقين. ولذلك سلاهم الله بإتيان أجل لقائه، وضرب لهم أجلاً له يسكن نفوسهم ويطمئنهم.

و«الاشتياق» هو سفر القلب في طلب محبوبه.

واختلف المحبون، هل يبقى عند لقاء المحبوب أم يزول على قولين:

فقلت طائفة: يزول لأنه إنما يكون مع الغيبة وهو سفر القلب إليه. فإذا انتهى السفر وضع الاشتياق عن عاتقه وصار الاشتياق أنسابه ولذة بقربه.

وقالت طائفة: بل يزيد ولا يزول باللقاء.

قالوا: لأن الحب يقوى بمشاهدة جمال المحبوب أضعاف ما كان حال غيبته وإنما يوارى سلطانه فناؤه ودهشته بمعينة محبوبه، حتى إذا توارى عنه ظهر سلطان شوقه إليه، ولهذا قيل:

وأعظم ما يكون الشوق يوماً إذا دنت الخيام من الخيام.

وقد ذكرنا هذه المسألة مستقصاةً وتوابعها في كتابنا الكبير في المحبة، وفي كتاب سفر المهجرتين. وسنعود إليها إذا انتهينا إلى منزلتها إن شاء الله تعالى.

وقوله: «المنغص للعيش»، فلا ريب أن عيش المشتاق منغص حتى يلتقي محبوبه، فهناك تقر عينه ويزول عن عيشه تنغيصه. وكذلك يزهد في الخلق غاية التزهيد لأن صاحبه طالب للأنس بالله والقرب منه، فهو أزهّد شيء في الخلق إلا من أعانه على هذا المطلوب لقاءه منهم وأوصله إليه. فهو أحب خلق الله إليه ولا يأنس من الخلق بغيره ولا يسكن إلى سواه. فعليك بطلب هذا الرفيق جهدك، فإن لم تظفر به فاتخذ الله صاحباً ودع الناس كلهم جانباً.

Die of the ailment of desire, or take a risk
 And leave your surrounding as stares follow you
 Fear not the loneliness of the path when you come
 Take the journey looking for love
 Hold your ego from them just for a moment
 If it does not respond to patience, be more patient
 Fast today and break your fast
 On the day you meet the Beloved with the glad tiding, well-pleased
 Wean your ego from everything but Him
 All life after the weaning is Yours alone
 Watch the secrets of your heart and be ashamed
 To face God on the day all secrets are tried
 Make your worry one, for God is sufficient
 For all your worries, your Lord can do all things
 Watch out for the day when the creation is called
 to God, their Lord, from the bellies of their graves
 Listen to where you stand vis-à-vis
 The virtue you were shown amidst sermons
 And the salient traits of the most distinguished of creation
 Evident to everyone who saw him
 O wise brother, this voyage is nothing but resolve
 Then perseverance, aided by insight
 O those three who will receive
 The flash of light on the Day of Increase on their thrones
 Strive in that which will be said to you, the glad tiding
 On that day when the tidings are circulated
 Sincere work, good by the standard of revelation
 Along with a secret present in your heart

مت بدء الهوى وإلا فخاطر
لا تخف وحشة الطريق إذا جئ
واصبر النفس ساعة عن سواهم
وصم اليوم واجعل الفطر يوما
وافطم النفس عن سواه فكل ال
وتأمل سريرة القلب واستح
واجعل الهم واحدا يكفك الله
وانتظر يوم دعوة الخلق إلى الله
واستمع ما الذي به أنت تدعي
وسمات تبدو على أوجه الخلق
يا أخا اللب إنما السير عزم
يا لها من ثلاثة من ينلها
فاجتهد في الذي يقال لك ال
عمل خالص بميزان وحي

واطرق الحي والعيون نواظر
ت وكن في خفارة الحب سائر
فإذا لم تجب لصبر فصاير
فيه تلقى الحبيب بالبشر شاكر
عيش بعد الفطام نحوك صائر
ي من الله يوم تلى السرائر
هموما شتى فربك قادر
رهم من بطون المقابر
به من صفات تلوح وسط المحاضر
ق عيانا تجلى على كل ناظر
ثم صبر مؤيد بالبصائر
يرق يوم المزيد فوق المناير
بشرى بذا يوم ضرب البشائر
مع سر هناك في القلب حاضر

The Station of Desire

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of desire. God Almighty has said, “And they call upon Us, desiring and fearing” [21:90]. The difference between hope and desire is that hope is the drive, while desire is the quest, and it is the fruit of hope, for when one hopes for something, he seeks it. Desire is to hope what fleeing is to fear, for one flees from what one fears.

The author of *al-Manāzil* said,

Desire, in reality, is from hope, for hope is a craving that needs actualizing, and desire is the path to that actualization.

That is, desire is born of hope, but it is a kind of craving and consists of a path of conduct and quest. His saying, “hope is a craving that needs actualizing,” means craving for what he lacks and is unsure about its attainment, even if it is a reality beyond doubt. For instance, the servant’s hope to enter the Garden; the Garden itself is a reality without doubt, and doubt only attaches to his entering into it, fearing that he will meet his Lord with works that will prevent him from entering it. In contrast, desire attaches to only those things that exist in actuality; his faith in the state of desire, therefore, is stronger than in the state of hope, which is why he said, “desire is the path to that actualization.” This is the meaning of his statement.

This, however, is open to debate. For desire too is the quest for that which is absent and of whose attainment one is unsure; a believer longs for entering the Garden and is uncertain whether he will. The correct distinction between the two, then, is that hope is a craving whereas desire is a quest; when the craving becomes strong, it becomes a quest.

He said,

Desire is of three ranks. First, the desiring of the people of report that is born of knowledge and that incites diligence that is dependent on witnessing, it protects the seeker against the weakness of exhaustion, and prevents him from receding into licenses.

By “report” he means the faith that comes from reports, which is why he made its source knowledge. But this faith is connected to the station of excellence,

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الرغبة».

قال الله تعالى: ﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾ [الأنبياء:90]. والفرق بين الرجاء والرغبة أن الرجاء طمع، والرغبة طلب فهي ثمرة الرجاء، فإنه إذا رجا الشيء طلبه. والرغبة من الرجاء كالهرب من الخوف، فمن رجا شيئاً طلبه ورغب فيه ومن خاف شيئاً هرب منه.
قال صاحب المنازل:

«الرغبة هي من الرجاء بالحقيقة، لأن الرجاء طمع يحتاج إلى تحقيق، والرغبة سلوك على التحقيق». أي الرغبة تتولد من الرجاء لكنه طمع. وهي سلوك وطلب.
وقوله: «الرجاء طمع يحتاج إلى تحقيق»، أي طمع في مغيب عنه مشكوك في حصوله وإن كان متحققاً في نفسه، كرجاء العبد دخول الجنة. فإن الجنة متحققة لا شك فيها وإنما الشك في دخوله إليها، وهل يوافي ربه بعمل يمنعه منها أم لا. بخلاف الرغبة، فإنها لا تكون إلا بعد تحقيق ما يرغب فيه. فالإيمان في الرغبة أقوى منه في الرجاء، فلذلك قال: «والرغبة سلوك على التحقيق».
هذا معنى كلامه وفيه نظر.

فإن الرغبة أيضاً طلب مغيب، هو على شك من حصوله. فإن المؤمن يرغب في الجنة وليس يجازم بدخولها. فالفرق الصحيح أن الرجاء طمع والرغبة طلب، فإذا قوي الطمع صار طلباً.
قال: «والرغبة على ثلاث درجات. الدرجة الأولى: رغبة أهل الخبر تتولد من العلم، فتبعث على الاجتهاد المنوط بالشهود، وتصون السالك عن وهن الفترة، وتمنع صاحبها من الرجوع إلى غثاثة الرخص».

أراد بالخبر هاهنا الإيمان الصادر عن الأخبار، ولهذا جعل تولدها من العلم. ولكن هذا الإيمان متصل بمنزلة الإحسان منه يشرف عليه، ويصل إليه. ولهذا قال: «المنوط بالشهود» أي المقترن

such that he studies the latter from the vantage point of the former and attains it. This is why he said “it is dependent on witnessing,” that is, it accompanies witnessing, and the object of that experience is the station of excellence, which is that you worship God as if you see Him, and there is no experience for the servant in this world loftier than that.

True, the praiseworthy annihilation is precisely the actualization of the station of excellence, which is that through his love, fear, hope, reliance, worship, and devotion to Him to the exclusion of all else, one is annihilated. There is no station above this, only obstructions on the path.

His saying, “It safeguards the seeker from the weakness of exhaustion,” means protecting him from fatigue and laziness that is caused by the absence or deficiency of desire.

His saying, “It prevents him from receding into licenses”¹ [means] the people of resolve are committed to putting their best effort and sincerity, and relying on licenses on their part would be tantamount to receding and laziness.

This issue needs explication, as [this statement] is not true without qualification. For God Almighty loves that His licenses be accepted just as He loves that His commands be observed with exactitude. A report in *al-Musnad* [of Aḥmad] on the authority of the Prophet, God grant him blessing and peace, has it, “God loves that His licenses be taken just as He detests to be disobeyed.”² He thus made the taking of licenses the opposite of partaking in sin, making one the cause of love and the other of dislike. Also, “No two matters were posed to the Prophet, God grant him blessing and peace, but that he opted for the easier of them so long as it was not sin.”³ Accepting the license, clearly, is easier than the original form. This is how he conducted himself in breaking the fast, traveling, combining his prayers and shortening four-unit prayers to their halves, and so on.

We say, therefore, that the taking of license is of two kinds. The first is that which is established and known from the divine law through a clear text, such as the eating of carrion, blood, and pork at the time of dire necessity, and even if it is said that doing these things is the original, required form since it is the command and it is a duty, it is still a license inasmuch as it is essentially a permission and relaxation of the original rule [of prohibition]. In addition, the abstention of the sickly and the traveler from fasting, shortening the prayers during a journey and the prayer of the sick sitting when standing up is hard for him, and the abstention of the pregnant and nursing women for fear of their

1 In Islamic Law, a license (*rukḥṣa*) allows one to suspend or ease a legal ruling based under

بالشهود. وذلك الشهود هو مشهد مقام الإحسان. وهو أن تعبد الله كأنك تراه، ولا مشهد للعبد في الدنيا أعلى من هذا.

وعند كثير من الصوفية أن فوقه مشهداً أعلى منه، وهو شهود الحق مع غيبته عن كل ما سواه. وهو مقام الفناء وقد عرفت ما فيه.

ولو كان فوق مقام الإحسان مقام آخر لذكره النبي ﷺ لجبريل ولسأله عنه. فإنه جمع مقامات الدين كلها في الإسلام والإيمان والإحسان.

نعم، الفناء المحمود هو تحقيق مقام الإحسان. أن يفنى بحبه وخوفه ورجائه، والتوكل عليه وعبادته، والتبتل إليه عن غيره. وليس فوق ذلك مقام يطلب إلا ما هو من عوارض الطريق. قوله: «وتصون السالك عن وهن الفترة»، أي تحفظه عن ضعف فتوره وكسله الذي سببه عدم الرغبة أو قلة.

وقوله: «وتمنع صاحبها من الرجوع إلى غثائه الرخص».

أهل العزائم بناء أمرهم على الجِد والصدق. والسكون منهم إلى الرخص رجوع وبطالة. وهذا موضع يحتاج إلى تفصيل، ليس على إطلاقه. فإن الله عز وجل يحب أن يؤخذ برخصه كما يحب أن يؤخذ بعزائمه. وفي المسند مرفوعاً إلى النبي ﷺ: «إن الله يحب أن يؤخذ برخصه كما يكره أن تؤتى معصيته». فجعل الأخذ بالرخص قبالة إتيان المعاصي، وجعل حظ هذه المحبة. وحظ هذه الكراهية، و«ما عرض للنبي ﷺ أمران إلا اختار أيسرهما، ما لم يكن إثماً». والرخصة أيسر من العزيمة، وهكذا كانت حاله في فطره وسفره وجمعه بين الصلاتين، والاقتصار من الرباعية على شطرها وغير ذلك. فنقول: الرخصة نوعان:

أحدهما الرخصة المستقرة المعلومة من الشرع نصاً، كأكل الميتة والدم ولحم الخنزير عند الضرورة، وإن قيل لها عزيمة باعتبار الأمر والوجوب. فهي رخصة باعتبار الإذن والتوسعة. وكفطر المريض والمسافر وقصر الصلاة في السفر، وصلاة المريض إذا شق عليه القيام قاعداً، وفطر الحامل والمرضع

certain circumstances. In Sufism, however, it refers to dispensations in the ethical or spiritual domain that are usually utilized by the weaker initiates. See R. Peters and J. Haar, "Rukhṣa" in *EI2*.

2 Aḥmad 2:108.

3 Bukhārī #3560; Muslim #2327.

children, and marrying the slave-girl for fear of the difficulty [of marrying a free woman], and the like. There is nothing in the pursuit of these licenses that weakens his desire, causes recession, or retards his quest or will whatsoever. For some of it is an obligation, such as the eating of carrion in the time of dire need; and some of it is preferred in its benefit, such as the abstention of the sick from fasting, and the same in addition to the shortening of the prayers for the traveler; and some of it is beneficial for the one taking the license as well as for others, thus including two benefits, one to the ego and the other to others, such as the abstention of the pregnant and nursing women from fasting.

The partaking of these licenses is more beneficial and preferred than leaving them.

The second kind are the licenses that come from [incorrect] interpretations of the texts and differences among schools, and to follow such is prohibited and indeed the cause of deficiency in longing and weakness of the quest, and recession of the one who indulges in them. This includes those who accept the license of the people of Mecca in [the exchange of] currency, the people of Iraq in drinking [of *nabīdh*, an alcoholic drink], the people of Medina in permitting the eating [of worms, black beetle, cockroaches, beetle, mice, geckos, chameleons, rats, scorpions, and snakes, etc.], the people of casuistic stratagems in transactions, the saying attributed to Ibn ‘Abbās in temporary marriages, the flesh of donkeys, the opinion that permits marrying prostitutes known for their prostitution, marriage to a harlot, and the playing of lute, drums, and flute, and the opinion of those who permit singing, the saying of those who permit sharing one’s slave girl for intercourse, and the opinion that permits a fasting person to eat snow on the ground that it is neither food nor drink, and the opinion that permits eating [while fasting] between dawn and sunrise, and the opinion that permits praying by “two [gardens of] dark green” [55:64] in Persian language, and [permits praying in haste,] bowing like the wink of an eye, standing up quickly like the edge of a sword, without properly standing up, sitting up between two prostrations in similar haste, without reciting the testimony or invoking blessings upon the Prophet, God grant him blessing and peace, completing the prayer in a rush, the opinion that permits anal intercourse with women, and marrying a woman who is one’s daughter, from his issue, if she was born from an illicit intercourse [on the ground that an illicit act does not affect a licit relationship], and other such licentious opinions in various schools. Such are the kind of licenses that decrease one’s longing for the path, weaken the search, and retard his progress on the path. This is entirely different from the first kind.

خوفاً على ولديهما، ونكاح الأمة خوفاً من العنت ونحو ذلك. فليس في تعاطي هذه الرخص ما يوهن رغبته ولا يرد إلى غثائه ولا ينقص طلبه وإرادته البتة. فإن منها ما هو واجب كأكل الميتة عند الضرورة، ومنها ما هو راجح المصلحة كفطر المريض وقصر المسافر وفطره، ومنها ما مصلحته للترخص وغيره، ففيه مصلحتان، قاصرة ومتعدية، كفطر الحامل والمرضع. ففعل هذه الرخص أرجح وأفضل من تركها.

النوع الثاني: رخص التأويلات واختلاف المذاهب. فهذه تتبعها حرام ينقص الرغبة ويوهن الطلب ويرجع بالترخص إلى غثائه الرخص.

فإن من ترخص بقول أهل مكة في الصرف، وأهل العراق في الأشربة، وأهل المدينة في الأطعمة، وأصحاب الخيل في المعاملات، وقول ابن عباس في المتعة، وإباحة لحوم الحرم، وقول من جوز نكاح البغايا المعروفات بالبغاء، وجوز أن يكون زوج قبة، وقول من أباح آلات اللهو والمعازف من البراع والطنبور والعود والطلل والمزمار، وقول من أباح الغناء، [وقول من جوز استعارة الجواري الحسان للوطء]، وقول من جوز للصائم أكل البرد وقال: ليس بطعام ولا شراب، وقول من جوز الأكل ما بين طلوع الفجر وطلوع الشمس للصائم. وقول من صح الصلاة ب ﴿مُذَاهِمَاتٍ﴾ [الرحمان: 64] بالفارسية وركع كلحظة الطرف، ثم فصل كحد السيف، ثم هوى من غير اعتدال [وفصل بين السجدين بارتفاع كحد السيف ولم يتشهد] ولم يصل على النبي ﷺ، وخرج من الصلاة بحجة وقول من جوز وطء النساء في أعجازهن، ونكاح بنته المخلوقة من مائه الخارجة من صلبه حقيقة. إذا كان ذلك الحمل من زنا وأمثال ذلك من رخص المذاهب وأقوال العلماء المرجوحة، فهذا الذي ينقص ترخصه ورغبته ويوهن طلبه ويلقيه في غثائه الرخص. فهذا لون والأول لون.

He said,

The second level is the desire of those who have attained experiential states, and it is a desire that leaves no stone unturned, no slack in the determination, and no hope other than the desired goal.

That is, the desire that is attained by men of spiritual states is beyond that attained by the people of report, for the former no longer chooses but is compelled toward his object of desire and will, like moths to a flame. His desire is such that he puts forth absolutely every last ounce of effort into attaining it, and his determination suffers from no fatigue or dampening; his resolve increases with every breath. His heart can hold nothing but that which he desires, overwhelmed as he is by his experiential state.

The one who attains such a state cannot be deterred by anything other than a stronger state; if uninterrupted by such a state, he remains under the effect of this state.

He said,

The third level is the desire of those who witness, which is an encounter accompanied by dissimulation, to which he is carried by unadulterated resolve, and with it there remains no separation.

The Shaykh, God have mercy on him, alludes here to the state of annihilation that is attained through purification from attention to any other than the Truth until there remains no separation, rather, the witness is lost and only the witnessed remains.

By witnessing he means the witnessing of reality.

By encounter he means encountering the unseen in the state of annihilation.

By dissimulation that accompanies this encounter, he may mean abstaining from publicly divulging one's inner state, protecting and guarding it jealously. He may also mean caution against attending to anything other than the presence of the witnessed; he fears such a distraction to the utmost.

He then mentions what causes such a desire, and it is a subtle, longing sense that has been purified before attaining this end, and it is the purified determination; if not purified, there remains in it something that will prevent it from attaining this level.

God the Exalted knows best.

قال: «الدرجة الثانية: رغبة أرباب الحال. وهي رغبة لا تبقى من المجهود مبذولاً، ولا تدع للهمة ذبولاً، ولا تترك غير القصد مأمولاً».

يعني أن الرغبة الحاصلة لأرباب الحال فوق رغبة أصحاب الخبر، لأن صاحب الحال كالمضطر إلى رغبته وإرادته، فهو كالفراس الذي إذا رأى النور ألقي نفسه فيه ولا يبالي ما أصابه. فرغبته لا تدع من مجهوده مقدوراً له إلا بذله، ولا تدع لهمته وعزيمته فترة ولا انحداراً. فهمته وعزيمته في مزيد بعدد الأنفاس، ولا تترك في قلبه نصيباً لغير مقصوده، وذلك لغلبة سلطان الحال.

وصاحب هذه الحال لا يقاومه إلا حال مثل حاله أو أقوى منه. ومتى لم تصادفه حال تعارضه فله من النفوذ والتأثير بحسب حاله.

قال: «الدرجة الثالثة: رغبة أهل الشهود. وهي تشرف تصحبه تقية، وتحمله عليها همة نقية، لا تبقى معه من التفرق بقية».

يشير الشيخ—رحمه الله—بذلك إلى حالة الفناء التي يحمله عليها همة نقية من أدناس الالتفات إلى ما سوى الحق، بحيث لا يبقى معه بقية من تفرقة. بل قد اجتمع شاهده كله وانحصر في مشهوده. وأراد بالشهود هاهنا شهود الحقيقة.

وقوله: «تشرف» أي استشراف للغيبة في الفناء. ويحتمل أن يريد به تشرفاً عن التفاته إلى ما سوى مشهوده.

و«التقية» التي تصحب هذا التشرف، يحتمل أن يريد بها التقية من إظهار الناس على حاله وإطلاعهم عليها، صيانة لها وغيره عليها. ويحتمل أن يريد بها الحذر من التفاته في شهوده إلى ما سوى حضرة مشهوده. فهو يتقي ذلك الالتفات ويحذره كل الحذر.

ثم ذكر الحامل له على هذه الرغبة، وهي اللطيفة المدركة المريدة التي قد تطهرت قبل وصولها إلى هذه الغاية. وهي الهمة النقية، ولو لم يحصل لها كمال الطهارة لبقيت عليها بقية منها تمنعها من وصولها إلى هذه الدرجة. والله سبحانه وتعالى أعلم.

The Station of Shepherding

Among the stations of “You we worship and You we supplicate for help” is the station of shepherding.

It means the shepherding of knowledge and its protection through works, the shepherding of works through excellence and sincerity and their protection from pollution, and the shepherding of the experiential state through adherence to the law and protecting it from the interruption of separation. Shepherding, then, is to safeguard and protect.

The ranks of knowledge and action are three. The first is transmission, which is mere reporting and conveying that which has been reported. [The second is] comprehension, which is grasping its meanings, and finally shepherding, which is practicing what that knowledge requires.

The concern of the reporters is transmission, that of the scholars is comprehension, and that of the knowers is fulfilment.

God Almighty has censured those who do not truly live even by acts of worship or renunciation they have imposed upon themselves, as He Almighty says,

Then we continued their legacy with Our messengers, and continued with Jesus, son of Mary, and gave him the Gospel, and made in the hearts of those who followed him compassion and mercy and monasticism that they invented and that We had not obligated upon them, seeking only God’s good pleasure—except that they did not fulfil it as was its due. [56:27]

“Monasticism” here is subjunctive to “they invented it,” either to this very verb, according to the Kufans, or another omitted verb explained by this verb, according to the Basrans. That is, “they invented monasticism,” not “We made in their hearts [monasticism],” for the proper pause in recitation is after “compassion and mercy,” then [the new sentence] begins with “and monasticism that they invented,” which means He did not make it a duty upon them, it is they, rather, who invented it from their own will.

In the subjunction of His saying, “Then we continued their legacy,”¹ there are three possibilities.

¹ This seems to be an error; the discussion that follows in fact pertains to the phrase: [*illā*] *ibtighā’a riḍwān illāh*, which is in the subjunctive mood.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الرعاية».

وهي مراعاة العلم وحفظه بالعمل، ومراعاة العمل بالإحسان والإخلاص وحفظه من المفسدات، ومراعاة الحال بالموافقة وحفظه بقطع التفريق. فالرعاية صيانة وحفظ.

ومراتب العلم والعمل ثلاثة: «رواية» وهي مجرد النقل وحمل المروي، و«دراية» وهي فهمه وتعقل معناه، و«رعاية» وهي العمل بموجب ما عمله ومقتضاه.

فالنقطة همتهم الرواية والعلماء همتهم الدراية والعارفون همتهم الرعاية. وقد ذم الله تعالى من لم يرع ما اختاره وابتدعه من الرهبانية حق رعايته. فقال تعالى: ﴿ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحديد: 27]، و«رهبانية» منصوب «بابتدعوها» على الاشتغال. إما بنفس الفعل المذكور [على قول الكوفيين—وإما بمقدر محذوف مفسر بهذا المذكور] على قول البصريين—أي وابتدعوا رهبانيةً، وليس منصوباً بوقوع الجعل عليه. فالوقف التام عند قوله: ﴿رَأْفَةً وَرَحْمَةً﴾، ثم يتديء: ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا﴾ أي لم يشرعها لهم، [بل هم ابتدعوها من عند أنفسهم ولم يكتبها عليهم].

وفي نصب قوله: ﴿ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم﴾ [ثلاثة أوجه:

First, it is its object, thus: “We did not prescribe it upon them except to seek God’s pleasure,” and this is invalid; for He did not prescribe it upon them: why, when He informed them that they invented it. It was invented, not prescribed. Furthermore, the object of reason (i.e., the cause of the act) must be deemed the cause of the act of the subject mentioned closest to it [which, in this case is, “they invented it”], thus uniting the cause and the purpose. Such as saying, “I stood up, honoring him,” the one who stands, then, is the one who gives the honor. Here, the act whose cause is being given is “the prescription” whereas the purpose is “seeking God’s pleasure;” the latter being their act, not God’s. It is not proper, therefore, that “the act of prescribing” be attributed to God.

[Second,] it has been said that it is a substitution of the object of “we prescribed it,” meaning, “We did not prescribe upon them except that they seek God’s pleasure.” This too is invalid, for “the seeking of God’s pleasure” is not identical to “monasticism,” for it to qualify as substitute, or a partial substitute, or a substitute of part of the original.²

The correct opinion is that it is subjunctive due to being a severed exception. That is, they did not do it or invent it except in quest of God’s pleasure. This is evidenced by the following of “they invented it” with the mention of the motivation that caused them to invent this monasticism, which is the quest for God’s pleasure.

Next, He reprimands them for failing to fulfill it. For if one obligates upon himself some form of worship not originally required but only for the purpose of getting closer to God, fulfilling it and living by it becomes incumbent. That is why many of the jurists have considered it an obligation to complete acts that are voluntarily undertaken, just like the shepherding of vows. This is the opinion of Abū Ḥanifa, Mālik, and Aḥmad in one of the two reports from him. They say that the obligation from having initiated an act is stronger than the obligation that comes from merely vowing to do it, and just as the shepherding of the vows that one has undertaken is an obligation, so is he obligated to fulfill and complete the act of worship he has started.

This is not the occasion to exhaustively discuss this issue.

The point is that God the Exalted has reprimanded those who fail to fulfill a devotion that one invented in order to draw near to God; all the more blameworthy is, therefore, one who fails to fulfill the devotional acts that God has made a duty and is pleased with.

2 That is, the verse says, “and monasticism they invented We did not prescribe *it* upon them except seeking God’s pleasure”: for the second option to be correct, the reference of “it” would have to mean both “monasticism” as well as “seeking God’s pleasure,” which is absurd.

أحدها: أنه مفعول له، أي لم يكتبها عليهم إلا ابتغاء رضوان الله، وهذا فاسد. فإنه لم يكتبها عليهم سبحانه. كيف وقد أخبر أنهم هم ابتدعوها؟ فهي مبتدعة غير مكتوبة. وأيضاً فإن المفعول لأجله يجب أن يكون علّة لفعل الفاعل المذكور معه، فيتحد السبب والغاية، نحو: قُت إكراماً له. فالقائم هو المكرم وفعل الفاعل المعلل هاهنا هو «الكتابة»، و«ابتغاء رضوان الله» فعلهم لا فعل الله. فلا يصلح أن يكون علّة لفعل الله لا اختلاف الفاعل.

وقيل: هو بدل من مفعول «كتبناها»، أي ما كتبنا عليهم إلا ابتغاء رضوان الله. وهو فاسد أيضاً، إذ ليس ابتغاء رضوان الله عين الرهبانية، فيكون بدل الشيء من الشيء، ولا بعضها فيكون بدل بعض من كل، ولا أحدهما مشتمل على الآخر، فيكون بدل اشتغال وليس بدل غلط.

فالصواب أنه منصوب نصب الاستثناء المنقطع. أي لم يفعلوها ولم يبتدعوها إلا لطلب رضوان الله. ودل على هذا قول «ابتدعوها»، ثم ذكر الحامل لهم والباعث على ابتداء هذه الرهبانية، وأنه طلب رضوانه تعالى. ثم ذمهم بترك رعايتها إذ من التزم لله شيئاً لم يلزمه الله إياه من أنواع القرب لزمه رعايته وإتمامه، حتى ألزم كثير من الفقهاء من شرع في طاعة مستحبة بإتمامها، وجعلوا التزامها بالشروع كاللزام بالندر، كما قاله أبو حنيفة ومالك وأحمد في إحدى الروايتين عنه، وهو إجماع—أو كالإجماع—في أحد النسكين.

قالوا: والالتزام بالشروع أقوى من الالتزام بالقول. فكما يجب عليه رعاية ما التزمه [بالندر وفاءً، يجب عليه رعاية ما التزمه] بالفعل إتماماً. وليس هذا موضع استقصاء هذه المسألة. والقصد أن الله سبحانه ذم من لم يرع قربةً ابتدعها لله حق رعايتها، فكيف بمن لم يرع قربةً شرعها الله ورضيها لعباده.

1 Levels of Shepherding

The author of *al-Manāzil* said,

Shepherding is the guarding of attention. It has three levels. First, shepherding of deeds, second, shepherding of states, and third, shepherding of time.

The shepherding of deeds is attained through economizing them by belittling them, upholding them without looking at them, and conducting them upon knowledge rather than adorning oneself with them.

“Guarding of attention” means protecting one’s focus and fulfilling the rights of the thing that one seeks to fulfill; this is whence the word for shepherd comes.

As for his statement “shepherding of deeds is by economizing them through belittling them,” economizing here means soundness from the two extremes of deficiency and excess, on the way legislated, fulfilling its limits, attributes, conditions, and times.

“Belittling them” means to see them as being of little value, insufficient, for what behooves the greatness and magnificence of God is a worship of a different tenor altogether, knowing that one has failed to fulfill His right, and that He is never pleased with his deeds or anything else that he has prepared for his Lord.

It has been said that the sign of God’s good pleasure towards you is your displeasure toward your ego, and the sign of acceptance of your deeds is your belittling of them, so much so that the true knower repents right after his act of obedience. The Messenger of God, God grant him blessing and peace, used to seek God’s forgiveness thrice after obligatory prayers. Similarly, God has commanded His servants to seek forgiveness after performing the Pilgrimage, and has praised His servants for seeking forgiveness in the early morning after a night of worship, and the Prophet, God grant him blessing and peace, has legislated for the Community the seeking of repentance and forgiveness after acts of purification. Whosoever witnesses the right of his Lord against the measure of his works and the flaws of his soul is compelled to seek forgiveness of Him and belittle himself.

As for “upholding them,” that means upholding its rights, making them hold up like a testimony is upheld, or the prayer is upheld, or how a tree holds up on its stem, rather than one that lays fallen to the ground. His saying “without looking at them” means without focusing on his works, counting and remembering them, out of fear of self-admiration and boastfulness, causing one to fall from the eyes of God and losing one’s works.

فصل

قال صاحب المنازل—رحمه الله—:

«الرعاية صون بالعناية، وهي على ثلاث درجات. الدرجة الأولى رعاية الأعمال. والثانية رعاية الأحوال. والثالثة رعاية الأوقات. فأما رعاية الأعمال فتوفيرها بتحقيقها، والقيام بها من غير نظر إليها، وإجرائها على مجرى العلم لا على التزين بها».

أما قوله: «صون بالعناية» أي حفظ بالاعتناء، والقيام بحق الشيء الذي يراه، ومنه راعي الغنم. أما قوله: «رعاية الأعمال، فتوفيرها بتحقيقها»، فالتوفير سلامة من طرقي التفريط بالنقص، والإفراط بالزيادة على الوجه المشروع في حدودها وصفاتها وشروطها وأوقاتها.

وأما تحقيقها، فاستصغارها في عينه واستقلالها. وأن ما يليق بعظمة الله وجلاله وحقوق عبوديته أمر آخر، وأنه لم يوفه حقهن وأنه لا يرضى لربه بعمله ولا بشيء منه.

وقد قيل: علامة رضا الله عنك سخطك على نفسك. وعلامة قبول عملك احتقاره واستقلاله وصغره في قلبك. حتى إن العارف ليستغفر الله عقيب طاعته. وقد كان رسول الله ﷺ إذا سلم من الصلاة استغفر الله ثلاثاً. وأمر الله عباده بالاستغفار عقيب الحج، ومدحهم على الاستغفار عقيب قيام الليل بالأستحار. وشرع النبي ﷺ عقيب الطهور التوبة والاستغفار.

فمن شهد واجب ربه ومقدار عمله وعيب نفسه لم يجد بداً من استغفار ربه منه واحتقاره إياه واستصغاره.

وأما «القيام بها» فهو توفيتها حقها وجعلها قائمة كالشهادة القائمة والصلاة القائمة والشجرة القائمة على ساقها التي ليست ساقطةً.

وقوله: «من غير نظر إليها»، أي من غير أن يلتفت إليها ويعدها ويذكرها مخافة العجب والمنة بها. فيسقط من عين الله وتحبط أعماله.

His words, “conducting them upon knowledge rather than adorning oneself with them” means that one’s conduct must be in adherence to the knowledge taken from the niche of prophethood, in total sincerity, seeking His face and pleasure, not to look good before people.

He then said,

The shepherding of the states means one counts one’s striving hard as ostentation, certitude as hollow, and one’s state merely a claim.

That is, he questions his soul in its hard work, for perhaps it is only to show off to people, and so one must not become rebellious on account of his works, nor feel settled and assured. As for his certitude being a hollow claim: *tashabbuʿ* means to take pride in what one has not done [or given in charity], and the Prophet, God grant him blessing and peace, has a saying,

He who makes a hollow claim to something he has not given is like one who dons a garb of false testimony.³

To count one’s certitude as a hollow claim can have two meanings. First, that what one has acquired of certitude is not his own acquisition, nor has he done anything to deserve it. Rather, it is God’s grace and gift; pure favor upon him, a robe that the Lord has bestowed upon the servant, and the servant as well as his robe both are in His ownership. The servant has no claim on his belief; he merely claims that which belongs to God, His grace, and His favor. The second meaning could be that one deems one’s certitude suspect, thinking that he has not attained it as is its due, but rather, he possesses it like one possesses a rented property that one claims to be his, but in reality, it is not quite his yet. This is not particular to certitude, but with all of the states. The same is true of one who is counted as sincere, or a scholar; he must suspect his truthfulness, sincerity, and knowledge, and that his feet are not quite firm yet, that he has not quite mastered it, and his claim is hollow. He singled out certitude only because it is the soul of all works, their pillar and their summit.

The point is that one must suspect one’s certitude, and that if it is attained, it is not of his own nor from himself, he can claim no credit for it. He blames himself for having failed to attain it and desists from praising himself when he does attain it.

³ Bukhārī #5219; Muslim #2129.

وقوله: «إجراؤها على مجرى العلم» أن يكون العمل على مقتضى العلم المأخوذ من مشكاة النبوة، إخلاصاً وإرادةً لوجهه وطلباً لمرضاته، لا على وجه التزين بها عند الناس.

قال: «وأما رعاية الأحوال، فهو أن يعد الاجتهاد مراعاةً واليقين تشبّعاً والحال دعوى».

أي يهتم نفسه في اجتهاده أنه رياء للناس، فلا يطغى به ولا يسكن إليه ولا يعتد به.

وأما عده اليقين تشبّعاً. [التشبع افتخار الإنسان بما لا يملكه، ومنه قول النبي ﷺ: «المتشبع بما لم يعط كلبس ثوبى زور».

وعد اليقين تشبّعاً] يحتمل وجهين: أحدهما أن ما حصل له من اليقين لم يكن به ولا منه ولا استحقته بعوض، وإنما هو فضل الله وعطاؤه ووديعته عنده، ومجرد منته عليه. فهو خلعة خلعها على عبده، والعبد وخلعته كل ملكة وله. فما للعبد في اليقين مدخل، وإنما هو متشبع بما هو ملك لله وفضل منه ومنته على عبده.

والوجه الثاني: أن يهتم يقينه، وأنه لم يحصل له اليقين على الوجه الذي ينبغي، بل ما حصل له منه كالعارية غير الملك المستقر، فهو متشبع به، تزعم نفسه أن اليقين ملكة له، وليس كذلك. وهذا لا يختص باليقين، بل بسائر الأحوال. فالصادق يعد صدقه تشبّعاً، وكذا المخلص، وكذا العالم لانهامه لصدقه وإخلاصه وعلمه، وأنه لم ترسخ قدمه في ذلك ولم يحصل له فيه ملكة، فهو كالمتشبع به.

ولما كان اليقين روح الأعمال وعمودها وذروة سنامها، خصه بالذكر تنبيهاً على ما دونه.

والحاصل أنه يهتم نفسه في حصول اليقين. فإذا حصل فليس به ولا منه ولا له فيه شيء. فهو يذم نفسه في عدم حصوله ولا يحمدها عند حصوله.

To count one's "spiritual state a claim" means a false claim, suspecting one's ego in order to purify the ego from frivolous claims and the heart from the devil's share, for such a claim is the devil's share in it.

2 **Shepherding of Time**

He said,

The shepherding of time is to pause at every step, then vanish from every step through the erasure of one's form, then let go of the witnessing of one's erasure.

That is, one pauses to rectify the intention and purpose of every outwardly and inwardly movement, aiming for purification as well as correct observance rather than moving on mindlessly, advancing the steps of his resolve with deliberation, and moving ahead only after it is rectified. This is achieved by ceasing to witness it; he must not witness the progress of his self, for his form is his self/ego. When he erases his self/ego from being witnessed, he attains the essence of purification from the form. The ego being the site of filth, parting from it is called purification. Grasping things requires a keen sense and preparedness, and these are attained through divine favor alone.

To let go of his witnessing of his purification means that he does not recall it into his heart and witness his attainment of purity, for that is a remnant of the ego, a type of impurity that he must avoid. He must purify himself from the form and let go of this purification by witnessing exclusively the highest goal, the noblest objective.

وأما عد الحال دعوى، أي دعوى كاذبةً اتهاماً لنفسه وتطهيراً لها من رعونة الدعوى، وتخليصاً للقلب من نصيب الشيطان، [فإن الدعوى من أنصباء الشيطان منه].

فصل

قال: «وأما رعاية الأوقات: فأن يقف مع كل خطوة، ثم أن يغيب عن خطوه بالصفاء من رسمه، ثم أن يذهب عن شهود صفوه».

أي يقف مع كل حركة ظاهرة وباطنه بمقدار ما يصحها، نيةً وقصدًا وإخلاصًا ومتابعةً. فلا يخطو هجماً، بل يقف قبل الخطوة حتى يصح الخطوة ثم ينقل قدم عزمه. فإذا صحت له ونقل قدمه انفصل عنها، وقد صحت بالغبية عن شهودها ورؤيتها، فيغيب عن شهود تقدمه بنفسه. فإن رسمه هو نفسه. فإذا غاب عن شهوده نفسه [وتقدمه بها في كل خطوة، فذلك عين الصفاء من رسمه الذي هو نفسه]. ولما كانت النفس محل الأكدار سمي انفصاله عنها صفاءً. وهذه الأمور تستدعي لطف إدراك واستعداداً من العبد، وذلك عين المنة عليه.

وأما ذهابه عن شهود صفوه، أي لا يستحضر في قلبه ويشهد ذلك الصفو المطلوب ويقف عنده، فإن ذلك من بقايا النفس وأحكامها، وهو نوع كدر. فإذا تخلص من الكدر لا ينبغي له الالتفات والرجوع إليه. فيصفو من الرسم ويغيب عن الصفو بمشاهدة المطلب الأعلى والمقصد الأسنى.

The Station of Watchfulness

Among the stations of “You we worship and You alone we supplicate for help” is the station of watchfulness.

God Almighty said, “And know that God knows what is in your hearts, so take heed of Him” [2:235], and the Almighty said: “And God watches over all things” [33:52], and the Almighty said, “And He is with you wherever you are” [57:4]. The Almighty said, “Does [the rebellious man] not know that God does see?” [96:14], and He said, “Verily you are before our eyes” [52:48], and God Almighty says, “He knows what the eyes steal and the hearts conceal” [40:19], and there are many other such verses.

In the Hadith of Gabriel, upon him be peace, he asked the Prophet, God grant him blessing and peace, about excellence, to which he said, “[It is] to worship God as if you see Him, for even though you see Him not, He does see you.”¹

Watchfulness is the servant's perpetual knowledge and certainty of the knowledge of the Exalted Truth of his appearance as well as his secrets. The perpetuity of this recognition and certainty is watchfulness. It is the fruit of his knowledge that God is watching over him, observing him, hearing his words, aware of his deeds at every moment, and the one who is heedless of this is unworthy of even the first of inner states, let alone the states of the seekers and knowers.

Al-Jurayrī (Abū Muḥammad, d. 312/925), God have mercy on him, said, “One who does not fortify the piety and vigilance between himself and God cannot attain unveiling and witnessing.”

It has been said, “Whosoever is aware of God in his thoughts, He protects him in respect of his body.” It was said to one of them, “When does a shepherd repel his flock from deadly pastures?” He said, “When he knows that he is being watched.”

Al-Junayd said, “Whosoever has attained watchfulness fears losing his share only with his Lord and none else.”

Dhū al-Nūn, God have mercy on him, said, “The sign of watchfulness is to prefer what God has revealed, honoring what God has honored, and belittling what God has belittled.”

¹ Bukhārī #50; Muslim #8.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «المراقبة».

قال الله تعالى: ﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾ [البقرة: 235]. وقال تعالى: ﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا﴾ [الأحزاب: 52]. وقال تعالى: ﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾ [الحديد: 4]. وفي حديث جبريل —عليه السلام—: أنه سأل النبي ﷺ عن الإحسان فقال: «أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك».

المراقبة دوام علم العبد وتيقنه باطلاع الحق سبحانه على ظاهره وباطنه. فاستدامته لهذا العلم واليقين هي المراقبة. وهي ثمرة علمه بأن الله سبحانه رقيب عليه، ناظر إليه، سامع لقوله، مطلع على عمله كل وقت وكل لحظة. والغافل عن هذا بمعزل عن حال أهل البدايات، فكيف بحال المرادين؟ فكيف العارفين؟

قال الجريري —رحمه الله—: من لم يحكم بينه وبين الله التقوى والمراقبة، لم يصل إلى الكشف والمشاهدة.

وقيل: من راقب الله في خواطره عصمه في جوارحه.

وقيل لبعضهم: متى يهش الراعي غنمه بعصاه عن مراتع الهلكة؟ فقال: إذا علم أن عليه رقيباً.

قال الجنيد: من تحقق في المراقبة خاف على فوت حفظه من ربه لا غير.

وقال ذوالنون —رحمه الله—: علامة المراقبة إثارة ما أنزل الله وتعظيم ما عظم الله وتصغير ما صغر الله.

It has been said, "Hope moves you to act in obedience, fear distances you from sins, and watchfulness leads you to the path of realities."

It has been said, "Watchfulness is to heed the Truth with every thought and every step."

Al-Jurayrī said, "This affair of ours is based on two parts, that you bind your ego to watchfulness for God and that you subdue your outer self to the knowledge [of the Law]."

Ibrāhīm al-Khawwāṣ, God have mercy on him, said, "Watchfulness is purifying the outwardly and the inwardly for God Almighty."

It has been said, "The best thing one can commit oneself to in this path is self-evaluation, watchfulness, and wise management of his actions by knowledge."

Abū Ḥafṣ counseled Abū 'Uthmān al-Naysābūrī thus, "Be a preacher to your heart whenever you sit before the people [to teach or preach], let not their large numbers and attention to you deceive you, for they see your outside while God sees your inside."

The masters of this path are unanimous that being vigilant of one's thoughts is the means of securing His protection in deeds, for whosoever heeds God in secret God protects his outwardly deeds and states.

Watchfulness is to worship God through His names the Ever-vigilant, the Protector, the Omniscient, All-hearing, and All-seeing. Whosoever grasps these names and worships God by their meaning and implications, attains the station of watchfulness.

1 Ranks of Watchfulness

The author of *al-Manāzil*, God have mercy on him, said,

Watchfulness is to keep a perpetual eye on the goal. It has three levels. First, keep the eyes fixed perpetually on the Truth Almighty in your journey to Him, between intoxicating glorification, rewarding proximity, and motivating bliss.

His saying, "keep a perpetual eye on the goal" means constant attention of the heart to Him.

His saying "intoxicating glorification" means the filling of the heart with His glory, to the point that the heart becomes disinclined to glorify any other or turn to anyone else. One must never forget this recognition of God's glory and majesty even in moments of ecstatic closeness to God, and God's reverence

وقيل: الرجاء يحركك إلى الطاعة، والخوف يبعدك عن المعاصي، والمراقبة تؤدبك إلى طريق الحقائق.

وقيل: المراقبة مراعاة القلب لملاحظة الحق مع كل خطرة وخطوة.
قال الجريري: أمرنا هذا مبني على فصلين: أن تلزم نفسك المراقبة لله ويكون العلم على ظاهرك قائماً.
وقال إبراهيم الخواص—رحمه الله—: المراقبة خلوص السر والعلانية لله عز وجل.
وقيل: أفضل ما يلزم الإنسان نفسه في هذه الطريق، المحاسبة والمراقبة وسياسة عمله بالعلم.
وقال أبو حفص لأبي عثمان النيسابوري رحمه الله: إذا جلست للناس فكن واعظاً لقلبك ونفسك. ولا يغرنك اجتماعهم عليك، فإنهم يراقبون ظاهرك والله يراقب باطنك.
وأرباب الطريق مجمعون على أن مراقبة الله تعالى في الخواطر سبب لحفظه في حركات الظواهر.
فمن راقب الله في سره حفظه الله في حركاته في سره وعلا نيته.
والمراقبة هي التعبد باسمه الرقيب الحفيظ العليم السميع البصير، فمن عقل هذه الأسماء وتعبد بمقتضاها حصلت له المراقبة.

فصل

قال صاحب المنازل—رحمه الله—:

«المراقبة دوام ملاحظة المقصود، وهي على ثلاث درجات: الدرجة الأولى: مراقبة الحق تعالى في السير إليه على الدوام، بين تعظيم مذهل، ومدانة حاملة وسرور باعث».
فقوله: «دوام ملاحظة المقصود»، أي دوام حضور القلب معه.
وقوله: «بين تعظيم مذهل»، وهو امتلاء القلب من عظمته، بحيث يذهله ذلك عن تعظيم غيره وعن الالتفات إليه. فلا ينسى هذا التعظيم عند حضور قلبه مع الله، بل يستصحبه دائماً. فإن الحضور

must always accompany one in worship, for if one feels drowned in the feeling of God's love and intimacy but does not complement them with reverence, he is led to transgress the boundaries of worship and into frivolity. Every love that is not accompanied by respect for the beloved leads to separation from him and falling from his grace.

Thus, his statement includes five things: journey towards God, constancy of this journey, attentiveness of the heart with it, His reverence, and such absorption in His majesty that none else is remembered.

As for "rewarding proximity," it means the nearness that earns for the seeker these five things.

"Motivating bliss" means the pleasure that one finds in that nearness, for the bliss and serenity of the heart and the coolness of the eyes that come from it have no equal whatsoever in the pleasures of this world. There is nothing even remotely comparable to it. It is one of the states of the people of the Garden, so much so that one of the knowers has said, "There are times in which I say to myself that if the residents of the Garden feel anything like this, they indeed will enjoy a good life!"²

This bliss doubtless motivates one towards constancy in journey to God Almighty and encourages one to put in greater effort in seeking God's good pleasure. One who does not experience this bliss or anything like it ought to blame his faith and deeds, for faith sure has a sweetness and whoever fails to taste it should retrace his steps and start over in order to capture the light that will enable him to taste the sweetness of faith.

The Prophet of God, God grant him blessing and peace, mentioned the taste of faith and its sweetness and connected them to faith, saying,

One who is pleased with God as his Lord, Islam as his religion, and Muhammad as his Messenger has experienced the taste of faith.³

He, God grant him blessing and peace, also said:

Whoever possesses three things has found the sweetness of faith. One who loves God and His Messenger more than all else; one who loves someone for nothing but God, and one who hates to return to unbelief after God has saved him from it as much as he hates to be thrown into the fire.⁴

² This is a statement of Ibn Taymiyya, *MF* 10:647.

³ Muslim #34.

⁴ Bukhārī #16; Muslim #43.

مع الله يوجب أنساً ومحبةً، إن لم يقارنهما تعظيم أورثاه خروجاً عن حق العبودية ورعونته. فكل حب لا يقارنه تعظيم المحبوب كان سبباً للبعد عنه والسقوط من عينه. فقد تضمن كلامه خمسة أمور: سير إلى الله واستدامة هذا السير وحضور القلب معه وتعظيمه والذهول بعظمته عن غيره.

وأما قوله: «ومدانة حاملة»، يريد دنواً وقرباً حاملاً على هذه الأمور الخمسة. وهذا الدنو يحمله على التعظيم الذي يذهله عن نفسه وعن غيره، فإنه كلما ازداد قرباً من الحق ازداد تعظيماً له وذهولاً عن سواه وبعداً عن الخلق. وأما «السرور الباعث» فهو الفرح واللذة التي يجدها في تلك المدانة. فإن سرور القلب من الله وفرحه به وقرّة العين به، لا يشبهه شيء من نعيم الدنيا البتة، وليس له نظير يقاس به. وهو حال من أحوال أهل الجنة حتى قال بعض العارفين: إنه ليمر بي أوقات أقول فيها: إن كان أهل الجنة في مثل هذا، إنهم لفي عيش طيب.

ولا ريب أن هذا السرور يبعثه على دوام السير إلى الله وبذل الجهد في طلبه وابتغاء مرضاته. ومن لم يجد هذا السرور ولا شيئاً منه، فليتهم إيمانه وأعماله، فإن للإيمان حلاوة من لم يذوقها فليرجع، وليقتبس نوراً يجد به حلاوة الإيمان.

وقد ذكر النبي ﷺ ذوق طعم الإيمان ووجد حلاوته. فذكر الذوق والوجد وعلقه بالإيمان، فقال: «ذاق طعم الإيمان من رضي بالله رباً وبالإسلام ديناً وبمحمد رسولاً». وقال: «ثلاث من كن فيه وجد حلاوة الإيمان: من كان الله ورسوله أحب إليه مما سواهما، ومن كان يحب المرء لا يحبه إلا لله، ومن يكره أن يرجع في الكفر—بعد إذ أنقذه الله منه—كما يكره أن يلقي في النار».

I have heard the Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, say, “If you do not find sweetness and serenity in a deed, consider it deficient, for the Lord Almighty is Most Grateful.” In other words, He Almighty surely rewards a good deed in this world immediately with a sweetness that he finds in his heart, by way of strength, expansion of his chest, and coolness of his eyes, and if one fails to experience this, his deed must be adulterated.

The point is that bliss and coolness of the eyes in God and in His nearness encourages one to increase his works and goads him on in his journey.

He said,

The second level is be vigilant of the eye of the Truth upon you, by rejecting all opposition, avoiding objection, and undoing the frivolity of opposition.

This amounts to being vigilant about God’s watch over you, and it is a particular kind of watchfulness that requires the protection of the inwardly as well as the outwardly. The protection of the outwardly is through the protection of outwardly acts, whereas the safeguarding of the inwardly is through the protection of fleeting thoughts, intentions, and inner movements. This includes rejecting opposition to His command as well as His report, thus stripping off the inner being from every desire and every will that opposes His command and His will and from every doubt that opposes His teachings, and from every love that goes against His love. This is the reality of the sound heart without which none can be saved before God, and this is the reality of the purification of the righteous, the near ones, the knowers. Every purification other than this is deficient, this being the purification of the people of resolve.

The Shaykh then explains the cause of opposition and how to reject it by saying, “by avoiding objecting” because opposition is born of objection. Three kinds of objection are common among men, and only those whom God protects are safe.

The first kind is objection to His names and attributes through false doubts that they call rational necessities but in reality are nothing more than ignorant fancies and intellectual impossibilities brought to oppose and judge against His names and attributes. Because of them, they negate what He has posited concerning Himself, as has His Messenger, God grant him blessing and peace, and they posit what He has negated. They go further than that, befriending His enemies and opposing His friends, diverting His words from their proper places, abandoning [for the sake of these fancies] much of what they have been reminded of, dividing themselves up in many groups for their sake, each being pleased with what it has.

وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: إذا لم تجد للعمل حلاوة في قلبك وانشراحاً فاتهمه، فإن الرب تعالى شكور. يعني أنه لا بد أن يثيب العامل على عمله في الدنيا، من حلاوة يجدها في قلبه، وقوة وانشراح وقرة عين. فحيث لم يجد ذلك فعمله مدخول. والقصد أن السرور بالله وقربه وقرة العين به تبعث على الازدياد من طاعته وتحث على السير إليه.

قال: «الدرجة الثانية: مراقبة نظر الحق إليك برفض المعارضة، بالإعراض عن الاعتراض، ونقض رعونة التعرض».

هذه مراقبة لمراقبة الله لك. فهي مراقبة لصفة خاصة معينة، وهي توجب صيانة الباطن والظاهر. فصيانة الظاهر بحفظ الحركات الظاهرة، وصيانة الباطن بحفظ الخواطر والإرادات والحركات الباطنة، التي منها رفض معارضة أمره [وخبره، فيتجرد الباطن من كل شهوة وإرادة تعارض أمره]، وإرادة تعارض إرادته، ومن كل شبهة تعارض خبره، ومن كل محبة تزاحم محبته. وهذه حقيقة القلب السليم الذي لا ينجو إلا من أتى الله به. وهذا هو حقيقة تجريد الأبرار المقربين العارفين. وكل تجريد سوى هذا فناقص، وهذا تجريد أرباب العزائم.

ثم بين الشيخ سبب المعارضة، وبماذا يرفضها العبد. فقال: «بالإعراض عن الاعتراض». فإن المعارضة تتولد من الاعتراض.

و«الاعتراض» ثلاثة أنواع سارية في الناس. والمعصوم من عصمه الله منها.

النوع الأول: الاعتراض على أسمائه وصفاته بالشبه الباطلة التي يسميها أربابها قواطع عقلية. وهي في الحقيقة خيالات جهلية ومحالات ذهنية اعترضوا بها على أسمائه عز وجل وصفاته، وحكموا بها عليه ونفوا لأجلها ما أثبتته لنفسه وأثبتته له رسوله ﷺ، وأثبتوا ما نفاه ووالوا بها أعداءه وعادوا بها أوليائه وحرفوا بها الكلم عن مواضعه، وتركوا لها نصيباً كثيراً مما ذكروا به، وتقطعوا لها أمرهم بينهم زبراً، كل حزب بما لديهم فرحون.

The only protection from this objection is utter submission to the revelation; when his heart submits to it, he sees the soundness of what it has brought, and that it is the truth both in clear reason as well as sound nature.

The second kind of objection is against His law and command, and such people are of three kinds.

First, those who object on account of their own opinions and analogies, and amount to permitting what God has prohibited and prohibiting what God has permitted, dropping His duties and imposing things He has permitted, falsifying what He has declared sound and declaring sound what He has deemed false, taking into consideration what He has set aside and setting aside what He has taken into consideration, qualifying what He has left unqualified and leaving unqualified what He has qualified.

These are the opinions and analogies on whose dispraise and caution against which the Predecessors have agreed, screaming and cautioning against their partisans across the regions of the earth.

The second kind are those who object to the realities of faith and the Law by means of personal experiences, ecstasies, fancies, and unveilings that are false and devilish, tantamount to initiating a religion God has not authorized and falsifying His religion that He has authorized on the tongue of His Messenger, God grant him blessing and peace. They replace the realities of faith with deceptions of the devil and pleasures of their own egos.

What's strange is the fact that they find faults with the people of experiential pleasures but all what they possess is little more than their own pleasure, but a pleasure that consists of opposition to the will of God and His religion, believing that that constitutes nearness to God. How much worse is this than the pleasures of the men of sinful pleasures who acknowledge their evil, seek forgiveness for them, and admit to their faults and flaws and that what they do is opposed to religion?

These people take their own pleasures as their religion, preferring them over God's law and religion, ensnaring people's hearts and obstructing them from God's path. The intellects of some, the opinions of the others, and the false analogies of yet others are the cause of the ruin of the world and demolishing of the pillars of religion. The matter would have been far worse had God not guaranteed the presence of those who protect [the religion], elucidating its markers and protecting it against their snares.

The third kind comprises those who object to [divine laws and religion] by means of oppressive policies, those who possess authority, and who raise their policies above the rulings of God and His messenger, and by them they judge among the people and for the sake of which they set aside His law, His justice, and His limits.

والعاصم من هذا الاعتراض التسليم المحض للوحي. فإذا سلم له القلب رأى صحة ما جاء به، وأنه الحق بصريح العقل والفطرة. فاجتمع له السمع والعقل والفطرة، وهذا أكمل الإيمان. ليس كمن الحرب قائم بين سمعه وعقله وفطرته.

النوع الثاني: الاعتراض على شرعه وأمره، وأهل هذا الاعتراض ثلاثة أنواع: أحدها: المعارضون عليه بآرائهم وأقيستهم المتضمنة تحليل ما حرمه الله وتحريم ما أباحه، وإسقاط ما أوجبه وإيجاب ما أسقطه، وإبطال ما صححه وتصحيح ما أبطله، واعتبار ما ألغاه وإلغاء ما اعتبره، وتقييد ما أطلقه وإطلاق ما قيده.

وهذه هي الآراء والأقيسة التي اتفق السلف قاطبة على ذمها والتحذير منها، وصاحوا على أصحابها من أقطار الأرض، وحذروا عنهم.

النوع الثاني: الاعتراض على حقائق الإيمان والشرع، بالأذواق والمواجيد والخيالات والكشوفات الباطلة الشيطانية، المتضمنة شرع دين لم يأذن به الله، وإبطال دينه الذي شرعه على لسان رسوله ﷺ، والتعوض عن حقائق الإيمان بخدع الشيطان وحظوظ النفوس.

والعجب أن أربابها ينكرون على أهل الحظوظ. وكل ما هم فيه فخط، ولكن حظ تضمن مخالفة مراد الله والإعراض عن دينه، واعتقاد أنه قربة إلى الله. أين هذا من حظوظ أصحاب الشهوات المعترفين بذمها، المستغفرين منها، المقرين بنقصهم وعيبيهم، وأنها منافية للدين؟

وهؤلاء في حظوظ اتخذوها ديناً وقدموها على شرع الله ودينه، واجتالوا بها القلوب واقتطعوها عن طريق الله، فتولد من معقول أولئك وآراء الآخرين وأقيستهم الباطلة وأذواق هؤلاء، خراب العالم وفساد الوجود وهدم قواعد الدين وتفاقم الأمر وكاد، لولا أن الله ضمن أنه لا يزال يقوم به من يحفظه ويبين معاملة ويحميه من كيد من كاده.

النوع الثالث: الاعتراض على ذلك بالسياسات الجائرة، التي لأرباب الولايات التي قدموها على حكم الله ورسوله وحكموا بها بين عبادهم، وعطلوا لها شرعه وعدله وحدوده.

The first kind says: When reason and revelation contradict, we give preference to reason.

Others say: When transmitted reports and analogy contradict, we prefer analogy.

The people of experience say: When spiritual taste, unveiling, and ecstatic state contradict the apparent meaning of the law, we prefer the results of [spiritual] taste and unveiling.

The men of politics say: When politics and divine law contradict, we prefer politics.

Every group has made a false god to whom it turns for judgment to compete with the religion of God.

Thus, some people say [to those who defend the revelation]: For you is revelation, and for us reason; others say: You are the people of reports, and we are the people of opinions, analogies, and thoughts of our own; yet others say: You are the people of the outwardly revelation of God, while we have the Reality; and yet others say: You have your law and we our politics. What a calamity, endemic and blinding, a catastrophe that has hurled itself and left dumb-founded, a trial that has seduced the hearts and every sick heart has responded, winds that have blown hard and deafened ears and blinded eyes! Due to them the clearest markers of religion have been abandoned and the attributes of the Magnificent and the Munificent have been given lie! Every group has, as a result, turned to the darkness of their opinions, judging between God's servants against His will by means of their false opinions and desires, leaving revelation subject to all kinds of misinterpretation, and the religion open to all kinds of corruption and change!

The third kind of objection is against God's actions, decrees, and predestination. This is the objection of the ignorant. The objections of this kind, both open and secret, are too many to enumerate. This objection surreptitiously enters and corrupts the soul, running like fever in a sick body. Were man to reflect his own words, wishes, intentions, and circumstances, he would see this objection installed in his heart, for egos are sick with this objection to God's decrees, divisions, and actions except the one that has found tranquility in God and has come to truly know God to the extent that the human being can attain that. The reward of such souls is a sweet surrender and submission, and every bit of delight in God and His decrees.

As for "undoing the frivolity of opposition," he alludes by it to another meaning without which watchfulness cannot be completed in his view, which is the sensing of the servant of his ego, his fleeting thoughts and ideas in the moments of watchfulness and presence before God. These constitute a kind of opposition, and evidence of Truth's veiling of Himself from him and depriving him

فقال الأولون: إذا تعارض العقل والنقل قدمنا العقل.
وقال الآخرون: إذا تعارض الأثر والقياس قدمنا القياس.
وقال أصحاب الذوق: إذا تعارض الذوق والكشف والوجد وظاهر الشرع، قدمنا الذوق والكشف.

وقال أصحاب السياسة: إذا تعارضت السياسة والشرع قدمنا السياسة.
فجعلت كل طائفة قبالة دين الله وشرعه طاغوتاً يتحاكون إليه. فهؤلاء يقولون لكم النقل ولنا العقل. والآخرون يقولون أنتم أصحاب أخبار وآثار ونحن أصحاب أقيسة وآراء وأفكار. وأولئك يقولون أنتم أرباب الظاهر ونحن أهل الحقيقة. والآخرون يقولون: لكم الشرع ولنا السياسة. فيا لها من بلية عمت فأعمت، ورزية رمت فأصمت، وفتنة دعت القلوب فأجابها كل قلب مفتون، وأهوية عصفت فصمت منها الآذان وعميت منها العيون. عطلت لها—والله—معالم الأحكام كما نفيت لها صفات ذي الجلال والإكرام، واستند كل قوم إلى ظلم آرائهم، وحكموا على الله وبين عباده بمقالاتهم الفاسدة وأهوائهم، وصار لأجلها الوحي عرضة لكل تحريف وتأويل، والدين وفقاً على كل إفساد وتبديل.

النوع الرابع: الاعتراض على أفعاله وقضائه وقدره. وهذا اعتراض الجهال.
وهو ما بين جلي وخفي، وهو أنواع لا تحصى، وهو سار في النفوس سرعان الخي في بدن المحموم. ولو تأمل العبد كلامه وأمنيته وإرادته وأحواله لرأى ذلك في قلبه عياناً. فكل نفس معترضة على قدر الله وقسمه وأفعاله، إلا نفساً قد اطمأنت إليه وعرفته حق المعرفة التي يمكن وصول البشر إليها، فتلك حظها التسليم والانقياد، والرضا كل الرضا.

وأما «نقض رعونة التعرض» فيشير به إلى معنى آخر، لا تتم المراقبة عنده إلا بنقضه، وهو إحساس العبد بنفسه وخواطره وأفكاره حال المراقبة والحضور مع الله. فإن ذلك تعرض منه لحجاب الحق له

of perfection of witnessing, for the persistence of a servant's senses, feelings, ideas, and thoughts when present before God, witnessing, is a kind of veil. Watchfulness must purify itself of these maladies. This is attained by drowning yourself in remembrance, leaving you unaware of your ego and your conduct, preparing yourself to be annihilated from your being and from all other beings except the Exalted.

This preparation and readiness is not attained except by undoing the frivolity, and remembrance that makes you forget all sensory data; whoever is cognizant of the eye of the Truth upon him when he senses anything of his inner thoughts and ideas has indeed turned away and summoned his ego and the veil just mentioned, for the presence of the Exalted Truth does not accept the presence of another.

This is a level that a servant cannot attain except through a strong capacity to focus and concentrate the heart with all his being upon God the Exalted.

2 Watchfulness of the Elite of the Elite

He said,

The third level is to watch the eternal past with an eye on that which precedes all things, seeking the sign of monotheism, and to watch the allusions of the eternal past to the times of eternal future, and to watch the purification from the conundrum of watching.

His saying "watch the eternal past" means witnessing the meaning of pre-eternity, which is a past that has no beginning; "with an eye on that which precedes all things" means by witnessing the precedence in time of the Exalted Truth before all else, for He is the First before whom there is nothing. When the heart studies the essence of this precedence, it witnesses the meaning of pre-eternity, and the knowledge of divine unicity accrues to him, and he welcomes it as he would welcome notables of the city or the military, rising up to it and setting his eyes on it. He witnesses the absolute uniqueness and exclusiveness of the Truth in His pre-eternity, that He was when nothing else was, and all other than Him exists after having been non-existent, and all beings must be non-existent in his witnessing just as they were once non-existent in pre-eternity. He casts the eye of precedence and is annihilated in the witnessing of the eternal from the witnessing of all that was once not, thus welcoming the knowledge of divine unicity.

عن كمال الشهود، لأن بقاء العبد مع مداركه وحواسه ومشاعره وأفكاره وخواطره، عند الحضور والمشاركة، هو تعرض للحجاب. فينبغي أن تتخلص مراقبة نظر الحق إليك من هذه الآفات. وذلك يحصل بالاستغراق في الذكر، فتذهل به عن نفسك وعمائك، لتكون بذلك متهيئاً، مستعداً للفناء عن وجودك وعن وجود كل ما سوى المذكور سبحانه.

وهذا التهيؤ والاستعداد لا يكون إلا بنقض تلك الرعونة. والذكر يوجب الغيبة عن الحس. فمن كان ذا كراً لنظر الحق إليه من إقباله عليه، ثم أحس بشيء من حديث نفسه وخواطره وأفكاره، فقد تعرض واستدعى عوالم نفسه واحتجاب المذكور عنه، لأن حضرة الحق تعالى لا يكون فيها غيره. وهذه الدرجة لا يقدر عليها العبد إلا بملكة قوية من الذكر، وجمع القلب فيه بكليته على الله عز وجل.

فصل

قال: «الدرجة الثالثة: مراقبة الأزل بمطالعة عين السبق استقبالاً لعلم التوحيد، ومراقبة ظهور إشارات الأزل على أحيان الأبد، ومراقبة الإخلاص من ورطة المراقبة».

قوله: «مراقبة الأزل» أي شهود معنى الأزل، وهو القدم الذي لا أول له، ب «مطالعة عين السبق»، أي بشهود سبق الحق تعالى لكل ما سواه. إذ هو الأول الذي ليس قبله شيء. ففتى طالع العبد عين هذا السبق شهد معنى الأزل وعرف حقيقته، فبدا له حينئذ علم التوحيد فاستقبله كما تستقبل أعلام البلد وأعلام الجيش، ورفع له فشم إليه. وهو شهوده انفراد الحق بأزليته وحده، وأنه كان ولم يكن شيء غيره البتة، فكل ما سواه فكائن بعد عدمه. فإذا عدمت الكائنات من شهوده كما كانت معدومة في الأزل، فطالع عين السبق وفي شهود من لم يزل عن شهود من لم يكن، فقد استقبل علم التوحيد.

As for “watching the allusions of the eternal past to the times of eternal future,” it has been stated that all that will appear in the eternal future is known since preeternity, and only its times are renewed, which are the times of its appearance. This is the correct meaning in my view.

Other people, however, see another meaning in this, which is the connection of the eternal future to the eternal past in witnessing, because the universe is rolled up from his witnessing altogether and he witnesses only the persistence of the existence of the Exalted Truth alone, exclusively, thus, through this witnessing, the eternal past meets up with the eternal future, becoming one thing, which is nothing but the perpetuity of His Exalted being to the exclusion of all created things.

The first kind of witnessing is more perfect and sound, as it is connected to His names and attributes, and the preexistence of His knowledge of all things and their occurrence in the eternal future in accordance with His preeternal knowledge. This witnessing leads to faith and gnosis, positing His knowledge, power, act, decree, and predestination. The second kind of witnessing furnishes neither gnosis nor faith, nor does it affirm a name or an attribute, nor any beneficial worship. It is, rather, a shared belief, common to all those who affirm a creator, Muslim as well as the unbeliever. If he is immersed in the witnessing of His eternity and exclusivity, and evanescence of all beings, he connects the eternal future with the eternal past: what is the big deal in this? What faith and what certitude is obtained from this? We do not deny its experience, nor do we question its existence. We only question its rank and claim of superiority over earlier levels of watchfulness, making it for the elite of the elite, leaving what came before it to lesser ranks. This is nothing but caprice. God alone grants success.

If in the witnessing of the seeker the preeternity that has no beginning is connected to the times whose beginning can be imagined, the times of created things or accidents, then it is connected to that which has no end, thus the three time periods become one, with no past, present, or future, and that cannot happen unless one witnesses the annihilation of all accidents absolutely, their utter non-existence. All of this [in the present] is a capricious judgment that opposes reality, a mere mental abstraction, that takes one to a dark ocean that has no shore, a dark night that has no dawn.

Where is this in worth compared to the witnessing of the diversity of names and attributes and their connection to the variety of beings, and their connection to all of the accidents, giving each of the divine names and attributes its due through experiential witnessing and worship, and by looking at their influence in creation as well as command, and the higher as well as the lower worlds, the outwardly and the inwardly, and the abodes of this world and the abode of afterlife? His upholding of his state, furthermore, in the states of separation as well as communion, in his knowledge, gnosis, and state? Only God can help.

وأما «مراقبة ظهور إشارات الأزل على أحيائين الأبد» فقد تقدم أن ما يظهر في الأبد هو عين ما كان معلوماً في الأزل، وأنه إنما تجددت أحيائنه، وهي أوقات ظهوره. فقد ظهرت إشارات الأزل وهي ما يشير إليه العقل بالأزلية من المقدرات العلمية على أحيائين الأبد. هذا معناه الصحيح عندي. والقوم يريدون به معنى آخر، وهو اتصال الأبد بالأزل في الشهود، وذلك بأن يطوى بساط الكائنات عن شهوده طياً كلياً، ويشهد استمرار وجود الحق سبحانه وحده مجرداً عن كل ما سواه، فيصل — بهذا الشهود — الأزل بالأبد، ويصيران شيئاً واحداً، وهو دوام وجوده سبحانه، بقطع النظر عن كل حادث.

والشهود الأول أكمل وأتم. وهو متعلق بأسمائه وصفاته، وتقدم علمه بالأشياء ووقوعها في الأبد مطابقة لعلمه الأزلي. فهذا الشهود يعطي إيماناً ومعرفةً وإثباتاً للعلم والقدرة والفعل والقضاء والقدر. وأما الشهود الثاني فلا يعطي صاحبه معرفةً ولا إيماناً ولا إثباتاً لاسم ولا صفةً ولا عبوديةً نافعةً، وهو أمر مشترك يشهده كل من أقر بالصانع من مسلم وكافر. فإذا استغرق في شهود أزليته وتفرد به بالقدم وغاب عن الكائنات، اتصل في شهوده الأزل بالأبد. فأى كبير أمر في هذا؟ وأي إيمان ويقين يحصل به؟ ونحن لا ننكر ذوقه ولا نقدح في وجوده، وإنما نقدح في مرتبته وتفضيله على ما قبله من المراقبة، بحيث يكون لخاصة الخاصة، وما قبله لمن هم دونهم، فهذا عين الوهم. والله الموفق.

فإذا اتصل في شهود الشاهد الأزل الذي لا بداية له بالأزمنة التي تعقل لها بداية — وهي أزمنة الحوادث —، ثم اتصل ذلك بما لا نهاية له، بحيث صارت الأزمنة الثلاثة واحداً، لا ماضي فيه ولا حاضر ولا مستقبل، وذلك لا يكون إلا إذا شهد فناء الحوادث فناءً مطلقاً وعدمها عدماً كلياً. وذلك تقدير وهمي مخالف للواقع، وهو تجريد خيالي يوقعه في بحر طامس لا ساحل له، وليل دامس لا فجر له.

فأين هذا من مشهد تنوع الأسماء والصفات وتعلقها بأنواع الكائنات، وارتباطها بجميع الحادثات، وإعطاء كل اسم منها وكل صفة حقها من الشهود والعبودية والنظر إلى سريان آثارها في الخلق والأمر، والعالم العلوي والسفلي، والظاهر والباطن، ودار الدنيا ودار الآخرة، وقيامه بالفرق والجمع في ذلك علماً ومعرفةً وحالاً؟ والله المستعان.

In his saying, “to watch the purification from the conundrum of watching,” he alludes to the annihilation of the witnessing of the seeker who is vigilant of his ego as well as his works, and that he is annihilated into the One he is watching for. If he persisted in witnessing his own vigilance, he is stuck in it rather than having gone past it, for he cannot witness unless he subsists, whereas the goal is to be annihilated and rid oneself of one’s ego and its attributes and works.

You now know that there is another level above this level that is loftier and nobler, which is to watch for the sites of the pleasure of the Lord as well as His displeasure in every movement, and pass away from all that displeases Him into all that He loves. Similarly, the state of separation is also by Him, through Him, and in Him. The eyes of the seeker fixed on the essence of communion, annihilated from His desire from his Lord, no matter how lofty, into His Lord’s desire from him.

قوله: «ومراقبة الإخلاص من ورطة المراقبة».

يشير إلى فناء شهود المراقب نفسه وما منها، وأنه يعني بمن يراقبه عن نفسه وما منها. فإذا كان باقياً بشهود مراقبته فهو في ورطتها لم يتخلص منها، لأن شهود المراقبة لا يكون إلا مع بقائه. والمقصود إنما هو الفناء والتخلص من نفسه ومن صفاتها وما منها. وقد عرفت أن فوق هذا درجة أعلى منها وأرفع وأشرف، وهي مراقبة مواقع رضى الرب ومساخطه في كل حركة، والفناء عما يسخطه بما يحب، والتفرق له وبه وفيه، ناظراً إلى عين جمع العبودية، فانياً عن مراده من ربه—ولو علا—بمراد ربه منه.

The Station of Venerating God's Prohibitions

Among the stations of “You alone we worship and You alone we supplicate for help” is venerating the prohibitions of God.

God Almighty has said, “And whoever venerates God’s prohibitions, that is good for him before His Lord” [22:30].

A group of exegetes, God have mercy on them, have explained “God’s prohibitions” as objects of His disobedience, those He has forbidden, and venerating them means abandoning them. Al-Layth (b. Sa’d, the jurist of Egypt, d. c. 174/790), God have mercy on him, said that God’s prohibitions are those limits that must not be violated. Another group says that they mean commanding [right] and forbidding [wrong]. Al-Zajjāj (Abū l-Qāsim, the grammarian, d. 337/949) says that it means observing whatever has been obligated and neglecting which has been prohibited. One group says that in the context of this verse the phrase means rites, times, and places related to the Pilgrimage.

The fact is that the word *ḥurumāt* includes all of these meanings, being the plural form of *ḥurma*, which means “that which must be revered and protected,” be it rights, persons, times, or places. Revering these means fulfilling their rights, protecting them from neglect.

The author of *al-Manāzil*, God have mercy on him, said,

[Upholding] prohibition means to shun acts of opposition and defiance.

By “shunning” (*taḥarruj*) he means to exit from the discomfort and shame of opposition; the form *tafaʿul* is used to indicate entry into a thing; e.g., *tamannā* means “he entered into desires,” or *tawallaja al-amr* (he entered into an affair), and the like. It is also used to indicate exit from something, such as *taḥarruj* itself, and *taḥawwub* (to abstain from sin) and *taʿaththum* (to avoid sin).

He means that prohibition means to exit from the state of discomfort and shame that attaches to opposing or defying. Since the one who opposes could be either defiant or afraid, he mentioned both acts of opposition and defiance.

He said,

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «تعظيم حرمت الله».

قال تعالى: ﴿وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾ [الحج:30]. قال جماعة من المفسرين—رحمهم الله—: «حرمت الله» هاهنا معاصيه وما نهى عنه، وتعظيمها ترك ملاستها. قال الليث—رحمه الله—: حرمت الله ما لا يحل انتهاكها. وقال قوم: الحرمت هي الأمر والنهي. وقال الزجاج: الحرمة ما وجب القيام به وحرم التفريط فيه. وقال قوم الحرمت هاهنا المناسك ومشاعر الحج زماناً ومكاناً.

والصواب أن «الحرمت» تعم هذا كله. وهي جمع «حرمة»، وهي ما يجب احترامه وحفظه من الحقوق والأشخاص والأزمنة والأماكن. فتعظيمها توفيتها حقها وحفظها من الإضاعة. قال صاحب المنازل—رحمه الله—:

«الحرمة هي التحرج عن المخالفات والمجاسرات».

«التحرج» الخروج من حرج المخالفة. وبناء تفعل يكون للدخول في الشيء، كتمنى إذا دخل في الأمنية، وتولج في الأمر ونحوه. وللخروج منه، كتحرج وتحوب وتأثم، إذا أراد الخروج من الحرج والحبوب والإثم.

أراد أن الحرمة هي الخروج من حرج المخالفة، وجسارة الإقدام عليها. ولما كان المخالف قسمين جاسراً وهائباً، قال عن المخالفات والمجاسرات.

It has three levels. The first level is the reverence of the command and the prohibition, not for the fear of punishment, as that would amount to beligerence on behalf of one's ego; nor for the sake of reward, as that would be in expectation of a wage; nor to show anyone, as that would be ostentation. All of these traits are part of the worship of one's ego.

This is an issue on which the People have discoursed profusely, divided as they are between those who honor and extol this opinion and its adherents, believing that one does not worship God and uphold His command and prohibition out of the fear of His punishment or greed for His reward. One who does so is hostage to his own needs and pleasure of his ego, not divine love. A lover does not seek his own pleasure in the beloved, and such a preoccupation is a deficiency in his love. His eagerness for the reward is an expectation that God will owe him his wages because of his deeds. This has two defects. His expectation of wages and sense of the worthiness of his works, and his expectation of being worthy of the reward. His fear of punishment is, similarly, a disputation on behalf of his ego. For he disputes with his ego if it disobeys the command, saying: Do you not fear the fire and its punishment and what God has prepared for those who will enter it? His disputation between him and his ego amounts to this. In another sense, he is disputing on behalf of his ego, protecting it against its enemy that wishes to ruin it. All this is nothing but concern for the ego and its pleasures, disputation on its behalf, and seeking that which it takes delight in.

This disputation and expectation cannot be gotten rid of except by divesting one's performance of command and prohibition from every defect. One must, rather, perform them out of awe for the One who commands and prohibits, as He deserves to be worshipped and His prohibitions deserve to be upheld even if He had not created the Garden and the Fire, and He deserves worship, reverence, and exaltation in His being. As one Israelite report says, "Had I not created the Garden or Hellfire, would I not be deserving of worship?"

Someone has said in the same vein,

Suppose that the resurrection had not been prophesied
Nor the flame of the Fire set ablaze
Is it not a duty upon mortals
To thank their benefactor?

The noble, pure souls worship Him because He deserves to be worshipped, exalted, loved, and magnified.

They further say that the servant must not be like a mediocre wage-earner who works only so long as he is paid, for he is the slave of the wage not a servant filled with love and aspiration.

قال: «وهو على ثلاث درجات: الدرجة الأولى تعظيم الأمر والنهي لا خوفاً من العقوبة، فيكون خصومةً للنفس. ولا طلباً للمثوبة، فيكون مستشرفاً للأجرة. ولا مشاهداً لأحد، فيكون متزیناً بالمرءاة. فإن هذه الأوصاف كلها من شعب عبادة النفس».

هذا الموضوع يكثر في كلام القوم. والناس بين معظم له ولأصحابه، معتقد أن هذا أرفع درجات العبودية، ألا يعبد الله ويقوم بأمره ونهيه، خوفاً من عقابه ولا طمعاً في ثوابه.

فإن هذا واقف مع غرضه وحظ نفسه، وأن المحبة تأبى ذلك. فإن الحب لا حظ له مع محبوبه. فوقوفه مع حظه علة في محبته، وأن طمعه في الثواب تطلع إلى أنه يستحق بعمله على الله أجرة. ففي هذا آفتان: تطلعه إلى الأجرة وإحسان ظنه بعمله. إذ تطلعه إلى استحقاق الأجر وخوفه من العقاب خصومة للنفس. فإنه لا يزال يخاصمها إذا خالفت ويقول: أما تخافين النار وعذابها، وما أعد الله لأهلها؟ فلا تزال الخصومة بذلك بينه وبين نفسه.

ومن وجه آخر أيضاً، وهو أنه كالخاصم عن نفسه، المدافع عنها خصمه الذي يريد هلاكه. وهو عين الاهتمام بالنفس والالتفات إلى حظوظها، مخاصمة عنها واستدعاء ما تلذ به.

ولا يخلصه من هذه المخاصمة وذلك الاستشراف إلا تجريد القيام بالأمر والنهي من كل علة، بل يقوم به تعظيماً للأمر الناهي، وأنه أهل أن يعبد وتعظم حرمانه ولو لم يخلق جنة ولا ناراً، [فهو يستحق العبادة والتعظيم والإجلال لذاته، كما في الأثر الإسرائيلي: لو لم أخلق جنة ولا ناراً، أما كنت أهلاً أن أعبد].

ومنه قول القائل:

هب البعث لم تأتتنا رسله وجاحمة النار لم تضرم
أليس من الواجب المستح ق على ذي الورى الشكر للمنع

فالنفوس العلية الزكية تعبد له لأنه أهل أن يعبد ويحب ويعظم. فهو لذاته مستحق للعبادة. قالوا: ولا يكون العبد كأجير السوء، إن أعطي أجره عمل وإلا لم يعمل. فهذا عبد الأجرة لا عبد المحبة والإرادة.

They also say that workers can be divided into two ranks, the wage-earners and the seekers of nearness to the One whom they obey.

The Exalted Truth has said concerning His prophet David, upon him be peace, "For him we have nearness as well as a goodly end" [38:25]. The word *zulfā* here means nearness, and the goodly end is the good reward. The Exalted also said, "To those who do good is good, and more" [10:26]. The "good" here is the reward, and "more" is the station of nearness, which is why it has been interpreted as the seeing of the Face of God, Almighty and Magnificent. These two are also what Pharaoh promised to the magicians if they defeated Moses. When they said to him, "Shall we be repaid if we win?" "He said, 'Indeed, and you will be among the near ones'" [7:113–114]. The Exalted also said, "God promises to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide—blessed dwellings in Gardens of Eden. And far greater is the pleasure of God!" [9:72].

They further argue that the knowers' quest is higher in rank and status [before God], whereas ordinary workers are concerned with reward and wages, and the two could not be more different.

1 Is God Worshipped for Fear of the Fire and Love for the Garden?

The second group considers this saying [of al-Harawī] among the ecstatic outbursts and frivolities of the People, and argues by the states of the prophets, messengers, and the truth-lovers, how they supplicated and entreated, and how they are praised for their fear of the Fire and hope for the Garden. As the Almighty says in regard to His elite servants who were [wrongly] worshipped by the associationists, "They hope for His mercy and fear His punishment" [17:57]. Concerning His prophets and messengers, he said, "And Zechariah, when he cried unto his Lord: My Lord! Leave me not childless, and You are the Best of inheritors. Then We heard his prayer, and bestowed upon him John, and made good his wife for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us" [21:89–90]. That is, they longed for what We have prepared for them, feared Our punishment. The pronoun "they," according to the scholars of interpretation, refers here to all the prophets mentioned in this Sūra according to the generality of the exegetes. Furthermore, *raghaba* "wa-rahaba" mean hope of mercy and fear of the Fire according to them all.

The Exalted Lord mentions and praises His choicest servants for the noblest of their deeds, and He includes among such deeds their fear of the Fire and seeking protection from it: "And those who say: 'O Our Lord, save us from the

قالوا: والعمال شاخصون إلى منزلتين: منزلة الأجرة ومنزلة القرب من المطاع.
 قال تعالى في حق نبيه داود ﷺ: ﴿وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ﴾ [ص:25]. فالزلفى منزلة القرب. وحسن المآب حسن الثواب والجزاء. وقال تعالى: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس:26]. ف «الحسنى» الجزاء، و«الزيادة» منزلة القرب. ولهذا فسرت بالنظر إلى وجه الله عز وجل. وهذان هما اللذان وعدهما فرعون للسحرة إن غلبوا موسى، فقالوا له: ﴿إِنَّا لَنَآءِبُونَ إِن كُنتَا نَحْنُ الْغَالِبِينَ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ﴾ [الأعراف:113-114]. وقال تعالى: ﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾ [التوبة:72].

قالوا: والعارفون عملهم على المنزلة والدرجة، والعمال عملهم على الثواب والأجرة، وشتان ما بينهما.

فصل

وطائفة ثانية تجعل هذا الكلام من شطحات القوم ورعوناتهم، وتحتج بأحوال الأنبياء والرسل والصديقين، ودعائهم وسؤالهم، والثناء عليهم بخوفهم من النار، ورجائهم للجنة، كما قال تعالى في حق خواص عباده الذين عبدتهم المشركون: «إِنَّهُمْ يَرَجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ» — كما تقدم — وقال عن أنبيائه ورسله: ﴿وَرَكِبَ إِذْ نَادَىٰ رَبُّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ لَهُ رُوحَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾ [الأنبياء:89-90]. أي رغباً فيما عندنا ورهباً من عذابنا. والضمير في قوله: «إِنَّهُمْ»، عائد على الأنبياء المذكورين في هذه السورة عند عامة المفسرين.

و«المرغب والرهب» رجاء الرحمة والخوف من النار عندهم أجمعين.
 وذكر سبحانه عباده الذين هم خواصه، وأثنى عليهم بأحسن أعمالهم، وجعل منها استعاذتهم به من النار، فقال تعالى: ﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءَتْ

punishment of the Fire, for its punishment indeed is grievous. What a wretched abode and station!" [25:65–66].

He also reports that they call upon Him in the name of their faith in Him that He save them from the Fire, "Those who say: 'Our Lord, We have truly believed, so forgive us our sins and save us from the punishment of the Fire'" [3:16].

Thus, they considered their faith their best intercessor and asked for salvation from the Fire. Here the Almighty has informed us about the knowers, those possessed of wisdom and thinking, that they would ask for His Garden and seek His protection from His Fire:

Lo! In the creation of the heavens and the earth and the difference of night and day are tokens for men of understanding. Those who remember God, standing, sitting, and reclining, and consider the creation of the heavens and the earth:

Our Lord! You have not created this in vain. Glory be to You! Preserve us from the doom of Fire.

Our Lord! Whomsoever You cause to enter the Fire: him indeed You have confounded. For evil-doers there will be no helpers.

Our Lord! Lo! we have heard a crier calling unto Faith: "Believe you in your Lord!" So we believed.

Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

Our Lord! And give us that which You have promised to us by Your messengers. Confound us not upon the Day of Resurrection. Lo! You break not the trust. [3:190–194]

There is no disagreement about what He promised through the tongue of His messengers: what they asked for is the Garden.

God mentions the supplication of His dearest friend [Abraham], God grant him blessing and peace:

And He it is who I hope will forgive my error on the Day of Recompense. O Lord, grant me wisdom and join me with the company of the righteous. And ordain for me a goodly mention among posterity. And make me among those who will inherit the Garden of Bliss. And forgive my father, he indeed was among those who have gone astray. And disgrace me not on the Day they [all] will be raised. [26:82–87]

He asked God for the Garden and sought protection from the fire on the Day of Resurrection.

مُسْتَقَرًّا وَمُقَامًا» [الفرقان: 65-66]، وأخبر عنهم أنهم توسلوا إليه بإيمانهم أن ينجيهم من النار [فقال: ﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾ [آل عمران: 16]، فجعلوا أعظم وسائلهم إليه وسيلة الإيمان أن ينجيهم من النار. وأخبر تعالى عن العارفين أولي الألباب والفكر أنهم كانوا يسألونه جنته، ويتعوذون به من ناره، [فقال تعالى: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسْلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾ [آل عمران: 190-194]. ولا خلاف أن الموعود به على لسان رسوله الذين سألوه هو الجنة.

وقال عن خليله إبراهيم عليه السلام: ﴿وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَاعْفِرْ لِأَيِّئِهِ إِنَّهُ كَانَ مِنَ الضَّالِّينَ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ﴾ [الشعراء: 82-87]، فسأل الله الجنة واستعاذ به من خزي يوم البعث.

He the Exalted declares the Garden to be a promise much asked for, that is, one which His servants and allies asked for.

The Prophet, God grant him blessing and peace, commanded his Community to ask for the highest station in the Garden at the propitious times of acceptance of supplications such as immediately after the call to prayers, and said that whoever does so, "My intercession is guaranteed him."¹

When Sulaym of the Helpers [of Medina] said to him, "As for me, I ask God for the Garden and seek protection from the Fire, even though I am no good at what you and Mu'adh murmur about." The Prophet replied, "It is about the very same thing that I and Mu'adh murmur!"²

It appears in the *Ṣaḥīḥ* [of al-Bukhārī and Muslim] in the tradition of the angels who go around and report to God about the writ of men,

God asks the angels about His servants, even though He Almighty and Blessed is All-knowing. They reply, "We have come to You from the company of Your slaves who were engaged in *tahlīl* (saying *lā ilāha illa allāh*, there is no god but God), *takbīr* (God is the Greatest), *taḥmīd* (Praise is for God), and *tamjīd* (God is Most Honorable)."

God says to them, "Have they seen Me?"

"No O Lord. They haven't seen You," the Angels reply.

God says, "What would it be like if they were to see Me?"

They reply, "If they were to see you, they would glorify you ever more fervently."

They further say, "O Lord, they ask You for Your Garden."

He says, "Have they seen it?"

They say, "No, by Your Might, they haven't."

He says, "What would it be like if they were to see it?"

They say, "Were they to see it, they would ask for it ever more fervently."

The Angels then say, "O Lord, they seek Your protection from the Fire."

He says, "Have they seen it?"

They say, "No, by Your Might, they haven't."

He says, "What would it be like if they were to see it?"

They say, "Were they to see it, they would fear it ever more fervently."

He says, "I make you witness that I have forgiven them and granted them what they have asked for and saved them from what they sought protection."³

1 Bukhārī #614 and Muslim #384 with slight variation.

2 Abū Dāwūd #792.

3 Bukhārī #6408; Muslim #2689.

وأخبر سبحانه عن الجنة أنها كانت وعداً عليه مسئلاً، أي يسأله إياها عباده وأولياؤه.
 وأمر النبي ﷺ أمته أن يسألوا له في وقت الإجابة—عقيب الأذان—أعلى منزلةً في الجنة.
 وأخبرهم أن من سألها له «حلت عليه شفاعته».
 وقال له سليم الأنصاري: أما إني أسأل الله الجنة وأعوذ به من النار، لا أحسن دندنتك ولا دندنة معاذ، فقال: «أنا ومعاذ حولها ندندن».

وفي الصحيح—في حديث الملائكة السيارة الفضل عن كتاب الناس: «إن الله تعالى يسألهم عن عباده فيقولون: أتيناك من عند عباد لك، يهللونك ويكبرونك ويمجدونك ويمجدونك. فيقول عز وجل: وهل رأوني؟ فيقولون: لا يا رب، ما رأوك. فيقول عز وجل: فكيف لو رأوني؟ فيقولون: لو رأوك لكانوا أشد تجيذاً. قالوا: يا رب، ويسألونك جنتك. فيقول: هل رأوها؟ فيقولون: لو رأوها لكانوا لها أشد طلباً. قالوا: ويستعيذونك من النار، فيقول عز وجل: وهل رأوها؟ فيقولون: لا وعزتك ما رأوها. فيقول: فكيف لو رأوها؟ فيقولون: لو رأوها لكانوا أشد منها هرباً. فيقول: أشهدكم أنني قد غفرت لهم وأعطيهم ما سألوا وأعذتهم مما استعاذوا منه».

The Qur'an and the Sunna are both filled with praise for those servants and ally-saints for their asking and hoping for the Garden and seeking protection from and fearing the Fire.

They also say that the Prophet, God grant him blessing and peace, has commanded his Companions, "Seek protection of God from the Fire"⁴ and said to those who asked for His companionship in the Garden, "Help me in your case by prostrating frequently."⁵

They further argue that the work to seek the Garden and salvation from the Fire is one of the objectives of the lawgiver from his Community, to remember them both at all times and never forget, faith in them being a condition for salvation. To work to attain the Garden and salvation from the Fire is pure faith.

They argue that the Prophet, God grant him blessing and peace, motivated his Companions and his Community by describing [the Garden] and glorified it for them so they would seek it. He said,

"Who rolls up his sleeves for the Garden? By the Lord of the Ka'ba, it is a glimmering light, a restive fragrance, a beautiful spouse, a ripe fruit, a lofty palace, a flowing river ..." So the Companions, God be pleased with them, said, "O Messenger of God, We have rolled up our sleeves for it." He said, "Say: If God wills."⁶

If we go on counting every time it appears in the Sunna, "Whosoever does such-and-such, God will enter him into the Garden," in order to encourage working for its sake, and to make it the motivation for action, the list would be very long indeed, for it is the case in every kind of action.

They ask how can working for the sake of reward and fear of punishment be defective when the Messenger of God, God grant him blessing and peace, has encouraged it, saying, "Whoever does such-and-such, each of the eight doors of the Garden are opened;"⁷ and "Whosoever says, 'Glory to God and Praise,' a date-palm tree is planted for him in the Garden;"⁸ and "Whoever dresses a Muslim who had nothing to wear God will dress him in the robes of the Garden,"⁹ and "One who visits a sick person will have a robe of the Garden,"¹⁰ and the prophetic tradition is filled with such? Do you think he has motivated his Community to a goal that is deficient and flawed, setting aside a goal that is high and without any tinge of defect?

⁴ Muslim #588.

⁵ Muslim #489.

والقرآن والسنة مملوءان من الثناء على عبادته وأوليائه بسؤال الجنة ورجائها، والاستعاذة من النار والخوف منها.

قالوا: وقد قال النبي ﷺ لأصحابه: «استعينوا بالله من النار». وقال لمن سأله مرافقته في الجنة: «أعني على نفسك بكثرة السجود».

قالوا: والعمل على طلب الجنة والنجاة من النار مقصود الشارع من أمته، ليكونا دائماً على ذكر منهم فلا ينسونهما، ولأن الإيمان بهما شرط في النجاة. والعمل على حصول الجنة والنجاة من النار هو محض الإيمان.

قالوا: وقد حض النبي ﷺ عليها أصحابه وأمته بوصفها، وجلالها لهم ليخطبوها، وقال: «ألا مشمر للجنة؟ فإنها—ورب الكعبة—نور يتلأأ، وريحانة تهتز، وزوجة حسناء، وفاكهة نضيجة، وقصر مشيد، ونهر مطرد». الحديث. فقال الصحابة—رضي الله عنهم—: يا رسول الله، نحن المشمرون لها، فقال: «قولوا: إن شاء الله».

ولو ذهبنا نذكر ما في السنة من قوله: «من عمل كذا وكذا أدخله الله الجنة» تحريضاً على عمله من أجلها، وأن تكون هي الباعثة على العمل، لطال ذلك جداً، وذلك في جميع الأعمال.

قالوا: فكيف يكون العمل لأجل الثواب وخوف العقاب معلولاً، ورسول الله ﷺ يحرض عليه ويقول: «من فعل كذا فتحت له أبواب الجنة الثمانية»، و«من قال سبحان الله وبحمده غرست له نخلة في الجنة»، و«من كسا مسلماً على عري كساه الله من حلل الجنة»، و«عائد المريض في مخرفة الجنة». والحديث مملوء من ذلك؟ أفتراه يحرض الأمة على مطلب معلول ناقص، ويدع المطلب العالي البريء من شوائب العلل لا يحرضهم عليه؟

6 Ibn Māja #4332.

7 See, for example, Muslim #28, #234.

8 Tirmidhī #3464 with slight variation.

9 Abū Dāwūd #1682 with slight variation.

10 Muslim #2568.

They say that the Glorified loves from His servants that they ask for His Garden and seek refuge from His Fire. He loves to be asked and is displeased with those who do not ask, and the greatest thing He is asked for is the Garden and the greatest thing He is sought for protection from is the Fire.

Works that seek the Garden are dear to the Lord, pleasing to Him, and seeking it constitutes a kind of worship to Him. To enact all kinds of worship is better than omitting some of them.

They further argue that when a worker fails to keep his eyes on the Garden and Hellfire, seeking the Garden and its hope, his determination suffers from fatigue, his resolve weakens, his motivation dissipates. The stronger he is in seeking the Garden and working for it, the stronger his motivation, the greater his resolve, the more complete his struggle, and this is a matter well-known through [spiritual] taste.

They say that if this were not required by the lawgiver, he would not have described, beautified, and presented the Garden to the servants, informing them of its details in ways that their intellects can grasp; what is beyond that, however, he has informed them of it only briefly. All of this is only to whet their appetite, encouraging them to do what it takes to get to it.

They say that God Almighty has said, "And God calls to the Abode of Peace" [10:25], which is an encouragement to respond to this call, hasten to it, and strive for it.

The truth [taking both opinions into consideration] is that the Garden is not the name for merely trees and fruit, food and drink, wide-eyed women, and rivers and palaces; most people are mistaken in what is signified by "the Garden." It is, rather, the nature of absolute, unqualified bliss. The greatest of the blessings of the Garden is the delight of looking at the Face of the Noble Lord, hearing His words, and the coolness of the eyes that will be obtained in His company and His good pleasure. There is no comparison between the pleasure that will come from the delightful food, drink, clothing, and faces and the ultimate bliss of being in divine presence; for the smallest of God's good pleasure is greater than the greatest of the Gardens and whatever is in it. God Almighty says, "Good pleasure of God is greater" [9:72]. In fact, He mentions it in indefinite form in an affirmative statement, which means that anything that is part of His pleasure is greater than the Garden!

Even a little from you pleases me except that
A little from you is not called a little!

قالوا: وأيضاً فالله سبحانه يحب من عباده أن يسألوه جنته ويستعيذوا به من ناره. فإنه يحب أن يسأل ومن لم يسأله يغضب عليه. وأعظم ما سئل الجنة، وأعظم ما استعيذ به منه النار. فالعمل لطلب الجنة محبوب للرب مرضي له. وطلبها عبودية للرب، والقيام بعبوديته كلها أولى من تعطيل بعضها.

قالوا: وإذا خلا العامل ملاحظة الجنة والنار وطلب الجنة ورجائها فترت عزائمها وضعفت همته ووهى باعته، وكلما كان أشد طلباً للجنة وعملاً لها، كان الباعث له أقوى والهمة أشد والسعي أتم، وهذا أمر معلوم بالذوق.

قالوا: ولو لم يكن هذا مطلوباً للشارع لما وصف الجنة للعباد، وزينها لهم وعرضها عليهم، وأخبرهم عن تفاصيل ما تصل إليه عقولهم منها، وما عداه أخبرهم به مجملًا. كل هذا تشويقاً لهم إليها، وحثاً لهم على السعي لها سعيها.

قالوا: وقد قال الله تعالى: ﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ﴾ [يونس: 25]. وهذا حث على إجابة هذه الدعوة، والمبادرة إليها والمشاركة في الإجابة.

والتحقيق أن يقال: الجنة ليست اسماً لمجرد الأشجار والفواكه والطعام والشراب، والخور العين والأنهار والقصور، وأكثر الناس يغفلون في مسمى الجنة. فإن الجنة اسم لدار النعيم المطلق الكامل. ومن أعظم نعيم الجنة التمتع بالنظر إلى وجه الرب الكريم، وسماع كلامه، وقرة العين بالقرب منه ورضوانه. فلا نسبة للذة ما فيها من المأكول والمشروب والملبوس والصور إلى هذه اللذة أبداً. فأيسر يسير من رضوانه أكبر من الجنان وما فيها من ذلك، كما قال تعالى: ﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾ [التوبة: 72]، وأتى به منكرًا في سياق الإثبات، أي: أي شيء كان من رضاه عن عبده فهو أكبر من الجنة.

قليل منك يقنعني ولكن قليلك لا يقال له قليل.

In a sound tradition, the tradition of the Sighting [God], it has it, "By God, He never blessed them with anything dearer to them than the Look at His Face."¹¹ In another tradition, "When He Almighty shows Himself to them and they see His Face with their eyes, they will forget all the pleasures and disregard them and not turn to them anymore."¹² There is no doubt in this, yet it is greater than what thought can capture or fancy can grasp. Especially when the lovers attain the company of love, for "A man is with whom he loves,"¹³ and there is no qualification of this judgment, and it is true for those who were present [with the Prophet when he said it] and those who were not.

What blessing, what delight, what coolness of the eye, what success can match the blessing of that divine with-ness and its delight? Is there anything above the coolness of the eye and bliss that comes from the company of the Beloved, more magnificent, perfect, and beautiful than whom there is none?

This, by God, is the signpost to which the lovers are headed, the banner to which the masters have guided, and it is the soul and the life of the signifier "the Garden." It is because of it that the Garden is good, and it is upon this that it is built.

How, then, can it be said that God is not worshipped for the sake of His Garden or fear of His Fire?

The same is true of the Fire. What its denizens suffer of being veiled from God, of His denigration of them, His wrath, displeasure, and loathing is far greater than the blaze of the Fire in their bodies and souls. Rather, it is the blaze of the Fire in their hearts first, which has caused its blaze in their bodies and whence it begins.

The quest of the prophets, the messengers, and the truth-lovers, and the martyrs and the righteous is nothing but the Garden, and their fear is the Fire. God alone we seek for help and reliance; there is no power to change or resist except through Him, and He is sufficient for us, and the best of Guarantors is He!

The object of the People [in belittling the Garden and Hellfire] is that the servant ought to worship his Lord as is His right; a slave who asks for wages to serve his master is a fool, fallen from the eyes of the master, if not outright worthy of chastisement, and his servitude requires service to the master. Only one who denies his servitude serves for wages either because he is free or slave of another. But all creation is His slave in reality, His ownership of them is the reality; there are no freemen among them or slaves to another master. Their service to Him, then, is the duty of their servitude, and their asking for wages is their abandoning of servitude.

11 Muslim #181; al-Dārimī counts twenty-some reports to this effect and claims that there

وفي الحديث الصحيح—حديث الرؤية—: «فوالله ما أعطاهم الله شيئاً أحب إليهم من النظر إلى وجهه». وفي حديث آخر: «أنه سبحانه إذا تجلى لهم ورأوا وجهه عياناً، نسوا ما هم فيه من النعيم وذهلوا عنه، ولم يلتفتوا إليه». ولا ريب أن الأمر هكذا، وهو أجل مما يخطر بالبال أو يدور في الخيال، ولا سيما عند فوز المحبين هناك بمعية المحبة. فإن المرء مع من أحب. ولا تخصيص في هذا الحكم، بل هو ثابت شاهداً وغائباً.

فأي نعيم وأي لذة وأي قرة عين، وأي فوز يداني نعيم تلك المعية ولذتها وقرة العين بها؟ وهل فوق نعيم قرة العين بمعية المحبوب، الذي لا شيء أجل منه ولا أكل ولا أجمل قرة البتة؟ وهذا—والله—هو العلم الذي شمر إليه المحبون، واللواء الذي أمه العارفون، وهو روح مسمى الجنة وحياتها. وبه طابت الجنة وعليه قامت.

فكيف يقال: لا يعبد الله طلباً لجنته، ولا خوفاً من ناره؟ وكذلك النار، فإن ما لأربابها من عذاب الحجاب عن الله وإهانتها، وغضبه وسخطه، والبعد عنه أعظم من [التهاب النار في أجسامهم وأرواحهم]، بل التهاب هذه النار في قلوبهم. هو الذي أوجب التهابها في أبدانهم ومنها سرت إليها.

فطلوب الأنبياء والمرسلين والصديقين والشهداء والصالحين هو الجنة. وهر بهم من النار. والله المستعان وعليه التكلان. ولا حول ولا قوة إلا به، وهو حسبن الله ونعم الوكيل. ومقصد القوم أن العبد يعبد ربه بحق العبودية. والعبد إذا طلب من سيده أجره على خدمته له كان أحق ساقطاً من عين سيده، إن لم يستوجب عقوبته. إذ عبوديته تقتضي خدمته له. وإنما يخدم بالأجرة من لا عبودية للمخدوم عليه. إما أن يكون حراً في نفسه أو عبداً لغيره. وأما من اخلق عبيده حقاً، ومملكه على الحقيقة، ليس فيهم حر ولا عبد لغيره، فخدمتهم له بحق العبودية. فاقترضوا لهم للأجرة خروج عن محض العبودية.

are still others, and that the reports of the Sighting of God in the Garden have reached the level of *tawātur* (recurrence). Al-Dārimī, *al-Radd 'alā al-jahmiyya* (Kuwait: Dār ibn al-Athīr, 1995), 124–130.

12 There is no Hadith with this wording, but it has been recorded as the words of al-Ḥasan al-Baṣṭī. See *Kitāb al-sharī'a* 2:982. See *Madārīj*(§), 1531.

13 Tirmidhī #3535.

This cannot be denied without qualification, nor can it be accepted without qualification; it requires discrimination.

We have mentioned in the beginning of this book the various perspectives that people have on this question [of worship], and we have explained the path of the rightly guided among them.

People are of four kinds.

First, those who want neither their Lord nor His reward, and they are his enemies in truth, and such are the people of perpetual punishment. Their failure to desire His reward, either because they do not affirm His existence or because they prefer the short-term over Him even if it causes His displeasure.

Second, those who desire Him and His reward, and such are the elite of His creation. The Almighty said, "If you [women] desire God and His Messenger and the Abode of Hereafter: God, then, has truly prepared for the righteous women among you a great recompense" [24:29]. This is how He addresses the best of the women of the world, the wives of His Prophet. The Almighty also said, "Whosoever desires the hereafter and puts forth its due struggle while believing: the works of such will be fruitful" [17:19]. He thus declaimed that the fruitful works are those through which afterlife is sought.

Even more explicit are His words to the elite among His ally-saints, the Companions of His Prophet, God grant him blessing and peace, on the Day of Uḥud, "Among you there are those who desire this world and among you there are those who desire the hereafter [3:152]," thus dividing them between these two types with no third. Those who say to this, "Where is he who desires God?" are in error. For desiring the Hereafter is the way to desiring God and His reward, for the desire for His reward does not negate desiring God.

Third, those who desire from God but do not desire God, and such a one is utterly deficient. This is the state of him who is ignorant of his Lord, who heard that there is the Garden and Hellfire, and there is nothing in his heart but the desire for the created pleasures of the Garden, nor occurs there to him anything else whatsoever. This is the case even of most of the theologians, such as those who deny the Sighting of God, the delight in looking at His face in the hereafter, the hearing of His words, and His love. They find faults in those who say that they love God: such are the slaves of the wages, incapable of desiring God Almighty.

Some among them even explicitly declare that the desire for God is impossible.

They say that the will pertains only to accidents; the preeternal cannot be desired, and they deny the desire for God in the extreme. The highest desire in their view is for the food, drink, intercourse, and robes of the Garden, and things like that. Such are in error, as are those who say that we do not worship

وهذا لا ينكر على الإطلاق ولا يقبل على الإطلاق، وهو موضع تفصيل وتمييز.
وقد تقدم في أول الكتاب ذكر طرق الخلق في هذا الموضع. وبيننا طريق أهل الاستقامة.
فالناس أربعة أقسام:

أحدهم: من لا يريد ربه ولا يريد ثوابه. فهؤلاء أعداؤه حقاً وهم أهل العذاب الدائم. وعدم إرادتهم لثوابه إما لعدم تصديقهم به، وإما لإيثار العاجل عليه ولو كان فيه سخطه.

والقسم الثاني: من يريد ربه ويريد ثوابه. وهؤلاء خواص خلقه. قال تعالى: ﴿وَأَن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾ [الأحزاب: 29]. فهذا خطابه لخير نساء العالم أزواج نبيه. وقال تعالى: ﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيًا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا﴾ [الإسراء: 19]، فأخبر أن السعي المشكور سعي من أراد الآخرة.

وأصرح من هذا قوله لخواص أوليائه—وهم أصحاب نبيه ﷺ في يوم أحد: ﴿مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ﴾ [آل عمران: 152]. فقسمهم إلى هذين القسمين الذين لا ثالث لهما.

وقد غلط من قال: فأين من يريد الله؟ فإن إرادة الآخرة عبارة عن إرادة الله وثوابه، فإرادة الثواب لا تنافي لإرادة الله.

والقسم الثالث: من يريد من الله ولا يريد الله، فهذا ناقص غاية النقص. وهو حال الجاهل بربه، الذي سمع أن ثم جنةً وناراً، فليس في قلبه غير إرادة نعيم الجنة المخلوقة، ولا يخطر بباله سواء البتة، بل هذا حال أكثر المتكلمين المنكرين رؤية الله [والتلذذ بالنظر إلى وجهه في الآخرة، وسماع كلامه وحيه، والمنكرين على من يزعم أنه يحب الله، وهم عبید الأجرة المحضة، فهؤلاء لا يريدون الله تعالى]. ومنهم من يصرح بأن إرادة الله محال. قالوا: لأن الإرادة إنما تتعلق بالحدوث. فالقديم لا يراد. فهؤلاء منكرون لإرادة الله غاية الإنكار، وأعلى الإرادة عندهم إرادة الأكل والشرب والنكاح واللباس في الجنة وتوابع ذلك. فهؤلاء في شق، وأولئك—الذين قالوا: لم نعبده طلباً لجنته ولا هرباً

Him seeking the Garden or fearing the Fire; they are two opposite extremes, farther than each other than the two easts. [Those who deny the desire for God] are blinded by the most impenetrable veil, the most stubborn in nature and hardest in heart and farthest from the soul of love and devotion and bliss of the souls and the hearts. They declare as unbelievers the people of love and desire for God, who seek their delight in Him and affirm the delight of the look at His Face and the unmediated hearing of His words. Such are not humans except in appearance, their rank [in the other party's view] being that of the inanimate objects and irrational beasts, veiled and blinded behind a thick veil against the knowledge of their own selves and its perfection as well as against the knowledge of their deity and the secret of His service.

Both groups are bizarre to anyone who cares to examine them.

The fourth kind, which is impossible, is those who desire God but do not desire from Him, and this is what [the mystics in question] claim: their quest, any other than which is defective, for all knowers must end up here, is that God becomes one's desire such that he wishes for nothing from God. As it is reported from Abū Yazīd, God be pleased with him, when he said, "I was asked, 'What do you desire?' I said 'I desire to not desire.'"

This in fact is absolutely impossible by reason as well as nature, by sense as well as divine law. Desire is a necessity for the living, and one can be stripped of it only if one loses reason and sense, as when inebriated, unconscious, or asleep. They do not deny the vanishing of will on the part of anyone other than Him, the created being whose will opposes His will. But is not the seeker of this state desiring of His nearness and delight, of perpetually being in His watch and presence? What will is greater than this?

True, one who abstains from one desire in favor of another loftier than it has not in fact left desire, but simply transferred from one desire to another, and from one object of desire to another. As for one's parting from the attribute of desire altogether while being in his senses, that is impossible, even if we judge such a person to be befuddled, absent from his ego. We do not deny such symptoms, but such a state is temporary, not permanent, and certainly not the ultimate goal and quest of the seekers, nor possible for the human being, nor a command, nor a high station so that one would be required to seek it. This is the explanation of this issue. God knows best.

من ناره—في شق. وهما طرفا نقيض بينهما أعظم من بعد المشرقين. وهؤلاء من أكثف الناس حجاباً، وأغلظهم طباعاً، وأقساهم قلوباً، وأبعدهم عن روح المحبة والتأله ونعيم الأرواح والقلوب. وهم يكفرون أصحاب المحبة والشوق إلى الله والتلذذ بحبه، والتصديق بلذة النظر إلى وجهه وسماع كلامه منه بلا واسطة.

وأولئك لا يعدونهم من البشر إلا بالصورة، ومرتبهم عندهم قريبة من مرتبة الجماد والحيوان البهيم. وهم عندهم في حجاب كثيف عن معرفة نفوسهم وكلها، ومعرفة معبودهم وسر عبوديته. وحال الطائفتين عجب لمن اطلع عليه.

والقسم الرابع—وهو محال—أن يريد الله ولا يريد منه. فهذا هو الذي يزعم هؤلاء أنه مطلوبهم، وأن من لم يصل إليه ففي سيره علة، وأن العارف ينتهي إلى هذا المقام، أن يكون الله مراده ولا يريد منه شيئاً، كما يحكى عن أبي يزيد—رضي الله عنه—أنه قال: قيل لي: ما تريد؟ فقلت: أريد ألا أريد. وهذا في التحقيق عين المحال الممتنع، عقلاً وفطرةً وحساً وشرعاً. فإن الإرادة من لوازم الحي. وإنما يعرض له التجرد عنها بالغيبية عن عقله وحسه، كالسكر والإغماء والنوم. فنحن لا ننكر التجريد عن إرادة ما سواه من المخلوقات التي تراحم إرادتها إرادته. أفليس صاحب هذه الحال مريداً لقربه ورضاه ودوام مراقبته والحضور معه؟ وأي إرادة فوق هذه؟

نعم، قد زهد في مراد لمراد أجل منه وأعلى، فما خرج عن الإرادة، وإنما انتقل من إرادة إلى إرادة، ومن مراد إلى مراد. وأما خلوه عن صفة الإرادة بالكلية مع حضور عقله وحسه فمحال. وإن حاكمنا في ذلك محاكم إلى ذوق مصطلم مأخوذ عن نفسه، فإن عن عوالمها، لم ننكر ذلك. لكن هذه حال عارضة غير دائمة، ولا هي غاية مطلوبة للسالكين، ولا مقدورة للبشر، ولا مأمور بها، ولا هي أعلى المقامات فيؤمر باكتساب أسبابها. فهذا فصل الخطاب في هذا الموضوع. والله أعلم.

2 Conditions of Displaying One's Good Deeds

[To continue with the explanation of the first level of Venerating God's Prohibitions:] His words "nor display to anyone and be adorned with ostentation" also require explanation. To display one's works to any other than God is of two kinds. One is the like of display that causes or strengthens one's motivation, and this can be pure or adulterated, just as the display that severs [the motivation] is also among the maladies and veils.

The display [of good works] that does not cause or aid his motivation, but rather, its presence and absence makes no difference to him, does not qualify as ostentation, especially if it has a preponderant benefit, either to protect and care for someone, such as to display [one's act of visiting] to a patient or someone who is about to fall into a calamity [here, the essence of the good work is to connect with someone else]. Or, to show the enemy whose attack is feared, like performing the Prayer of Fear¹⁴ when facing the enemy. or to show the one looking up to you to learn from you, and you do a favor to him and to yourself by teaching him, or you may show him intentionally so he may follow you, or to teach those who do not know.

This is praiseworthy showing, and God is where the intention and purpose of the heart is.

Blameworthy showing is when it becomes the motivation to seek veneration and praise and other benefits from the one to whom one shows off or for fear of another person. As for what we mentioned earlier, the purpose of cause, education and teaching of the prophetic practice, or to watch for the attack of the enemy and the like, none of this counts as ostentation, but rather it may be a charity to show as an example and his charity may be better than the charity of one who does his works in secret.

An example of that is a man in need asking some people for help, one of whom realizes that if he gave this man in secret so that no one will see him, no one will follow him [in donating] and the man will not get except his donation, but if he gave him in public, he would be followed, as others would dislike to have him be alone in giving charity. Therefore, he displays his charity to encourage others, his motive being to increase the benefit of the one in need. Such is a praiseworthy ostentation, as its purpose was not to seek veneration and praise, and such a one deserves his reward as well as of those who follow him.

[Al-Harawī's] saying "all such attributes are part of the worship of the ego"

14 The Prayer of Fear, the shortened form of daily prayers to be said when confronting the enemy in battle, is mentioned in the Qur'an 4:102, and expanded upon in the Hadith; for a summary, see G. Monnot, "Ṣalāt al-Khawf," in *EI2*, 8:934.

فصل

قوله: «ولا مشاهداً لأحد، فيكون متزناً بالمראה».

هذا فيه تفصيل أيضاً. وهو أن المشاهدة في العمل لغير الله نوعان: مشاهدة تبعث عليه أو تقوي باعته. فهذه مراعاة خالصة أو مشوبة. كما أن المشاهدة القاطعة عنه أيضاً من الآفات والحجب.

ومشاهدة لا تبعث عليه ولا تعين الباعث، بل لا فرق عنده بين وجودها وعدمها. فهذه لا تدخله في التزين بالمראה، ولا سيما عند المصلحة الراجحة في هذه المشاهدة، إماً حفظاً له ورعايةً، كمشاهدة مريض أو مشرف على هلكة يخاف وقوعه فيها، أو مشاهدة عدو يخاف هجومه كصلاة الخوف عند المواجهة، أو مشاهدة ناظر إليك يريد أن يتعلم منك، فتكون محسناً إليه بالتعليم وإلى نفسك بالإخلاص، أو قصداً منك للاقتداء وتعريف الجاهل. فهذا رياء محمود، والله عند نية القلب وقصده. فالرياء المذموم أن يكون الباعث قصد التعظيم والمدح، والرغبة فيما عند من يرائيه أو الرهبة منه. وأما ما ذكرنا من—قصد رعايته أو تعليمه، أو إظهار السنة وملاحظة هجوم العدو، ونحو ذلك—فليس في هذه المشاهدة رياء، بل قد يتصدق العبد رياءً مثلاً وتكون صدقته فوق صدقة صاحب السر.

مثال ذلك رجل مضرور سأل قوماً ما هو محتاج إليه، فعلم رجل منهم أنه إن أعطاه سرّاً حيث لا يراه أحد، لم يقتد به أحد ولم يحصل له سوى تلك العطية، وأنه إن أعطاه جهراً اقتدي به واتبع، وأنف الحاضرون من تفرد عنهم بالعطية، ففهر له بالعطاء. فكان الباعث له على الجهر إرادة سعة العطاء عليه من الحاضرين، فهذه مراعاة محمودة، حيث لم يكن الباعث عليها قصد التعظيم والثناء، وصاحبها جدير بأن يحصل له مثل أجور أولئك المعطين.

قوله: «فإن هذه الأوصاف كلها من شعب عبادة النفس».

means that the one who fears [Hellfire] is occupied with protecting his own ego from the punishment, which is worship of one's own ego, for he is directed to it, seeking benefits and delights for it, which is a kind of servitude to it. One who shows off his worship to the people is similarly engaged in a kind of self-worship, for he seeks their veneration, praise, and adulation. If [the ego] is killed through struggle, attention to God, occupation with Him alone, and perpetuity of vigilance for Him, these parts of it also die.

Doubtless, the foundation of the quest of this Group is the abandoning of the ego.

You now know, however, that fear and search for reward have nothing to do with self-worship.

True, self-adornment by showing off is nothing but the worship of one's ego and of other men, and the discourse on such is greater than this. The one who shows off is too worthless, too mean, and his concerns too base to be conflated with the discourse of the truthful.

3 Venerating Scripture on Divine Attributes

He said,

The second level is to accept the report on its face value, meaning to allow the signposts of the monotheism of the commoners [to be] fixed in their apparent sense, to not pretentiously veer off to question its modalities, nor try to find an alternative interpretation for it, nor exceed its apparent meaning through analogy, nor claim its full knowledge or imagination.

The Shaykh, God have mercy on him, alludes here to the need to uphold the veneration of the divine names and attributes by letting the scriptural texts be understood in their apparent sense, which is the meaning that immediately comes to the minds of the commoners; he does not mean here the ignoramus masses, but the commonality of the Community. As Mālik, God have mercy on him, said when asked about "The Merciful settled on the Throne" [20:5] "How did He settle?", Mālik bowed his head down and sat until he began to sweat, then he said, "The settling is known, its modality (i.e., how such attribute comes to be for God) is unknown, believing in it is an obligation, and asking about it is a heretical innovation!"

The difference between the known meaning in this phrase and between the modality that the human being cannot know, and this response of Mālik, God have mercy on him, is general and sufficient in all questions concerning divine attributes.

يعني أن الخائف مشغول بحفظ نفسه من العذاب، ففيه عبادة لنفسه، إذ هو متوجه إليها وطالب المثوبة، متوجه إلى طلب حظ نفسه وذلك شعبة من عبوديتها. والمشهد للناس في عبادته فيه شعبة من عبودية نفسه، إذ هو طالب لتعظيمهم وثنائهم ومدحهم. فهذه شعب من شعب عبادة النفس. والأصل الذي هذه الشعب فروعه هي النفس، فإذا ماتت بالمجاهدة والإقبال على الله والاشتغال به ودوام المراقبة له، ماتت هذه الشعب.

فلا جرم أن بناء أمر هذه الطائفة على ترك عبادة النفس، وقد علمت أن الخوف وطلب الثواب ليس من عبادة النفس في شيء.

نعم، التزين بالمראה عين عبادة النفس والناس. والكلام في أمر أرفع من هذا. فإن حال المرئي أخس ونفسه أسقط، وهمته أدنى من أن يدخل في شأن الصادقين.

فصل

قال: «الدرجة الثانية: إجراء الخبر على ظاهره، وهو أن تبقى أعلام توحيد العامة الخيرية على ظواهرها، ولا يتحمل البحث عنها تعسفاً، ولا يتكلف لها تأويلاً، ولا يتجاوز ظواهرها تمثيلاً، ولا يدعي عليها إدراكاً أو توهماً».

يشير الشيخ—رحمه الله—بذلك إلى أن حفظ حرمة نصوص الأسماء والصفات بإجراء أخبارها على ظواهرها، وهو اعتقاد مفهومها المتبادر إلى أذهان العامة، ولا يعني بالعامة الجهال، بل عامة الأمة كما قال مالك—رحمه الله—وقد سئل عن ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه:5]، كيف استوى؟ فأطرق مالك حتى علاه الرخصاء ثم قال: الاستواء معلوم، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة.

فرق بين المعنى المعلوم من هذه اللفظة وبين «الكيف» الذي لا يعقله البشر. وهذا الجواب من مالك—رحمه الله—شاف عام في جميع مسائل الصفات.

Whosoever asks concerning His words “I am with you both, I hear and I see” [20:46], “How does He hear and see?” is given the same answer. He is told, “The hearing and seeing are known, but their modality is beyond the grasp of human reason.”

The same is true of anyone who asks about divine knowledge, life, power, will, descent, wrath, pleasure, mercy, laugh, and so on. Their meanings are all known and the modality is beyond human intellect, for understanding the modality of a thing is dependent on knowing the modality and nature of a being and its make-up. That [of God] being unknown to the human being, how could the modality of divine attributes be understood?

The beneficial and conservative policy in this issue is that we attribute to God what He has attributed to Himself and His Messenger has attributed to Him, without alteration, denial, investigation of modality, or likening. Rather, you affirm His names and attributes and deny any likeness to the creation, thus letting your affirmation free from anthropomorphism and your negation free from denial. He who denies the reality of [God] settling [on the throne] is a denier, and he who likens it to the settling of the creation over creation is an anthropomorphist, and he who says it is the settling of Him like whom there is nothing, such [alone] is a monotheist who upholds divine transcendence. The same applies to the [divine] attributes of hearing, seeing, life, will, knowledge, power, hand, face, pleasure, wrath, descent, laugh, and all those with which He has characterized Himself.

The deviants in this issue are alluded to by the Shaykh in his saying “to not pretentiously veer off to question its modalities,” that is, he does not undertake *ta’assuf* to seek the modalities [of the attributes], and *ta’assuf* means treading a path other than the known road. It is said, “So-and-so rode *ta’āsif* in his journey” if he rode right and left wandering about the path.

In his saying “nor does he engage in affected interpretations,” by “interpretation” he means [regarding] its literal meaning, which is to transfer the meaning of a word from its obvious meaning to a different understanding. More than one of the scholars have reported consensus of the Predecessors on shunning such a practice. Those who have reported it include al-Baghawī and also Abū al-Ma’ālī al-Juwaynī, in his treatise *al-Niẓāmiyya*, in contrast with his approach in his [treatises] *Shāmil* and *Irshād*. Among those who report [this consensus] include Sa’d b. al-Zanjānī, in addition to many, many of the scholars before them whose number is known only to God.¹⁵

15 See glossary, “Interpretation or *ta’wīl*.”

فن سأل عن قوله: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ [طه:46]، كيف يسمع ويرى؟ أجيب بهذا الجواب بعينه فقل له: السمع والبصر معلوم، والكيف غير معقول.

وكذلك من سأل عن العلم والحياة والقدرة والإرادة والنزول والغضب والرضا والرحمة والضحك وغير ذلك، فمعانيها كلها مفهومة، وأما كيفيتها فغير معقولة، إذ تعقل الكيف فرع العلم بكيفية الذات وكنهها. فإذا كان ذلك غير معقول للبشر، فكيف يعقل لهم كيفية الصفات؟

والعصمة النافعة في هذا الباب أن نصف الله بما وصف به نفسه وبما وصفه به رسوله، من غير تحريف ولا تعطيل ومن غير تكييف ولا تمثيل. بل ثبت له الأسماء والصفات وينفي عنه مشابهة المخلوقات. فيكون إثباتك منزهاً عن التشبيه ونفيك منزهاً عن التعطيل. فن نفى حقيقة «الاستواء» فهو معطل، ومن شبهه باستواء المخلوق على المخلوق فهو ممثل، ومن قال هو استواء ليس كمثل شيء، فهو الموحد المنزه.

وهكذا الكلام في السمع والبصر والحياة والإرادة والقدرة واليد والوجه والرضا والغضب والنزول والضحك، وسائر ما وصف به نفسه.

والمنحرفون في هذا الباب وقد أشار الشيخ إليهم بقوله: «لا يتحمل البحث عنها تعسفاً»، أي لا يتكلف التعسف عن البحث عن كيفياتها. و«التعسف» سلوك غير الطريق. يقال: ركب فلان التعاسيف في سيره إذا كان يسير يميناً وشمالاً، حائراً عن الطريق.

«ولا يتكلف لها تأويلاً». أراد بالتأويل هاهنا التأويل الاصطلاحي، وهو صرف اللفظ عن ظاهره عن المعنى الراجح إلى المفهوم المرجوح. وقد حكى غير واحد من العلماء. إجماع السلف على تركه.

ومن حكاه البغوي وأبو المعالي الجويني في رسالته «النظامية»، بخلاف ما سلكه في «شامله» و«إرشاده». ومن حكاه: سعد بن علي الزنجاني. وقبل هؤلاء خلافت من العلماء لا يحصيهم إلا الله.

[Al-Harawī's words:] "And not transgress its apparent meaning through analogy," that is, not analogize [the attributes] to the attributes of the creation. In his saying "do not transgress its apparent meanings" there is a subtle allusion [to the fact] that its apparent meanings do not require analogizing, as is imagined by those who abolish and deny [the attributes], for it is analogizing that transgresses the apparent meanings to what is not implied by them in the same fashion that the unobvious interpretation is a form of pretension, an effort to make it mean what it does not require. The obvious meanings, in other words, do not require analogizing nor forced interpretation, rather, [they simply require] letting them be on their apparent meaning without reassignment of meaning or analogy. This is the path of those who take the straight path in this respect.

As for his saying, "nor claim to comprehend or correct them," it means he should not claim to correct [the scriptural attributes] nor claim to understand them, nor assign to them a meaning other than the commonly understood one, as is claimed by the partisans of the misguided Kalam, dispraised by the consensus of the Predecessors.

"Imagining" in his words could be of two kinds. The imagining of their modality that is not indicated by the apparent meaning, or the imagining of meanings other than those required by their obvious meaning; both are incorrect, as they constitute either likening and analogizing on the one hand or alteration and abolition on the other.

These words from the Shaykh al-Islam [al-Harawī] demonstrate his high rank among the *Ahl al-Sunna* and the expanse of his knowledge, and that he is free of the accusations of anthropomorphism or assimilationism hurled at him by his enemies, the Jahmites, wont as they are to slander the People of Hadith and Sunna in that fashion. In the same way that the Rāfiḍa accuse them of being Nāṣibīs [haters of 'Alī], the Mu'tazilites accuse them of being plebes and riff-raff. This is the inheritance of the enemies of the Messenger of God, God grant him blessing and peace, namely, to slander him and his companions that they are Sabeans who have invented a new religion.¹⁶ The inheritance of the People of Hadith and Sunna from their Prophet and His companions is, accordingly, to be called with blameworthy names by the champions of falsehood. May God sanctify the soul of al-Shāfi'ī when he said upon being accused of being called a Rāfiḍī (a rejectionist):

16 Early Muslims were characterized by their detractors in Mecca as having become Sabeans, which could mean "irreligious," "apostates," or "those who have abandoned the religion of their ancestors and become irreligious."

«وَألا يتجاوز ظاهرها [تمثيلاً]، أي لا يمثلها بصفات المخلوقين. وفي قوله: «لا يتجاوز ظاهرها» [إشارة لطيفة. وهي أن ظواهرها لا تقتضي التمثيل كما يظنه المعطلة النفاء، وأن التمثيل تجاوز لظواهرها إلى ما لا تقتضيه، كما أن تأويلها تكلف وحمل لها على ما لا تقتضيه، فهي لا تقتضي ظواهرها تمثيلاً ولا تحتل تأويلاً، بل إجراء على ظاهرها بلا تأويل ولا تمثيل. فهذه طريقة السالكين بها سواء السبيل. وأما قوله: «ولا يدعى عليها إدراكاً»، أي لا يدعى عليها استدراكاً ولا فهماً. ولا معنى غير فهم العامة كما يدعيه أرباب الكلام الباطل المذموم بإجماع السلف.

وقوله: «ولا توهماً»، أي لا يعدل عن ظواهرها إلى التوهم. و«التوهم» نوعان: توهم كيفية لا يدل عليه ظواهرها، أو توهم معنى غير ما تقتضيه ظواهرها. وكلاهما توهم باطل. وهما توهم تشبيه وتمثيل، أو تحريف وتعطيل.

وهذا الكلام من شيخ الإسلام يبين مرتبته من السنة ومقداره في العلم، وأنه بريء مما رماه به أعداؤه الجهمية من التشبيه والتمثيل على عادتهم في رمي أهل الحديث والسنة بذلك، كرمي الرافضة لهم بأنهم نواصب، والمعتزلة بأنهم نوابت حشوية. وذلك ميراث من أعداء رسول الله ﷺ في رميه ورمي أصحابه بأنهم صباء، قد ابتدعوا ديناً محدثاً. وميراث لأهل الحديث والسنة من نبيهم وأصحابه، بتلقيب أهل الباطل لهم بالألقاب المذمومة. وقدس الله روح الشافعي حيث يقول، وقد نسب إلى الرفض:

If the love of the family of Muhammad is Rāfiḍism
 Let men and jinn witness that I am a Rāfiḍite

May God be pleased with our Shaykh, Abū al-Abbās b. Taymiyya when he said,

If the love of the Companions of Muhammad is Nāṣibism
 Let men and jinn witness that I am a Nāṣibite

May God forgive a third when he said,

If corporealism (*taj̣sīm*) is to affirm divine attributes
 And clear them of the interpretations of every liar
 Thank God then that I am a corporealist (*mujassim*)!
 Go gather witnesses and fill every assembly

4 Protecting the Divine Opening

He said,

The third level is the protection of the expansion from any hint of brazenness, the protection of bliss from contamination by complacency, and the protection of the witnessing from opposition by any cause.

This level being limited to the people of witnessing who often encounter expansion and bliss—being those who relate to Him by His name The Lord of Expansion—he cautions them against impudence, which expels one from the etiquette of worship into ecstatic outbursts, like the one who said, “Glory to me!” and other such outbursts. The best that can be said of such a one is that he is excused due to his loss of reason and overpowering inebriation. The blissful expansion of experiential witness must, therefore, be accompanied by reverence and glorification, or else one falls into impudent behavior, which is prevented by watchfulness.

His saying “the protection of his bliss from contamination by complacency” means that the attainer of expansion and witnessing is infused with a bliss that is comparable to none other whatsoever. Yet, he is not safe in such a state from deception, and must safeguard his bliss and delight with the fear of the end, whose knowledge is inaccessible to him, so he must not become conceited.

إن كان رفضاً حب آل محمد فليشهد الثقلان أني رافضي.

ورضي الله عن شيخنا أبي العباس بن تيمية حيث يقول:

إن كان نصبا حب صحب محمد فليشهد الثقلان أني ناصبي.

وعفا الله عن الثالث حيث يقول:

فإن كان تجسماً ثبوت صفاته وتنزيهاً عن كل تأويل مفترى
فإني بحمد الله ربي مجسم هلموا شهدوا واملأوا كل محضر

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قال: «الدرجة الثالثة: صيانة الانبساط، أن تشوبه جرأة، وصيانة السرور أن يداخله أمن، وصيانة الشهود أن يعارضه سبب».

لما كانت هذه الدرجة عنده مختصة بأهل المشاهدة—والغالب عليهم الانبساط والسرور، فإن صاحبها متعلق باسمه «الباسط» حذره من شائبة الجرأة. وهي ما يخرج به عن أدب العبودية ويدخله في الشطح، كشطح من قال «سبحاني»، ونحو ذلك من الشطحات المعروفة المخرجة عن أدب العبودية التي نهاية صاحبها أن يعذر بزوال عقله وغلبة سكر الحال عليه. فلا بد من مقارنة التعظيم والإجلال لبسط المشاهدة، وإلا وقع في الجرأة ولا بد، فالمراقبة تصونه عن ذلك. قوله: «وصيانة السرور أن يداخله أمن».

يعني أن صاحب الانبساط والمشاهدة يداخله سرور لا يشبه سرور البتة. فينبغي له ألا يأمن في هذا الحال المكربل يصون سروره وفرحه بخوف العقاب المطوي عنه علم غيبها، ولا يغتر.

As for “the protection of the witnessing from opposition by any cause,” it means that the attainer of experiential testimony may be weak in his experience of the reality of unicity and fall into thinking that what he has attained is due to his own striving and worship, attributing it to a cause from himself, which is a deficiency in his affirmation and gnosis of unicity. Experiential testimony, however, cannot but be a gift; it cannot be earned, and even if it were earned, the awareness of its causality constitutes a deficiency in the affirmation of unicity and absence from the witnessing of the reality.

By the “cause” that opposes the witnessing he may have meant the occurrence of an idea that contaminates the purity of his experience, and he must safeguard it against any such causes, either opposition of will or doubt or both. God knows best.

أما «صيانة الشهود» [أن يعارضه سبب] يريد أن صاحب الشهود قد يكون ضعيفاً في شهود حقيقة التوحيد، فيتوهم أنه قد حصل له ما حصل بسبب الاجتهاد التام والعبادة الخاصة. فينسب حصول ما حصل له من الشهود إلى سبب منه. وذلك نقص في توحيده ومعرفته لأن الشهود لا يكون إلا موهبةً، ليس كسبياً، ولو كان كسبياً فشهود سببه نقص في التوحيد وغيبة عن شهود الحقيقة. ويحتمل أن يريد بالسبب المعارض للشهود ورود خاطر على الشاهد يذكر عليه صفو شهوده، فيصونه عن ورود سبب يعارضه. إما معارض إرادة وإما معارض شبهة، وقد يعم كلامه الأمرين. والله سبحانه أعلم.

The Station of Purification

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of purification.¹

God the Exalted has said, “And they were not commanded but that they worship God, purifying their religion for Him” [98:5]. He also said, “We have sent down to you the Book in truth, worship God, then, purifying your religion for Him. Lo, for God alone is the pure religion” [39:2–3]. He also said, “Say: God I worship, purifying my religion for Him. Worship you what you wish other than Him!” [39:14–15]. He also said to [the Prophet], “Say: Truly my prayer and my offering, my life and my death are for God, the Provider of the worlds. No partner has He: This is what I have been commanded, and I am the first to submit” [6:162–163].

He also said, “[He] who created death and life in order to test you: which of you will is best in works” [67:2]. Al-Fuḍayl b. ‘Iyāḍ, God be pleased with him, said, “[That means] purest and most correct.” He asked, “O Abū ‘Alī, what is purest and most correct?” He said, “An act that is pure but not correct is not accepted and if it is correct but not pure it is still not accepted until it is both pure and correct. To be pure means that it is for God alone and to be correct means that it is in accordance with the Sunna.” Then he recited the word of the Most High: “Whosoever hopes to meet His Lord let him work righteous works and not include anyone in his worship of his Lord” [18:110]. The Most High also said, “And who is better in religion than he who submits his face to God and does good works” [4:125]. Here, “submission of the face to God the Most High” means to purify his purpose and works for Him, and doing good means following the Messenger and his Sunna. The Most High said, “And We proceeded to what they did of works and made them scattered dust” [25:23], these being works that either were not upon the Sunna or that by them something other than God’s Face was sought. The Prophet, God grant him blessing and peace, said to Sa’d, “You shall not die yet; work, then, such works by which you seek God’s Face that will increase your rank and status.”²

1 The trilateral root of the word *ikhhlās*, namely *kh-l-ṣ*, denotes purity, being free from admixture, unmixed, as in *khalāṣa al-mā’ min al-kadar* (water became free of turbidity). “Purity” is a more apt translation for *ikhhlās* than the common rendition of “sincerity,” given that the Qur’anic verses in question always use it as a verbal noun with *dīn* (religion) as their object, suggesting the meaning: ‘purify your religion for God!’, rather than the more interiorist meaning of a general attitude of being transparent about one’s intentions. See also the discussion in Rashīd al-Dīn Maybudī, *Kashf al-Asrār: The Unveiling of the Mysteries*, trans. William

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ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الإخلاص».

قال الله تعالى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة:5]. وقال: ﴿إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾. وقال: ﴿قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي فاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ﴾ [الزمر:23]. وقال: ﴿قُلْ إِن صَلَائِي وَنُفْسِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ [الأَنْعَام:162-163]. وقال: ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [المملك:2].

قال الفضيل بن عياض—رضي الله عنه—: هو أخلصه وأصوبه. قالوا: يا أبا علي، ما أخلصه وأصوبه؟ فقال: إن العمل إذا كان خالصاً ولم يكن صواباً لم يقبل. وإذا كان صواباً ولم يكن خالصاً لم يقبل حتى يكون خالصاً صواباً. والخالص أن يكون لله، والصواب أن يكون على السنة. ثم قرأ قوله تعالى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف:110]. وقال تعالى: ﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ [النساء:125]. فإسلام الوجه لله تعالى إخلاص القصد والعمل له. والإحسان فيه متابعة رسوله وسنته. وقال تعالى: ﴿وَقَدْ مَنَّا عَلَى مَا عَمِلُوا مِنْ عَمَلٍ جَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾ [الفرقان:23]. وهي الأعمال التي كانت على غير السنة أو أريد بها غير وجه الله. وقال النبي ﷺ لسعد: «إنك لن تخلف، فتعمل عملاً تبتغي به وجه الله إلا ازددت به درجةً ورفعةً».

C. Chittick (Louisville: Fons Vitae, 2016), xvi: "In the past I have used "sincerity" to translate *ikhlas*, and it works fine in most contexts. However, the moment we look at the etymology (as Maybudi does under Q. 2:112), we realize that the root means pure, unmixed, unadulterated. Hence, *ikhlas* means to purify, to remove the adulteration, to restore to the original state. It is an internal activity of the soul, tightly bound up with *tawhid*, the active assertion of God's unity by eliminating the association (*shirk*) of all others (*ghayr*). It is not by accident that Sūra 112, *al-Ikhlās*, is also known as the Sūra of *al-Tawhid*. As everyone knows and as Maybudi explains on many occasions, *tawhid* lies at the heart of Islamic thought and practice. Although 'sincerity' might be understood to convey what is meant by *ikhlas*, the word 'self-purification' conveys both the literal sense and the connotation of engagement with the path to God. One of the drawbacks of the word sincerity itself is that nowadays in English it means honesty in expressing one's deep feelings, but these are typically the deep feelings of a self cut off from its divine roots. *Tawhid* would be the last thing that 'sincerity' calls to mind in the average English-speaking reader. 'Self-purification' points us in the right direction."

In a sound report on the authority of Anas b. Mālik, God be pleased with him, he said that the Messenger of God, God grant him blessing and peace, said, "The heart of a Muslim never holds deception nor malice when it has three things: purifying their works for God, offering advice to those in authority, and adhering to the congregation of Muslims, for their call (i.e., of Islam) surrounds their backs [protecting against any harm]."³ That is, their hearts bear no grudge or dishonesty when accompanied by these three, as they eliminate and expel ill-will. For the heart's greatest grudge is caused by associationism. Similarly, it holds a grudge if it is given to deceiving others, or if it abandons the party of Muslims for heretical innovation and misguidance. These three fill the heart with grudges and corruption. The cure for this corruption and its adulteration is in purification and sincerity on the one hand and following the Sunna on the other.

The Messenger of God, God grant him blessing and peace, was asked about a man who fought in a battle for show, or valor, or group-feeling (i.e., patriotism, etc.), and whether these count as being for the sake of God. He said, "Only he who battles to raise God's word is in the path of God."⁴

He also declared that the first three to be roasted in the Hellfire would be a reciter of the Qur'an, a warrior, and a philanthrope, each of whom did their work so that it will be said that he is a reciter, valiant, and generous, and not for God.⁵

In a sound Divine Hadith, God Almighty and Magnificent says, "I am least in need of partners, so whosoever performs an act [of worship] associating a partner with Me, I reject it and leave it to the one he associated with Me."⁶

Another report has it is that He will say on the Day of Resurrection, "Go, take your reward from the one for whose sake you worked; We have nothing for you."

Another sound Hadith has it, "God does not look at your bodies or your faces, but only at your hearts."⁷

God the Exalted has said, "Neither their flesh nor blood will reach God, but only your piety will reach Him" [22:37]. In a Divine Report, it says, "Purity is a secret from my secrets that I deposit in the hearts of those servants that I love."⁸

They have described purification in a variety of ways but their meaning is the same. It has been said, "It is to single out the Truth Almighty as your sole purpose in obedience (i.e., worship)." Also, it is "Cleansing of the act from [the effects of] being witnessed by the creation." It was said, "[Purity is] protection

3 Aḥmad, *Musnad* 4:80; Ibn Ḥibbān, *Ṣaḥīḥ* #67.

4 Bukhārī #2810.

5 Muslim #1905.

6 Muslim #2985.

وفي الصحيح من حديث أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: «ثلاث لا يغفلن قلب مسلم، إخلاص العمل لله ومناصحة ولاة الأمر ولزوم جماعة المسلمين. فإن دعوتهم تحيط من ورائهم».

أي لا يبقى فيه غل. لا يحمل الغل مع هذه الثلاثة، بل ينفي عنه غله ويخرجه. فإن القلب يغفل على الشرك أعظم غل. وكذلك يغفل على الغش وعلى خروجه عن جماعة المسلمين بالبدعة والضلالة. فهذه الثلاثة تملؤه غلاً ودغلاً. ودواء هذا الغل واستفراغ أخلاطه بتجريد الإخلاص والنصح ومتابعة السنة. وسئل رسول الله ﷺ عن الرجل يقاتل رياءً ويقاتل شجاعةً ويقاتل حميةً، فأَيُّ ذلك في سبيل الله؟ فقال: «من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله».

وأخبر عن أول ثلاثة تسعربهم النار: قارئ القرآن والمجاهد والمتصدق بماله الذين فعلوا ذلك ليقال فلان قاريء وشجاع ومتصدق، ولم تكن أعمالهم خالصة لله. وفي الحديث الصحيح الإلهي يقول الله تعالى: «أنا أغنى الشركاء عن الشرك. من عمل عملاً أشرك فيه غيري فهو للذي أشرك به وأنا منه بريء».

وفي أثر آخر، يقول له يوم القيامة: «أذهب نخذ أجرك ممن عملت له. لا أجر لك عندنا». وفي الصحيح عنه: «إن الله لا ينظر إلى أجسامكم ولا إلى صوركم، ولكن ينظر إلى قلوبكم». وقال تعالى: ﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾ [الحج:37].

وفي أثر مروري إلهي: «الإخلاص سر من سري، استودعته قلب من أحببته من عبادي».

وقد تنوعت عبارتهم في «الإخلاص» والقصد واحد.

فقليل: هو أفراد الحق سبحانه بالقصد في الطاعة.

وقيل: تصفية الفعل عن ملاحظة المخلوقين.

7 Muslim #2564.

8 Qushayrī, 208, graded variously, from acceptable to weak.

from the watch of the creation, and truthfulness is to be unstained by self-viewing, for the pure one has no ostentation and the truthful has no conceit. Purity is not complete without truthfulness nor truthfulness without purity; and the two cannot be accomplished without perseverance.”

It was said, “Whoever witnesses purification in his purification, his purification needs purification.”

Every purity-seeker's deficiency lies in fixation on his purity; only when his view of his own purity ends does he become truly pure and among the elect.

It has been said, “Purity is when a servant's outwardly and inwardly actions are the same,” whereas ostentation is that one's outward is better than one's inward, and truthfulness in purity is that one's inward is more full of spiritual life than one's outward.

It has been said, also, “Purification is to forget the watching gaze of the creation [owing to one's constant preoccupation with the Creator] and [forget] to adorn for the people in respects that cause one to fall in the sight of God.”

The words of al-Fuḍayl, God have mercy on him, “Giving up acting for the sake of others is ostentation, and acting for the sake of others is associationism, and purification is that God saves you from both.”

Al-Junayd, God be pleased with him, said, “Purification is a secret between God and the servant, not known to the angel who inscribes the act, nor to the Devil so he may spoil it, nor to one's own desire so it may lead it astray.”

Sahl [b. ‘Abdallāh al-Tustarī] was asked, “What is the most difficult challenge for the ego?” He said, “Purification, for the ego has no share in it.”

Another said, “Purification is that you seek no witness to your action other than God nor any reward but from Him.”

Makḥūl (a Successor) said, “A servant cannot seek purification for forty days without springs of wisdom issuing forth from his tongue.”

Yūsuf b. al-Ḥusayn (of Rayy, d. 304/916) said, “The hardest thing in the world is purification; however much I try to eliminate ostentation from my heart, it sprouts back in a different form.”

Abū Sulaymān al-Dārānī, “When a servant attains purification he is rid of the barrage of whispers and ostentation.”

وقيل: التوقي من ملاحظة الخلق. والصدق التنقي من مطالعة النفس. فالمخلص لا رياء له والصادق لا إعجاب له. ولا يتم الإخلاص إلا بالصدق ولا الصدق إلا بالإخلاص، ولا يتأتى إلا بالصبر.

وقيل: من شهد في إخلاصه الإخلاص احتاج إخلاصه إلى إخلاص. فنقصان كل مخلص في إخلاصه رؤية إخلاصه. فإذا سقط عن نفسه رؤية إخلاصه صار مخلصاً مخلصاً.

وقيل: الإخلاص استواء أعمال العبد في الظاهر والباطن. والرياء أن يكون ظاهره خيراً من باطنه. والصدق في الإخلاص أن يكون باطنه أعمر من ظاهره.

وقيل: الإخلاص نسيان رؤية الخلق [بدوام النظر إلى الخالق]. ومن تزين للناس بما ليس فيه سقط من عين الله.

ومن كلام الفضيل—رحمه الله—: ترك العمل من أجل الناس رياء. والعمل من أجل الناس شرك. والإخلاص أن يعافيك الله منهما.

وقال الجنيد—رضي الله عنه—: الإخلاص سر بين الله وبين العبد، لا يعلمه ملك فيكتبه ولا شيطان فيفسده ولا هوى فيميله.

وقيل لسهل: أي شيء أشد على النفس؟ فقال: الإخلاص، لأنه ليس لها فيه نصيب.

وقال بعضهم: الإخلاص ألا تطلب على عملك شاهداً غير الله ولا مجازياً سواه.

وقال مكحول: ما أخلص عبد قط أربعين يوماً إلا ظهرت ينابيع الحكمة من قلبه على لسانه.

وقال يوسف بن الحسين: أعز شيء في الدنيا الإخلاص. وكم أجتهد في إسقاط الرياء عن قلبي، فكأنه ينبت على لون آخر.

وقال أبو سليمان الداراني: إذا أخلص العبد انقطع عنه كثرة الوسوس والرياء.

1 Levels of Purification

The author of *al-Manāzil*, God have mercy on him, said,

Purification is cleansing the action from any adulteration.

That is, no impurity of the intentions or purposes of the ego, either by seeking admiration in the hearts of the creation or avoiding their disapproval, seeking greatness in their view, or their wealth or service, their fulfilment of one's needs or their love, and other such defects and impurities, whose essence despite their various types is that they all fall under seeking other than God by one's acts, whoever that may be.

He said,

It is three levels. The first level: ridding one's works of self-admiration, purifying them from seeking its reward, and dismounting [the high-horse] of satisfaction.

Every worker faces three maladies in his action: his view of the act [of worship as being admirable], quest of its reward, and satisfaction and pleasure as a result.

In this level, the seeker rids himself of these three; what removes his view of his works is his witnessing of the favor and grace of God upon him and granting of success, and recognition that it is from God and not from himself, and that it is God who causes his good works: it is God's will, not his, as God the Exalted said, "And you do not will except if God wills" [81:29].

Here, it is beneficial to witness the Divine Compelling, and that one is merely an instrument, and that his works are like movements of trees and the wind whose Mover and Doer is someone else; that he is as good as dead, and the dead perform no act. Furthermore, were he left to his own devices, none of his acts would be sound, for the ego is ignorant and transgressive, its natural inclination being laziness and preference for desires and procrastination. It is the source of all evil, the refuge for all that is wicked, and good does not issue from such a source.

The good that does issue from it, therefore, is only from God the Exalted and through him, not from the servant nor through his power. As the Exalted said, "Were it not for God's grace and mercy upon you, not one of you would ever be pure, but it is God who purifies whomsoever He wills" [24:21]. The people of the Garden said, "Praised be God who has guided us to this: we could not be guided were it not that God guided us" [7:43], and God the Exalted said to

فصل

قال صاحب المنازل—رحمه الله—: «الإخلاص: تصفية العمل من كل شوب».

أي لا يمزج عمله ما يشوبه من شوائب إرادات النفس، إما طلب التزين في قلوب الخلق وإما طلب مدحهم والهرب من ذمهم، أو طلب تعظيمهم أو طلب أمواهم، أو خدمتهم وقضائهم حوائجهم، أو طلب محبتهم له أو غير ذلك من العلل والشوائب، التي عقد متفرقاتها هو إرادة ما سوى الله بعمله، كائناً ما كان.

قال: «وهو على ثلاث درجات. الدرجة الأولى: إخراج رؤية العمل من العمل، والإخلاص من طلب العوض على العمل، والنزول عن الرضا بالعمل».

يعرض للعامل في عمله ثلاث آفات: رؤيته وملاحظته، وطلب العوض عليهن ورضاه به وسكونه إليه.

ففي هذه الدرجة يتخلص من هذه الثلاثة. فالذي يخلصه من رؤية عمله مشاهدته لمنه الله عليه وفضله وتوفيقه له، وأنه بالله لا بنفسه، وأنه إنما أوجب عمله مشيئة الله لا مشيئته هو، كما قال تعالى: ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [التكوير: 29].

فها هنا ينفعه شهود الجبر وأنه آلة محضة، وأن فعله كحركات الأشجار وهبوب الرياح، وأن المحرك غيره والفاعل فيه سواه، وأنه ميت—والميت لا يفعل شيئاً—، وأنه لو خلي ونفسه لم يكن من فعله الصالح شيء البتة. فإن النفس جاهلة ظالمة، طبعها الكسل وإثارة الشهوات والبطالة. وهي منبع كل شر ومأوى كل سوء. وما كان هكذا لم يصدر منه خير ولا هو من شأنه.

فالحير الذي صدر منها إنما هو من الله وبه، لا من العبد ولا به، كما قال تعالى: ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ﴾ [النور: 21]. وقال أهل الجنة: ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا﴾ [الأعراف: 43]. وقال وتعالى لرسوله: ﴿وَلَوْلَا أَنْ بُنِّتْنَا لَقَدْ

His Messenger, God grant him blessing and peace, "Were it not that We made thee firm, thou would have nearly inclined to them a little" [17:74]. The Exalted also said, "But God endeared faith to them, beautifying it in their hearts, and making unbelief, wickedness, and disobedience hateful to them: such are the righteous" [49:7].

Every good in the servant, then, is exclusively God's grace and favor, His beneficence and blessing, and it is He who is to be praised for it. The servant's vision of his good works is, in reality, his perception of His creative attributes, such as his hearing and seeing, his cognition and strength, and soundness of health and limbs, and the like: all are purely God's grant, blessing, and grace. What purifies the servant from this malady is his knowledge of his Lord and of his own ego.

What purifies him from the quest for recompense is his knowledge that he is merely a slave, and a slave does not deserve any wage for serving his master, for he serves him by the terms of his servitude. Whatever he receives from his master is not a recompense or wage, but only the latter's favor and beneficence. For only a free worker deserves wages, or the slave of another, but a master owes nothing to his own slave.

What purifies him from his satisfaction with his works is two things. First, a study of its defects and maladies, what it contains of the share of his own ego and the share of the Devil in it. Rare is a good work that does not have some share of the Devil in it, however small it be, and similarly, that does not have a share of his own ego.

The Prophet, God grant him blessing and peace, was asked about a man's distraction during his prayers so he said,

This is a kind of embezzlement, a share that the Devil steals from the prayer of a servant.⁹

Imagine if this is the case with his glance or look, what would be the case with the distraction of his heart to that which is other than God! That, surely, would constitute a greater share of the Devil from his worship.

Ibn Mas'ūd, God be pleased with him, said, "Do you make a share for the Devil from your prayers, thinking that it is an obligation upon him to not turn back [after prayer] except on the right hand side (that is: do not impose an unnecessary obligation);"¹⁰ thus consider this little, insignificant thing a share for the Devil in the prayer of a servant: what do you think of what is greater than this?

⁹ Bukhārī #751.

كَدَّتْ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا» [الإسراء:74]. وقال تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ إِلَّا يُمَانَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَّهَتْ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ﴾ [المحجرات:7].

فكل خير في العبد فهو مجرد فضل الله ومنته وإحسانه ونعمته، وهو المحمود عليه. فروية العبد لأعماله في الحقيقة كرويته لصفاته الخلقية من سمعه وبصره وإدراكه وقوته، بل من صحته وسلامة أعضائه ونحو ذلك. فالكل مجرد عطاء الله ونعمته وفضله.

فالذي يخلص العبد من هذه الآفة معرفة ربه ومعرفة نفسه، والذي يخلصه من طلب العوض على العمل علمه بأنه عبد محض. والعبد لا يستحق على خدمته لسيده عوضاً ولا أجرة، إذ هو يخدمه بمقتضى عبوديته. فما يناله من سيده من الأجر والثواب تفضل منه وإحسان إليه وإنعام عليه لا معاوضة. إذ الأجرة إنما يستحقها الحر أو عبد الغير، فأما عبد نفسه فلا.

والذي يخلصه من رضاه بعمله وسكونه إليه أمران:

أحدهما: مطالعة عيوبه وآفاته وتقصيره فيه، وما فيه من حظ النفس ونصيب الشيطان. فقل عمل من الأعمال إلا وللشيطان فيه نصيب وإن قل، وللنفس فيه حظ. سئل النبي ﷺ عن التفات الرجل في صلاته فقال: «هو اختلاس يختلسه الشيطان من صلاة العبد». فإذا كان هذا التفات طرفه ولحظه فكيف التفات قلبه إلى ما سوى الله؟ هذا أعظم نصيب الشيطان من العبودية.

وقال ابن مسعود—رضي الله عنه—: «لا يجعل أحدكم للشيطان حظاً من صلاته يرى أن حقاً عليه ألا ينصرف إلا عن يمينه». فجعل هذا القدر اليسير النزر حظاً ونصيباً للشيطان من صلاة العبد، فما الظن بما فوقه؟ وأما حظ النفس من العمل فلا يعرفه إلا أهل البصائر الصادقون.

Second, one's knowledge of what the Lord Almighty deserves of worship and its full external and internal etiquettes and conditions, and that he is too weak, powerless, and insignificant to fulfil them or be content with them, never thinking that he has done enough for his Lord. Rather, he must not be pleased with his works for his Lord even for the wink of an eye, and must feel shy to stand before and present his works to God.

His ill opinion of himself and his works, even his dislike for his breaths and their rising to God, serves to prevent him from complacency and self-satisfaction with his conduct.

One of the Predecessors used to offer four hundred units of prayer in a day and then grab his beard and say to himself, "O source of all wickedness, have you pleased God even for the wink of an eye?"

Another said, "The malady of a servant in worship is his pleasure with himself; whoever views his ego with the eye of admiration ruins it, and whoever does not constantly accuse his ego is deceived."

2 The Second Level

[Al-Harawī] said,

The second level is to be ashamed of good works while doing one's best, putting forth one's best effort to guard it from witnessing, and seeing the works in light of the grant by the Source of Bounty.

These are three things. One's shame upon his works means intense modesty before God, for he sees no good work as good enough for Him even while putting forth one's best. The Exalted has said, "And those who give what they give while their hearts are filled with fear that they are going to return to their Lord" [23:60]; the Prophet God grant him blessing and peace said, "This is about a man who prays, fasts, and gives charity, and fears that it will not be accepted of him."¹¹

The second part is to put forth one's best effort while guarding it from witnessing, that is, expending one's best effort in performing good works in the correct fashion while avoiding feeling that it is through one's own effort.

The third is that one guards it by means of the divinely granted light by which God illuminates the insight of a servant. Thus, you see in light of that light that your good works are entirely the gift of His generosity, not from or through you.

¹¹ Aḥmad, *Musnad* 6:205; graded as sound.

الثاني: علمه بما يستحقه الرب جل جلاله من حقوق العبودية وآدابها الظاهرة والباطنة وشروطها، وأن العبد أضعف وأعجز وأقل من أن يوفيهما حقها وأن يرضى بها لربه. فالعارف لا يرضى بشيء من عمله لربه ولا يرضى نفسه لله تعالى طرفة عين، ويستحي من مقابلة الله بعمله. فسوء ظنه بنفسه وعمله وبغضه لها وكراهته لأنفاسه وصعودها إلى الله يحول بينه وبين الرضا بعمله والرضا عن نفسه. وكان بعض السلف يصلي في اليوم واللييلة أربعمئة ركعة، ثم يقبض على لحيته ويهزها ويقول: يا مأوى كل سوء، وهل رضيتك لله طرفة عين؟ وقال بعضهم: آفة العبد رضاه عن نفسه، ومن نظر إلى نفسه باستحسان شيء منها فقد أهلكها، ومن لم يهتم نفسه على دوام الأوقات فهو مغرور.

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قال: «الدرجة الثانية: انجلى من العمل مع بذل المجهود. وتوفير الجهد بالاكتفاء من الشهود. ورؤية العمل في نور التوفيق من عين الجود». هذه ثلاثة أمور: نجلة من عمله وهو شدة حياته من الله، إذ لم ير ذلك العمل صالحاً له مع بذل مجهوده فيه. قال تعالى: ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾ [المؤمنون: 60]. قال النبي ﷺ: «هو الرجل يصوم ويصلي ويتصدق ويخاف ألا يقبل منه». فالْمؤمن جمع إحساناً في مخافة وسوء ظن بنفسه. والمغرور حسن الظن بنفسه مع إساءته. الثاني: توفير الجهد باحتماؤه من الشهود، أي يأتي بمجهود الطاقة في تصحيح العمل محتتماً عن شهود منك وبك.

الثالث: أن تحتمي بنور التوفيق الذي ينور الله به بصيرة العبد، فترى في ضوء ذلك النور أن عملك من عين جوده، لا بك ولا منك.

This level, therefore, comprises five things: good works, exertion of best effort, shame and modesty before God for [its defects], protecting them from your own eye of admiration, and seeing them as gifts of God's generosity and favor.

The third level is,

Purifying the act by ridding oneself of works altogether, letting go of it in the same way its knowledge has been let go already, and letting yourself go, witnessing the decree, free of bondage to form.

The meaning of his words here is that you make your work in accordance with your knowledge [of God's command], letting it complete it, going along with it and stopping with it, thus you keep your eyes fixed on the command in doing and avoiding, seeking and abandoning, looking at the accrual of reward or punishment through cause and acquisition. Yet, you also keep the eyes of your heart on the creative decree of predestination in which causes and the caused, movements and stillness, are all folded up, there remaining nothing but the sheer will and the singularity of the Exalted Lord as the Actor, all acts being an issue of His will. You uphold the command and the prohibition, doing and desisting from acts, going along with Him, His decree and ordainment, with faith, witness, and reality.

These two commands are the servitude required by these two verses: "Whoever wills among you to be upright, and you do not will except if God the Lord of the worlds wills" [81:28–29]. And He said, "This is just a reminder: whoever wills takes a path to his Lord. And yet, you do not will except if God wills. God truly is All-knowing, All-wise" [76:29–30]. To let works go the way of knowledge reflects "Whoever among you wills to be upright" and to let yourself go the way of the decree reflects "And you do not will except if God wills."

As for [al-Harawī's] words, "free of bondage to form": the freedom to which they allude is refusal to enter the servitude of the creation and the ego, and entering, rather, servitude to the Truth alone.

They mean by "form" all that is other than God: forms, then, are remains, like the remains of homes and abodes are the forms that are left after their denizens have passed. In the station of reality all created beings in their entirety are nothing but remnants and forms. This means to rid yourself of servitude to all other than God, and be present with your heart with the Omnipotent, the Truth alone rather than with the remains that are nothing but forms. Let nothing distract you from His servitude, and demand not from your servitude any state, any station, any disclosure, or anything else.

فقد اشتملت هذه الدرجة على خمسة أشياء: عمل، واجتهاد فيه، ونجل وحياء من الله فيه، وصيانة عن شهوده منك، ورؤيته من عين جود الله ومنته.

الدرجة الثالثة: «إخلاص العمل بإخلاص من العمل، تدعه يسير سير العلم، وتسير أنت مشاهداً للحكم، حراً من رق الرسم».

قد فسر الشيخ مراده بإخلاص العمل من العمل بقوله: «تدعه يسير سير العلم، وتسير أنت مشاهداً للحكم».

ومعنى كلامه أنك تجعل عملك تابعاً للعلم موافقاً له مؤتماً به. تسير بسيره وتقف بوقوفه وتحرك بحركته. نازلاً منازل مرتويّاً من موارده، فتكون ناظراً إلى الحكم الديني الأُمري متقيداً به فعلاً وتركاً وطلباً وهرباً، ناظراً إلى ترتب الثواب والعقاب عليه سبباً وكسباً. ومع ذلك فتسير أنت بقلبك مشاهداً للحكم الكوني القضائي الذي ينطوي فيه الأسباب والمسببات، والحركات والسكّات، ولا يبقى هناك غير محض المشيئة وتفرد الرب وحده بالأفعال، ومصدرها عن إرادته ومشيئته، فتكون قائماً بالأمر والنهي فعلاً وتركاً سائراً بسيره، وبالقضاء والقدر إيماناً وشهوداً وحقيقة. فهو ناظر إلى الحقيقة قائم بالشرعية.

وهذان الأمران هما عبودية هاتين الآيتين: ﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [التكوير: 28-29]. وقال: ﴿إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾ [الإنسان: 29-30].

فترك العمل يسير سير العلم مشهد ﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾، وسير صاحبه مشاهداً للحكم مشهد ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾.

وأما قوله: «حراً من رق الرسم». الحرية التي يشيرون إليها هي عدم الدخول تحت عبودية الخلق والنفس، والدخول تحت رق عبودية الحق وحده.

ومرادهم بالرسم ما سوى الله، فكله رسوم. فإن الرسوم هي الآثار، ورسوم المنازل والديار هي الآثار التي تبقى بعد سكانها. والمخلوقات بأسرها—في منزل الحقيقة—ورسوم وآثار للقدرة. أي فتخلص نفسك من عبودية كل ما سوى الله وتكون بقلبك مع القادر الحق وحده، لا مع آثار قدرته التي هي رسوم. فلا تشتغل بغيره انشغالاً بعبوديته، ولا تطلب بعبوديتك له حالاً ولا مقاماً ولا مكاشفة ولا شيئاً سواه.

These, then, are the four things: putting forth the best effort, letting knowledge be the judge, keeping eyes fixed on reality, ridding yourself of any distraction. And God is the one to grant success.

2 Purification and Truthfulness

Purification is the indivisibility of the goal, and truthfulness is the indivisibility of the quest. Accordingly, the essence of purification is the unicity of the goal, and the essence of truthfulness is the unicity of the quest. Neither bears fruit without total surrender.

These three, then, are the elements of the journey, and the foundation of the path such that those who fail to build their journey on them are cut off, even if they think that they are still on the quest. For such a one, the journey is either in the opposite direction to the goal, or little more than daydreaming. If purification and obedience are absent, the journey is backward, and if one fails to put forth one's best effort and unify his quest, he daydreams. When all three come together, the traveler cannot be overcome: "Such is the grace of God that He grants whomsoever He wills, and God is greatly Munificent" [62:4].

فهذه أربعة أمور: بذل الجهد وتحكيم العلم والنظر إلى الحقيقة والتخلص من الالتفات إلى غيره. والله الموفق.

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«الإخلاص» عدم انقسام المطلوب. و«الصدق» عدم انقسام الطلب. حقيقة الإخلاص توحيد المطلوب، وحقيقة الصدق توحيد الطلب والإرادة، ولا يثمران إلا بالاستسلام المحض للمتابعة. فهذه الأركان الثلاثة هي أركان السير وأصول الطريق التي من لم يبن عليها سلوكه وسيره فهو مقطوع. وإن ظن أنه سائر فسيره إما إلى عكس جهة مقصوده وإما سير المقعد والمقيد. فإن عدم الإخلاص والمتابعة انعكس سيره إلى خلف. وإن لم يبذل جهده ويوحد طلبه سار سير المقيد.

وإن اجتمعت له الثلاثة فذلك الذي لا يجارى في مضمار سيره. ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [الجمعة:4].

The Station of Refinement and Correction

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of correction and refinement, and it is the smelting of worship in the fire of trial, seeking to remove from it any corruption and deception.

The author of *al-Manāzil* said,

Refinement is the trial for the beginners, and it is a path from the paths of discipline.

He means that it is hard on the beginners, and it is for them a trial and the path to mastery.

He said,

It has three levels. First, refinement of the service such that it is not besmirched by ignorance, nor contaminated by habit, nor his resolve exhausted.

That is, purification of servitude and refinement from three types of things: taint of ignorance, contamination of habit, and lack of resolve of the seeker.

When ignorance infects worship, the servant misapplies it and misplaces it, directing it to the non-deserving. In such a state he ends up doing works he believes are good but they corrupt his service and worship: he moves when he should be still and is still when he should move, disperses at the time of union and seeks union at the time of dispersion, flies at the time of sailing and sails at the time of flying, attacks at the time of restraint and desists at the time of attack, and so on. Such errors with respect to the service [of the seeker] are analogous to someone who is disagreeable and odious in his dealings with men.

The service that is not accompanied by an additional knowledge of its etiquette and requisites that is apart from its own knowledge may lead one to the opposite of its intended consequence. This does not mean that all the reward and compensation [of the service] is entirely lost, but such a failure does lead one to fail in attaining the desired station and nearness; the details of this statement cannot be known except through special knowledge of God and of His command, total love, and knowledge of the ego and its mischiefs.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التهذيب» والتصفية». وهو سبك العبودية في كبر الامتحان طلباً لإخراج ما فيها من الخبث والغش.

قال صاحب المنازل—رحمه الله—: «التهذيب محنة أرباب البدايات. وهو شريعة من شرائع الرياضة».

يريد أنه صعب على المبتديء فهو له كالحنّة. وطريقة للمرتاض الذي قد مرّن نفسه حتى اعتادت قبوله وانقادت إليه.

قال: «وهو على ثلاث درجات: الأولى تهذيب الخدمة، ألا يخالجه جهالة ولا تشوبها عادة ولا تقف عندها همة».

أي تخليص العبودية وتصفيتها من هذه الأنواع الثلاثة، وهي مخالجة الجهالة وشوب العادة ووقوف همة الطالب عندها.

فإن الجهالة متى خالطت العبودية أوردتها العبد غير موردها، ووضعها في غير موضعها، وفعلها في غير مستحقها، وفعل أفعالاً يعتقد أنها صلاح وهي إفساد لخدمته وعبوديته، بأن يتحرك في موضع السكون أو يسكن في موضع الحركة، أو يفرق في موضع جمع أو يجمع في موضع فرق، أو يطير في موضع سفون أو يسفن في موضع طيران، أو يقدم في موضع إجمام أو يحجم في موضع إقدام، أو يتقدم في موضع وقوف أو يقف في موضع تقدم، ونحو ذلك من الحركات التي هي في حق الخدمة كحركات الثقليل البغيض في حقوق الناس.

فالخدمة ما لم يصحبها علم ثان بآدابها وحقوقها غير العلم بها نفسها كانت في مظنة أن تبعد صاحبها، وإن كان مراده بها التقرب. ولا يلزم حبوط ثوابها وأجرها، فهي إن لم تبعده عن الأجر والثواب أبعدته عن المنزلة والقربة. ولا تنفصل مسائل هذه الجملة إلا بمعرفة خاصة بالله وأمره، ومحبة تامة له ومعرفة بالنفس وما منها.

The second, the contamination of habit, occurs when worship is confused with habit. This may help it along, but the seeker thinks that [the habit] is the real act of nearness and obedience. An example is someone who has become used to fasting and has mastered it, such that his ego is settled upon it, and it is a habit that has become an addiction. He begins to think that this is pure worship; if another act of worship, more beneficial and higher in priority, is presented to him, he may not pay any attention to it, given his habit. One Sufi who said, "I performed Pilgrimage so many times without relying on means, and then it became clear to me that all that was adulterated by my own desire. That became clear when my mother asked me to fetch a drink of water, and that felt really heavy to my ego, and I realized that my ego's habituation of Pilgrimage was a thing for my own ego; had my ego been annihilated, it would not have found hard what the Law requires of it."

Third, lack of resolve in service is a sign of its weakness and deficiency, for the pure slave never runs out of the resolve to serve, as he ever belittles his service and is never bored by it. Contentment is praiseworthy except in this situation, for here it is a loss. The lover is content with nothing short of his beloved, and the servant's lack of resolve to serve is similarly a loss.

He said,

The second level is the refinement of the state, which is that the state does not incline toward any knowledge, nor submit to any form, nor turn to any desire.

As for "the inclination of the state to knowledge" it could be of two kinds, praiseworthy and blameworthy.

The praiseworthy inclination is turning to knowledge and seeking its judgment, and without it, his state is blameworthy and deficient, distancing rather than drawing to God the Exalted. Any state not accompanied by knowledge is vulnerable to deceptions of the Devil, and this has ruined the states of many masters, dispersing them away from God far and away, since they failed to let knowledge [of the Law] govern their conduct; their avoidance of it led them to abandon the realities of faith and Laws of Islam.

Such are the people about whom the Master of this Group, al-Junayd b. Muḥammad, God have mercy on him, when it was said to him, "Knowers reach a state where they give up works of piety and worship to draw near to God," he said, God have mercy on him, "This is the statement of those people who claim the end of the obligation of works [due to spiritual advancement], and it is an enormity to me: indeed, someone who steals and fornicates is in a better state than the one who says this. For those who know God receive their duties from

النوع الثاني: شوب العادة. وهو أن يمازج العبودية حكم من أحكام عوائد النفس، تكون منفذة لها معينة عليها. وصاحبها يعتقدها قرينة وطاعة كمن اعتاد الصوم—مثلاً—وتمرن عليه، فألفته النفس وصار لها عادة تتقاضاها أتم اقتضاء، فيظن أن هذا التقاضي محض العبودية وإنما هو تقاضي العادة. وعلامة هذا أنه إذا عرض عليها طاعة دون ذلك وأيسر منه وأتم مصلحة لم تؤثرها إيثاراً لما اعتادته وألفته. كما يحكى عن بعض الصوفية قال: حججت كذا وكذا حجة على التجريد، فبان لي أن جميع ذلك كان مشوباً بحظي، وذلك أن والدتي سألتني أن أستقي لها جرعة ماء، فنقل ذلك على نفسي، فعلمت أن مطاوعة نفسي في الحجات كان يحظ نفسي وإرادتها. إذ لو كانت نفسي فانية لم يصعب عليها ما هو يحق في الشرع.

النوع الثالث: وقوف همته عند الخدمة. وذلك علامة ضعفها وقصورها. فإن العبد المحض لا تقف همته عند خدمته، بل همته أعلى من ذلك. إذ هي طالبة لرضا مخدومه. فهو دائماً مستصغر خدمته له ليس واقفاً عندها. والقناعة تمجد من صاحبها إلا في هذا الموضع، فإنها عين الحرمان. فالحب لا يقنع بشيء دون محبوبه. فوقوف هممة العبد مع خدمته وأجرتها سقوط فيها وحرمان. قال: «الدرجة الثانية: تهذيب الحال. وهو ألا ينجح الحال إلى علم، ولا يخضع لرسم، ولا يلتفت إلى حظ.»

أما «جنوح الحال إلى العلم» فهو نوعان: ممدوح ومذموم. فالممدوح التفاته إليه وإصغائه إلى ما يأمر به وتحكيمه عليه. فمَن لم ينجح إلى هذا الجنوح كان حالاً مذموماً ناقصاً مبعداً عن الله تعالى. فإن كل حال لا يصحبه علم يخاف عليه أن يكون من خدع الشيطان. وهذا القدر هو الذي أفسد على أرباب الأحوال أحوالهم، وشردهم عن الله كل مشرد، وطردهم عنه كل مطرد. حيث لم يحكموا عليه العلم وأعرضوا عنه صفحاً حتى قادهم إلى الانسلاخ من حقائق الإيمان وشرائع الإسلام.

وهم الذين قال فيهم سيد الطائفة الجنيد بن محمد—رحمه الله—لما قيل له: أهل المعرفة يصلون إلى ترك الحركات من باب البر والتقرب إلى الله تعالى، فقال الجنيد—رحمه الله—: «هذا كلام قوم تكلموا بإسقاط الأعمال وهو عندي عظيمة. والذي يسرق ويزني أحسن حالاً من الذي يقول هذا.

God, seeking His help in fulfilling them, and if I had a thousand years I would not decrease anything of my good works except when my time is up.”

He also said, “All paths are shut to creation except following the footsteps of the Messenger, God grant him blessing and peace.” He also said, “He who does not memorize the Qur’an and write the Hadith should not be followed in this matter, for our knowledge is constrained by the Book and the Sunna.”

He also said, “This knowledge of ours is tied to the Hadith of the Messenger of God, God grant him blessing and peace.”

The calamity that has struck such people is that rulings contained in the knowledge [of divine scripture] pertain to and call to works, whereas the rulings of spiritual states pertain to disclosure, and the seeker experiences states that are not addressed in that knowledge. If the seeker were to hold them to the standards of scriptural knowledge, he would find his experience in contradiction with it. He is, therefore, forced to reject one of them. Whoever attains these states first and then turns to the rulings of knowledge, he has indeed regressed and delayed in his journey. Beware this doubt that is in fact a lethal poison, and one afflicted with it slips out of both inner knowledge and religion as easily as hair from dough.

Know that true [inner] knowledge is the very essence of [scriptural] knowledge, [and a true state is the soul of sound action; every state that is not the result of sound action, one that accords with scriptural knowledge,] is like a corrupted, wicked soul. We do not deny that this soul experiences spiritual states, but the problem is the levels and stations of those states; when the spiritual state contradicts any of the rulings of knowledge, that state is either invalid or deficient, but never sound.

The knowledge [that is sound and action] that is sound both constitute the proper inner knowledge and proper state; the latter of each pair is like the body for which the former is the soul.

The best that one can do in explaining [al-Harawī’s] words “The state must not incline toward knowledge” is that knowledge calls to separation whereas the state calls to union, and the heart is between the two callers, responding sometimes to one and other times to the other.

Refinement and correction of the state, then, requires that one responds to the caller of the state rather than that of knowledge. This does not mean that he avoids scriptural knowledge and refuses to submit to it.¹ For of course,

¹ This is one of many occasions where Ibn al-Qayyim charitably deflects what would be a plain but unorthodox (because antinomian) implication in al-Harawī’s text.

فإن العارفين بالله أخذوا الأعمال عن الله وإليه رجعوا فيها. ولو بقيت ألف عام لم أنقص من أعمال البر ذرة إلا أن يحال بي دونها».

وقال: الطرق كلها مسدودة على الخلق إلا من اقتفى أثر الرسول ﷺ.

وقال: من لم يحفظ القرآن ويكتب الحديث لا يقتدى به في هذا الأمر، لأن علمنا مقيد بالكتاب والسنة.

وقال: علمنا هذا مشيد بحديث رسول الله ﷺ.

والبلية التي عرضت لهؤلاء أن أحكام العلم تتعلق بالعمل وتدعو إليه، وأحكام الحال تتعلق بالكشف. وصاحب الحال ترد عليه أمور ليست في طور العلم. فإن أقام عليها ميزان العلم ومعياره تعارض عنده العلم والحال، فلم يجد بداً من الحكم على أحدهما بالإبطال. فمن حصلت له أحوال الكشف ثم جنح إلى أحكام العلم فقد رجع القهقري وتأخر في سيره إلى وراء.

فتأمل هذا الوارد وهذه الشبهة التي هي سم نافع تخرج صاحبها من المعرفة والدين كإخراج الشعرة من العجين.

واعلم أن المعرفة الصحيحة هي روح العلم. [والحال الصحيح هو روح العمل المستقيم. فكل حال لا يكون نتيجة العمل المستقيم مطابقاً للعلم] فهو بمنزلة الروح الخبيثة الفاجرة. ولا ننكر أن تكون لهذه الروح أحوال، لكن الشأن في مرتبة تلك الأحوال ومنازلها. ففتى عارض الحال حكم من أحكام العلم فذلك الحال إما فاسد وإما ناقص، ولا يكون مستقيماً أبداً.

فالعلم [الصحيح والعمل] المستقيم هما ميزان المعرفة الصحيحة والحال الصحيح، وهما كالبلدين لروحيهما.

فأحسن ما يحمل عليه قوله: «ألا يجنح الحال إلى العلم»، أن العلم يدعو إلى الفرقة دائماً، والحال يدعو إلى الجمعية، والقلب بين هذين الداعيين. فهو بحسب هذا مرة وهذا مرة.

فتهذيب الحال وتصفيته أن يجيب داعي الحال لا داعي العلم. ولا يلزم من هذا إعراضه عن العلم وعدم تحكيمه والتسليم له، بل هو متعبد بالعلم محكم له مستسلم له غير مجيب لداعيه من التفرقة، بل هو

he worships by knowledge, adjudicates by it, surrenders to it, yet, he responds not to its call of separation but to the call of the spiritual state and union, taking from knowledge that which will rectify his state and union, but not delving into it in such a way as to drain his spiritual ambition and ultimate goal, for he has no goal but Him, no desire but Him. Knowledge to him is a tool, a means to an end, a path that leads him to his goal. It is like a guide who shows him the way and he responds to it. Yet, his heart is fixed on his goal, his journey, and all means that strengthen his resolve for setting out and parting from his homeland, his kith and kin, and that which aides him on the journey and seeking the path with singular devotion. He should not be distracted from the single-minded attention to his quest by the details or states of the guide, and by anything that is other than that which he is being guided to.

This is the meaning of Shaykh al-Islam, God willing, not the first meaning. God knows best.

1 Second Level

His words that he does not “submit to forms” mean that no being overwhelms his heart such that it would bow to it, for the one in possession of the spiritual state seeks nothing less than the Alive, the Sustainer, and is not arrested by empty sites and forms.

As for his words that he does not “heed any pleasure,” he means when the state is fully attained, he is not occupied by his own pleasure and gratification, for that is a share of his own ego, a remnant of his ego.

2 Third Level

He said,

The third level is the refinement of the goal, which is its rising above being coerced submission, its being guarded against the malady of fatigue, and its victory against the contentions of knowledge.

These are the three things that refine and rectify the seeker. First, elimination of any coercion; that is, he is not driven to God coercively, like a wage-earner, subordinated and obliged, but the motive of his heart and drive of his pull to God must be his willing submission, his love and preference, like flowing water on

مجبب لداعي الحال والجمعية، آخذ من العلم ما يصحح له حاله وجمعيته، غير مستغرق فيه استغراق من هو مطرح همته وغاية مقصده، لا مطلوب له سواء ولا مراد له إلا إياه. فالعلم عنده آلة ووسيلة وطريق توصله إلى مقصده ومطلوبه. فهو كالدليل بين يديه يدعوه إلى الطريق ويدله عليها. فهو يجيب داعيه للدلالة ومعرفة الطريق، وما في قلبه من ملاحظة مقصده ومطلبه من سيره وسفره وباعث همته على الخروج من أوطانه ومرباه ومن بين أصحابه وخلطائه، الحامل له على الاعترا ب. والتفرد في طريق الطلب هو المسير له والحرك والباعث. فلا يجنح عن داعيه إلى اشتغاله بجزئيات أو أحوال الدليل، وما هو خارج عن دلالاته على طريقه.

فهذا مقصد شيخ الإسلام—إن شاء الله—لا الوجه الأول. والله أعلم.

فصل

وأما قوله: «ولا يخضع لرسم»، أي لا يستولي على قلبه شيء من الكائنات، بحيث يخضع له قلبه. فإن صاحب الحال إنما يطلب الحي القيوم لا يقف عند المعاهد والرسوم.

وأما قوله: «ولا يلتفت إلى حظ»، أي إذا حصل له الحال التام لم يشتغل بفرحه به وحظه منه واستلذذه، فإن ذلك حظ من حظوظ النفس وبقية من بقاياها.

فصل

قال: «الدرجة الثالثة: تهذيب القصد. وهو تصفيته من ذل الإكراه، وتحفظه من مرض الفتور، ونصرته على منازعات العلم».

هذه أيضاً ثلاثة أشياء تهذب قصده وتصفيه.

أحدها: تصفيته من ذل الإكراه. أي لا يسوق نفسه إلى الله كرهاً، كالأجير المسخر المكلف، بل تكون دواعي قلبه وجواذبه منساقاً إلى الله طوعاً ومحبةً وإيثاراً بجريان الماء في منحدره، وهذه حال

its path. Such is the state of truthful lovers: their worship is by their own will, love, and pleasure, for in it they find the coolness of their eyes, bliss of their hearts, and delight of their souls, as he, God grant him blessing and peace, said, “The coolness of my eyes has been made in prayers.”² He would say, “O Bilāl, bring us comfort by [announcing the prayer call].”

The coolness of the eyes of the lover and his delight and the nourishment of his soul lie in obedience to the beloved, as opposed to the one who obeys without choice; were he not overpowered by the master or in fear of his punishment, he would not do it, bearing his obedience like a forced laborer, overpowered and compelled. A lover, in contrast, thinks of his obedience to the Beloved as his nourishment and blessing, delight and pleasure. Such is the one who is above coerced submission.

Second, guard against the malady of fatigue, that is, protection against the ailment of the exhaustion of his resolve and cooling of the fire of his quest. His resolve is the soul of his heart and his action; its exhaustion is a disease. Purification of his purpose and intention from the sources of his disease requires identifying and eliminating them. These require that he turn away from all that is more than his need and abandon all that does not concern him, and say nothing but what he hopes will increase his faith and state with God the Exalted, befriending none except him who will aid him in that quest; when afflicted with that which does not concern him, he must repel it to the best of his ability.

Third, he must aid the victory of his goal against the contentions of knowledge. This means to aid the impulse of worship that is fortified and focused, approaching God wholeheartedly against newfangled knowledge and its minutiae, into its endlessly branching problems and excesses.

Alternatively, it could mean that knowledge requires one to worship for the desire and fear of reward and punishment, respectively. Refinement of the goal means purifying it from attending to that and making it exclusively for the love of God with no blemish; one does not love God for what God gives him or protects him against lest his love of God become the love of those means. The first kind of love is the love of the created reward, such that if he attains his beloved reward, his love of the one who provided the reward is mitigated and consoled accordingly. If someone loves you for a thing, he turns his back on you after attaining that thing, and becomes fed up with you after the need is satisfied.

² Nasā'ī #3939; al-Ḥākim, *al-Mustadrak* #2676; graded as sound.

المحبين الصادقين. فإن عبادتهم طوعاً ومجبةً ورضاً. ففيها قرة عيونهم وسرور قلوبهم ولذة أرواحهم، كما قال ﷺ: «وجعلت قرة عيني في الصلاة». وكان يقول: «يا بلال أرحنا بالصلاة».

فقرة عين الحب ولذته ونعيم روحه في طاعة محبوبه. بخلاف المطيع كرها، المتحمل للخدمة ثقلاً. وفي قوله: «ذل الإكراه» لطيفة، وهي أن المطيع كرهاً يرى أنه لولا ذل قهره وعقوبة سيده له لما أطاعه. فهو يتحمل طاعته كالمكره الذي قد أذله مكرهه وقاهره، بخلاف المحب الذي يعد طاعة محبوبه قوتاً ونعيماً ولذة وسروراً، فهذا ليس الحامل له ذل الإكراه.

والثاني: تحفظه من مرض الفتور، أي توقيه من مرض فتور قصده وحمود نار طلبه. فإن العزم هو روح القلب ونشاطه كالصحة له، وفتوره مرض من أمراضه. فتهديب قصده وتصفيته بتجنيته من أسباب هذا المرض الذي هو فتوره. وإنما يتحفظ منه بالحمية من أسبابه، وهي أن يلهو عن الفضول من كل شيء ويحرص على ترك ما لا يعنيه، ولا يتكلم إلا فيما يرجو فيه زيادة إيمانه وحاله مع الله تعالى، ولا يصحب إلا من يعينه على ذلك. فإن يلي بمن لا يعينه فليدرأه عنه ما استطاع ويدفعه دفع الصائل. الثالث: نصرة قصده على منازعات العلم. ومعنى ذلك نصرة خاطر العبودية المحصنة والجمعية فيها، والإقبال على الله فيها بكلية القلب على حوادث العلم والفكرة في دقائقه وتفاريع مسائله وفضلاته. أو أن العلم يطلب من العبد العمل للرغبة والرغبة والثواب وخوف العقاب.

فتهديب القصد تصفيته من ملاحظة ذلك. وتجريده أن يكون قصده وعبوديته محبةً لله بلا علة، وألا يحب الله لما يعطيه ويحميه منه، فتكون محبته لله محبة الوسائل، ومحبته بالقصد الأول لما يناله من الثواب المخلوق. فهو المحبوب له بالذات، بحيث إذا حصل له محبوبه تسلى به عن محبة من أعطاه إياه. فإن من أحبك لأمر ولى عند حصوله وملك عند انتقضائه.

The true lover fears that his love be for an ulterior motive, whatever it may be, and that his love may vanish when that need is fulfilled. [Al-Harawī] means by these words, therefore, that the [seeker's] love is eternal, never-ending, and he never makes his Beloved a means to another end. Rather, all else becomes an end to his Beloved.

This is the extent of [opposition to knowledge] that the people [of Sufism] have alluded to and intended. Some [interpreters of al-Harawī] have expressed it well, and others have misspoken. His intention and his truthfulness mend the defectiveness of his expression. Some have not understood it properly and are driven inevitably to reject it.

God forgives any whose goal is the truth and the following of His pleasure, for His forgiveness is vast.

فالمحب الصادق يخاف أن تكون محبته لغرض من الأغراض فتتنقضي محبته عند انقضاء ذلك الغرض. وإنما مراده أن محبته تدوم ولا تنقضي أبداً، وألا يجعل محبوبه وسيلةً له إلى غيره، بل يجعل ما سواه وسيلةً له إلى محبوبه. وهذا القدر هو الذي حام عليه القوم وتكلموا فيه وشمروا إليه، فمنهم من أحسن التعبير عنه، ومنهم من أساء العبارة، وقصده وصدقه يصلح فساد عبارته. ومن الناس من لم يفهم هذا كما ينبغي فلم يجد له ملجأً غير الإنكار. والله يغفر لكل من قصده الحق واتباع مرضاته، فإنه واسع المغفرة.

The Station of Standing Firm

Among the stations of “You alone we worship and You alone we supplicate for help” is standing firm or steadfastness.

God the Most High has said, “Those who say, ‘Our Lord is God,’ and then stand firm, upon them the angels descend, saying: Fear not nor grieve, but rejoice in the tiding of the Garden that you had been promised” [41:30]. He also said, “Verily those who say, ‘Our Lord is God,’ and then stand firm, on them shall be no fear, nor shall they grieve. Such shall be Companions of the Garden, dwelling therein for eternity: a recompense for their works” [46:15]. He also said addressing His Messenger, God grant him blessing and peace: “Stand firm as you are commanded—you and those who with you have turned [to God]; and transgress not: for He sees well all that you do” [11:112]. This verse indicates that standing firm is to avoid transgression, which means to go beyond limits.

The Most High has also said, “Say [O Prophet], I am only a human like you: It is revealed to me by Inspiration, that your God is one God: so stand true to Him, and ask for His Forgiveness ...” [41:6].

{And the Most High said: “Had they stood firm on the path, We would have given them a water of abundance, that We may thereby test them ...” [72:16–17].}¹

Abū Bakr the Truth-lover, the most truthful man of this Umma, God be pleased with him, was asked about standing firm, so he said, “That you not associate anything to God,” implying standing firm on pure monotheism. ‘Umar ibn al-Khaṭṭāb, may God be pleased with him, said: “Standing firm is that you stand firm in command and prohibition, not change your colors like a fox.”

‘Uthmān b. ‘Affān, may God be pleased with him, said, explaining the phrase “they stood firm” [41:30], “They made their works exclusive for God.”

‘Alī ibn Abī Ṭālib and Ibn ‘Abbās, may God be please with them both, said “Standing firm means that they fulfilled the obligations.”

Al-Ḥasan [of Basra] said: “They stood firm on the command of God means they acted in His obedience and avoided His disobedience.”

Mujāhid said: “They stood firm on the testimony that ‘There is no god but God’ until they met God.”

¹ As the braces indicate, this sentence is found in some manuscripts.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الاستقامة».

قال الله تعالى: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾ [فصلت:30]. وقال: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جِزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [الأحقاف:13-14]. وقال لرسوله ﷺ: ﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [هود:112]، فبين أن الاستقامة بعدم الطغيان، وهو مجاوزة الحدود. وقال تعالى: ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ﴾ [فصلت:6].

سئل صديق الأمة وأعظمها استقامة أبو بكر الصديق—رضي الله عنه—عن الاستقامة فقال: «ألا تشرك بالله شيئاً». يريد الاستقامة على محض التوحيد.

وقال عمر بن الخطاب—رضي الله عنه—: «الاستقامة أن تستقيم على الأمر والنهي، ولا تروغ روغان الثعالب».

وقال عثمان بن عفان—رضي الله عنه—: «استقاموا: أخلصوا العمل لله».

وقال علي بن أبي طالب رضي الله عنه، وابن عباس رضي الله عنهما: «استقاموا: أدوا الفرائض».

وقال الحسن: «استقاموا على أمر الله فعملوا بطاعته واجتنبوا معصيته».

وقال مجاهد: «استقاموا على شهادة ألا إله إلا الله حتى لحقوا بالله».

I heard the Shaykh al-Islam Ibn Taymiyya [may God sanctify his soul], say: "They stood firm on the love and worship of God and swayed neither right nor left from it."

In the *Ṣaḥīḥ* of Muslim, it is reported on the authority of Sufyān ibn 'Abdal-lāh, may God be pleased with him, "I said: 'O Messenger of God, tell me in Islam a saying about which I will not ask anyone but you.' He, God grant him blessing and peace, said: 'Say I have faith, then stand firm on it.'"²

Also reported therein is another report on the authority of Thawbān,³ who said that the Prophet said: "Stand firm, and you will not be able to encompass it all, and know that the best of works is the regular prayer, and only a believer protects his state of ritual purity."⁴

What is required of a servant is steadfastness, and it means to try one's best, so that if one cannot do it all, one does as much as possible, but if one drops below the minimum, that is deficiency and loss. As in *Ṣaḥīḥ* of Muslim, Abū Hurayra is reported to have said that the Prophet, God grant him blessing and peace, said: "Aim your best and try to get as close as possible, and know that none of you will be saved by his actions alone." They said: "Even you, O Messenger of God?" He said, "Not even I, unless God covers me with His mercy and grace." He has gathered in this Hadith all of the stations of religion: thus he commanded steadfastness, which is to aim to the best of one's ability, and rectitude in one's intentions, words, and works.

He also informed in the Hadith of Thawbān that the servants will not be able to encompass all that they are required to do, so the Messenger directed them to do their best according to their ability. Like the one who is shooting at a target, even if he cannot hit it in the middle, he tries his best to get as close to it as possible. Along with this, he, God grant him blessing and peace, informed them that neither their steadfastness nor their trying their best will alone save them on the Day of Resurrection; no one should lean on their good deeds alone, for his salvation is in the mercy, forgiveness, and grace of God.

Standing firm, then, is a comprehensive concept, containing within its fold all of religion, which is to stand in front of God with truthfulness and loyalty. Steadfastness relates to words, deeds, inner states, and intentions. Steadfastness means that all of these must be for the sake of God, with the help of God, and in accordance with the commandments of God.

One of the knowers has said, "Be a man of steadfastness, not a seeker of miracles, for your ego works in the quest of miracles whereas your Lord demands of you only steadfastness."

² Muslim #38.

وسمعت شيخ الإسلام ابن تيمية يقول: استقاموا على محبته وعبوديته، فلم يلتفتوا عنه بمنة ولا بسرة. وفي صحيح مسلم عن سفيان بن عبد الله قال: قلت يا رسول الله، قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك. قال: «قل آمنت بالله ثم استقم».

وفيه عن ثوبان عن النبي ﷺ قال: «استقيموا ولن تحصوا، واعلموا أن خير أعمالكم الصلاة، ولا يحافظ على الوضوء إلا مؤمن».

والمطلوب من العبد الاستقامة وهي السداد، فإن لم يقدر عليها للمقاربة، فإن نزل عنها فالتفريط والإضاعة، كما في صحيح مسلم من حديث أبي هريرة عن النبي ﷺ: «سددوا وقاربوا، واعلموا أنه لن ينجو أحد منكم بعمله». قالوا: ولا أنت [يا رسول الله] قال: «ولا أنا، إلا أن يتغمدني الله برحمته منه وفضل». فجمع في هذا الحديث مقامات الدين كلها، فأمر بالاستقامة وهي السداد والإصابة في النيات والأقوال والأعمال.

وأخبر في حديث ثوبان أنهم لا يطيقونها فنقلهم إلى المقاربة، وهي أن يقربوا من الاستقامة بحسب طاقتهم، كالذي يرمي إلى الغرض فإن لم يصبه يقاربه. ومع هذا فأخبرهم أن الاستقامة والمقاربة لا تنجي يوم القيامة، فلا يركن أحد إلى عمله، ولا يرى أن نجاته به، بل إنما نجاته برحمة الله وعفوه وفضله. فالاستقامة كلمة جامعة، آخذة بجامع الدين، وهي القيام بين يدي الله على حقيقة الصدق والوفاء بالعهد.

والاستقامة تتعلق بالأقوال والأفعال والأحوال والنيات. فالاستقامة فيها وقوعها لله وبالله وعلى أمر الله.

قال بعض العارفين: «كن صاحب الاستقامة لا طالب الكرامة، فإن نفسك متحركة في طلب الكرامة، وربك يطالبك بالاستقامة».

3 Thawbān Abū ‘Abdallāh, a Companion and client of the Prophet, who died in AH 45: *Hilya* 1:180; *Ṭabaqāt al-Kubrā* 7:400.

4 Reported by Aḥmad, not Muslim.

I heard the Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, say, “The greatest of miracles is remaining steadfast.”

1 Exclusivity

The author of *al-Manāzil* said in reference to the words of the Exalted “Hold you, then, firmly, to Him”:

It is an allusion to the essence of exclusivity.

He means that [God] is guiding them to witnessing His singularity, which is that they witness Him and nothing other than Him.

His exclusivity is of two types: exclusivity in knowledge, inner awareness, and witnessing, and exclusivity in the quest and intention, and these are two aspects of monotheism. In his words “the essence of exclusivity” there is an allusion to the state of communion and His unicity, which in [al-Harawī’s] view is above His knowledge and gnosis, for the state of separation may coexist with the knowledge of communion, but it cannot coexist with the experiential state of communion.

2 The Soul of All States

He said,

Steadfastness is the soul by which the states are quickened, just as for the commoners it is the soul that quickens good works, and it is a buffer between the lowland of separation and the highland of communion.

The form of steadfastness for the experiential state is like the soul for the body, and just as body dies when devoid of the soul, so does the experiential state become invalid when devoid of steadfastness; and just as the life of the states is by it, the increase, growth, and flourishing of the works of the ascetics is by it.

As for it being the buffer between the lowlands of separation and highlands of communion, “buffer” is a middle ground between two distinct things, whereas “lowland” is a depressed place in the land, being used here as a metaphor for the state of separation as it prevents one from seeing what someone on the highland can see, just as one in the state of separation is unable to see what someone in the state of communion can see. Furthermore, the former’s

وسمعت شيخ الإسلام ابن تيمية—قدس الله تعالى روحه—يقول: «أعظم الكرامة لزوم الاستقامة».

فصل

قال صاحب المنازل في قوله تعالى: ﴿فَاسْتَقِيمُوا إِلَيْهِ﴾ [فصلت:6]: «إنه إشارة إلى عين التفريد». يريد أنه أرشدهم إلى شهود تفريده وهو ألا يروا غير فردانيته. وتفريده نوعان: تفريد في العلم والمعرفة والشهود، وتفريد في الطلب والإرادة، وهما نوعا التوحيد. وفي قوله: «عين التفريد» إشارة إلى حال الجمع وأحديته، التي هي عنده فوق علمه ومعرفته، لأن التفرقة قد تتجمع علم الجمع، وأما حاله فلا تتجمعه التفرقة.

فصل

قال: «والاستقامة روح تحيي بها الأحوال، كما تربو للعامة عليها الأعمال، وهي برزخ بين وهاد التفرق وروابي الجمع».

شبه الاستقامة للحال بمنزلة الروح للبدن. فكما أن البدن إذا خلا عن الروح فهو ميت، فكذلك الحال إذا خلا عن الاستقامة فهو فاسد، وكما أن حياة الأحوال بها، فزيادة أعمال الزاهدين أيضاً وربوها وزكاؤها بها. فلا زكاء للعمل ولا صحة للحال بدونها.

وأما كونها «برزخاً بين وهاد التفرق، وروابي الجمع»، ف «البرزخ» هو الحاجز بين شيئين متغايرين، والوهاد الأمكنة المنخفضة من الأرض. واستعارها للتفرق لأنها تحجب من يكون فيها عن مطالعة ما يراه من هو على الروابي. كما أن صاحب التفرق محجوب عن مطالعة ما يراه صاحب الجمع ويشاهده.

state is lower than the state of the latter. The state of the one in communion is higher than the state of the one in the lowland. He likened the state of communion to the state of being on the highland due to the latter's vantage point being high, and those highlands unveil for him what is near and what is far, in the same way that the one in communion has realities available to him that are unavailable to others.

Hence, the meaning of [steadfastness] being a buffer can be appreciated, for the seeker enters his quest in the state of separation journeying toward the highlands of communion, and remains firm on his path with utmost resolve. His resolve is all that brings him from one to the other. Similarly, the separation of a denizen of his homeland amidst numerous diversions, when he resolves to undertake his journey, then sets out and leaves his lands, and continues in his journey, his journey is the buffer separating his initial state from his destination.

3 Levels of Steadfastness

He said,

It is three levels. First, steadfastness in the struggle with moderation, neither transgressing the formalities of scriptural knowledge nor transgressing the bounds of purity nor opposing the path of the Sunna.

This level comprises six matters: work and struggle for [the goal]; moderation, which is conduct that avoids either extreme, one being oppression of the ego and the other being loss by neglect; upholding the forms made incumbent by scriptural knowledge rather than the demands of the experiential state; and singling out God in your intention, which means exclusivity or sincerity; and finally, the conduct of works in accordance with the command, which is following the Sunna.

These six matters are necessary for steadfastness at this level and failing in any one of them leads to failure in steadfastness, either totally or partially. The Predecessors frequently mention these two principles together, moderation in works and holding fast to the Sunna, for the Devil whiffs and sniffs the hearts of the servant and if he sees in their hearts the subtlest openness to heresy and evasion of perfect devotion to the Sunna, {he causes him to lose his grip, whereas if he senses in his heart total devotion and adherence to it} he fails in his effort to make the servant abandon the Sunna. He then commands him to strive harder to the point of oppressing himself, transgressing the limits of

وأيضاً فإن حاله أنزل من حاله، فهو كصاحب الوهاد، وحال صاحب الجمع أعلى فهو كصاحب الروابي، وشبه حال صاحب الجمع بحال من على الروابي لعلوه. ولأن الروابي تكشف لمن عليها القريب والبعيد، وصاحب الجمع تكشف له الحقائق المحجوبة عن صاحب التفرقة. إذا عرف هذا، فعنى كونها برزخاً أن السالك يكون في أول سلوكه في أودية التفرقة، سائراً إلى روابي الجمع، فيستقيم في طريق سيره غاية الاستقامة ليصل باستقامته إلى روابي الجمع. فاستقامته برزخ بين تلك التفرقة التي كان فيها وبين الجمع الذي يؤمه ويقصده، وهذا بمنزلة تفرقة المقيم في البلد في أنواع التصرفات. فإذا عزم على السفر وخرج وفارق البلد، واستمر على السير كان طريق سفره برزخاً بين البلد الذي كان فيه والبلد الذي يقصده ويؤمه.

فصل

قال: «وهي على ثلاث درجات. الدرجة الأولى: الاستقامة على الاجتهاد في الاقتصاد، لا عادياً رسم العلم، ولا متجاوزاً حد الإخلاص، ولا مخالفاً نهج السنة». هذه الدرجة تتضمن ستة أمور: عملاً واجتهاداً فيه وهو بذل المجهود. واقتصاداً وهو السلوك بين طرفي الإفراط، وهو الجور على النفوس والتفريط بالإضاعة. ووقفاً مع ما يرسمه العلم لا وقفاً مع دواعي الحال. وإفراد المعبود بالإرادة وهو الإخلاص. ووقوع الأعمال على الأمر وهو متابعة السنة. فهذه الأمور الستة تتم لأهل هذه الدرجة استقامتهم. وبانحروج عن واحد منها يخرجون عن الاستقامة إما خروجاً كلياً وإما خروجاً جزئياً.

والسلف يذكرون هذين الأصلين كثيراً وهما الاقتصاد في الأعمال والاعتصام بالسنة. فإن الشيطان يشم قلب العبد ويختبره، فإن رأى فيه داعيةً للبدعة وإعراضاً عن كمال الانقياد للسنة [أخرجه عن الاعتصام بها، وإن رأى فيه حرصاً عليها وشدة طلب لها] لم يظفر به من باب اقتطاعه عنها، فأمره

moderation, saying to him: This is only good, a matter of obedience, and doing more of it is only better, so do not slacken with those who are fatigued, nor sleep with those asleep. He keeps on goading and prodding him until he causes him to abandon moderation. Just as the first one crossed one boundary, this one crosses the other boundary.

This is the case with the Khārijites who look down upon the prayers, fasting, and recitation of the People of Steadfastness. Both matters are tantamount to the abandonment of the Sunna to heretical innovation, one to the innovation of neglect and loss and the other to the innovation of transgression and excess.

One of the Predecessors said, "There is no command of God but that the Devil has two tugs on it, one for neglect and the other for transgression, and he does not care by which one he succeeds."

{The Messenger of God, God grant him blessing and peace, said to Abd Allāh b. 'Amr b. al-Āṣ, may God be pleased with them, when teaching him moderation: "O 'Abdallāh b. 'Amr, every deed has a peak, and for every peak there is a trough—if one's trough is toward a Sunna, he succeeds, and if it is toward an innovation, he fails."⁵}

A Companion said that moderation in the right way is better than hard work against the right way, so strive to make your actions on the path of the prophets, may God's peace be upon them.

Another vice that diverts one from the path of steadfastness is ostentation as well as negligence and languor.

4 The Second Level

He said,

The second level is the steadfastness of the states, which is the witnessing of the reality but not by acquisition, rejection of the claim but not by knowledge, and subsistence with the light of awakening but not guardedly.

He means that the steadfastness in the experiential state is attained by these three things.

As for "witnessing the reality," it should be noted that reality is of two kinds: ontological reality and deontological reality. The two are brought together in

⁵ Aḥmad 2:188.

بالاجتهاد والجور على النفس ومجاوزة حد الاقتصاد فيها، قائلاً له: إن هذا خير وطاعة، والزيادة والاجتهاد فيها أولى، فلا تفتّر مع أهل الفتور ولا تتم مع أهل النوم، فلا يزال يحثه ويحرضه حتى يخرج من الاقتصاد فيها، فيخرج عن حدها كما أن الأول خارج عن هذا الحد، فكذا هذا الآخر خارج عن الحد الآخر.

وهذا حال الخوارج الذين يحقر أهل الاستقامة صلاتهم مع صلاتهم، وصيامهم مع صيامهم، وقراءتهم مع قراءتهم، وكلا الأمرين خروج عن السنة إلى البدعة، لكن هذا إلى بدعة التفريط والإضاعة، والآخر إلى بدعة المجاوزة والإسراف. وقال بعض السلف: ما أمر الله بأمر إلا وللشيطان فيه نزغتان، إما إلى تفريط وإما إلى مجاوزة، وهي الإفراط، ولا يبالي بأيهما ظفر.

فكل الخير في اجتهاد باقتصاد مقرون بالاتباع كما قال بعض الصحابة: اقتصاد في سبيل وسنة خير من اجتهاد في خلاف سبيل وسنة. فاحرصوا على أن تكون أعمالكم على منهاج الأنبياء عليهم السلام وسنتهم. وكذلك الرياء في الأعمال يخرج من الاستقامة، والفتور والتواني يخرج من عنها.

فصل

قال: «الدرجة الثانية: استقامة الأحوال، وهي شهود الحقيقة لا كسباً، ورفض الدعوى لا علماً، والبقاء مع نور اليقظة لا تحفظاً».

يعني أن استقامة الحال بهذه الثلاثة. أما «شهود الحقيقة» فالحقيقة حقيقتان: حقيقة كونية وحقيقة دينية.

a third one, which is the source and origin of the other two, as well as their ultimate goal. Most of the later masters of the path only intend to witness and attain ontological reality. Witnessing this reality is to witness the Lord's singularity in all acts, and that all that is other than Him is nothing but a site or object of His command; it is like a canal that is merely the site of flowing water.

They believe that witnessing this reality and annihilation in it is the ultimate goal of the seekers.

Some among them witness the reality of God's past and future eternity, the evanescence of accidents within the folds of eternity, thus witnessing them as non-existent and their Cause as the sole true existent, all other existents being mere forms and shadows. The first of these sees the singularity of God in acts and the second sees His singularity in existence.

However, the possessor of the deontological, religious reality is on an entirely different plane, for he witnesses command and prohibition, reward and punishment, alliance [with God's allies] and disavowal [of God's enemies], and the difference between what He loves and likes and what He dislikes and loathes. Such a one is in the station of the Second Distinction without which a servant cannot attain the [entry] level of Islam let alone the [higher] rank of Excellence. One who denies this [distinction] has no share in Islam at all. This is the one about which al-Junayd used to advise his disciples, saying, "You must adhere to the Second Distinction." It has been named "second" because the first distinction is the difference [in acts] by virtue of nature [such as between pleasure and pain] and the ego, whereas this is the distinction by virtue of the [divine] command.

Communion is also of two kinds. The first is the communion of the people of steadfastness and monotheism, whereas the second communion is that of the people of heresy and deviance.⁶

There are three types of people in this respect.

[A seeker] who experiences only separation but no communion is blameworthy and deficient, if not a failure. One who experiences only communion but no separation is a deviant heretic. Finally, one who possesses separation and communion, witnessing separation in union and multiplicity in unicity, is the steadfast, discerning monotheist. This is the possessor of the third reality, one which unites both the deontological and the ontological realities. The witnessing of this comprehensive reality is the essence of steadfastness.

⁶ See glossary, "Zindīq."

يجمعهما حقيقة ثالثة وهي مصدرهما ومنشؤهما وغايتهما. وأكثر أرباب السلوك من المتأخرين إنما يريدون بالحقيقة الحقيقية الكونية، وشهودها هو شهود تفرد الرب بالفعل، وأن ما سواه محل جريان أحكامه وأفعاله. فهو كالحفير الذي هو محل لجريان الماء حسب.

وعندهم أن شهود هذه الحقيقة والفناء فيها غاية السالكين. ومنهم من يشهد حقيقة الأزلية والدوام وفناء الحادثات وطبها في ضمن بساط الأزلية والأبدية، وتلاشيها في ذلك. فيشهدها معدومة، ويشهد تفرد موجدتها بالوجود الحق، وأن وجود ما سواه رسوم وظلال.

فالأول: يشهد تفرد بالأفعال، وهذا شهد تفرد بالوجود. وصاحب الحقيقة الدينية في طور آخر، فإنه في مشهد الأمر والنهي والثواب والعقاب، والموالة والمعاداة والفرق بين ما يحبه الله ويرضاه وبين ما يبغضه ويسخطه. فهو في مقام الفرق الثاني الذي لا يحصل للعبد درجة الإسلام—فضلاً عن مقام الإحسان—إلا به.

فالمعرض عنه صفحاً لا نصيب له في الإسلام البتة، وهو الذي كان الجنيد يوصي به أصحابه فيقول: «عليكم بالفرق الثاني»، وإنما سمي ثانياً لأن الفرق الأول فرق بالطبع والنفس، وهذا فرق بالأمر. والجمع أيضاً جمعان: جمع في الفرق وهو جمع أهل الاستقامة والتوحيد، وجمع بلا فرق وهو جمع أهل الزندقة والإلحاد.

فالناس ثلاثة: صاحب فرق بلا جمع، فهو مذموم ناقص مخذول. وصاحب جمع بلا فرق فصاحبه ملحد زنديق. وصاحب فرق وجمع، يشهد الفرق في الجمع والكثرة في الوحدة، فهو المستقيم الموحد الفارق، وهذا صاحب الحقيقة الثالثة الجامعة للحقيقتين الدينية والكونية. فشهود هذه الحقيقة الجامعة هو عين الاستقامة.

As for the experience of the ontological or eternal reality, and annihilation in it, that is shared by all, the believers and the unbelievers, for the unbeliever affirms the predestination and decree of God, as well as God's past and future eternity, and when he is drowned in this observation and lost in it to the exclusion of all else, he has witnessed its reality. As for [al-Harawī's] qualification "without acquisition," he means that one realizes at the occasion of this witnessing of the reality that it is not acquired, for acquisition is an act of the ego, and the reality is not attained if the ego subsists. For the reality is single, singular, and luminous, and unless the darkness of the ego and the thought of acquisition are obliterated, one cannot witness it.

As for "rejection of the claim but not by knowledge," the "claim" here is to relate the state and other things to the ego, to one's own being. Steadfastness cannot be sound except by abandoning [any] claim, be it true or false; for even a true claim dims the light of inner knowing, what then about a false claim?

As for his qualification, "not by knowledge," it means that the cause of his abandoning the claim must not be mere intellectual knowledge of the invalidity of the claim and its opposition to steadfastness, and his renunciation of it therefore a result of a noetic conclusion, for that would be its outward and not real renunciation, a renunciation of word while subsisting in it experientially. He must not renounce the claim merely out of courtesy or humility but in experience and in reality. When he truly realizes that nothing of the matter is his—as God Almighty and Magnificent said to the best of his creation, "Nothing of the matter belongs to you" [3:128]—only then he truly abandons the claim in experience, reality, and state.

As for "subsistence with the light of the awakening," it means the awakening [to wit, the very first station of the seeker,] and that light not be put out by the darkness of negligence, but he must perpetuate the awakening, while realizing that he is being taken away from the grasp of his ego, driven by the protection of God, not his own protection. There are three things here: the awakening, its continuation, and witnessing that its source is the Exalted Truth, not you. The reason for your light of awakening persisting is not that you guarded it, but God guarded it for you.

Here [it is] as if the Shaykh suggests that this level of steadfastness is not acquired but rather purely a gift, for he said concerning the first [level] "steadfastness upon the struggle" whereas concerning the second level, he says that the steadfastness of the spiritual state is neither acquired nor guarded [by the seeker].

A contention is possible here, which is that [this level of steadfastness] is possibly acquired by the acquisition of its prerequisites and conditions in whose presence this state occurs to the seeker. What is being denied here is

وأما شهود الحقيقة الكونية أو الأزلية والفناء فيها فأمر مشترك بين المؤمنين والكفار. فإن الكافر مقر بقدر الله وقضائه، وأزليته وأبديته. فإذا استغرق في هذا الشهود وفني به عن سواء فقد شهد الحقيقة. وأما قوله «لا كسباً»، أي يتحقق عند مشاهدة الحقيقة أن شهودها لم يكن بالكسب لأن الكسب من أعمال النفس، فالحقيقة لا تبدو مع بقاء النفس. إذ الحقيقة فردانية أحدية نورانية. فلا بد من زوال ظلمة النفس ورؤية كسبها وإلا لم يشهد الحقيقة.

وأما «رفض الدعوى لا علماً»، ف «الدعوى» نسبة الحال وغيره إلى نفسك وإنيتك. فلا استقامة لا تصح إلا بتركه، سواء كانت حقاً أو باطلاً. فإن الدعوى الصادقة تطفيء نور المعرفة، فكيف بالكاذبة؟

وأما قوله: «لا علماً»، أي لا يكون الحامل له على ترك الدعوى مجرد علمه بفساد الدعوى ومنافاتها للاستقامة. فإذا تركها يكون تركها لكون العلم قد نهى عنها، فيكون تاركاً لها ظاهراً لا حقيقة، أو تاركاً لها لفظاً قائماً بها حالاً، لأنه يرى أنه قد قام بحق العلم في تركها، فيتركها تواضعاً، بل يتركها حالاً وحقيقة. وإذا تحقق أنه ليس له من الأمر شيء — كما قال الله عز وجل لخير خلقه على الإطلاق: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: 128]، ترك الدعوى شهوداً وحقيقةً وحالاً.

وأما «البقاء مع نور اليقظة» فهو اليقظة، وألا يطفئ نورها بظلمة الغفلة، بل يستديم يقظته ويرى أنه في ذلك كالمجذوب المأخوذ عن نفسه، حفظاً من الله له، لا أن ذلك حصل بتحفظه واحترازه. فهذه ثلاثة أمور: يقظة، واستدامة لها، وشهود أن ذلك بالحق سبحانه لا بك. فليس سبب بقاءه في نور اليقظة بحفظه بل بحفظ الله له.

وكان الشيخ يشير إلى أن الاستقامة في هذه الدرجة لا تحصل بكسب، وإنما هو مجرد موهبة، فإنه قال في الأولى: «الاستقامة على الاجتهاد»، وفي الثانية: «استقامة الأحوال، لا كسباً ولا تحفظاً». ومنارته في ذلك متوجهة، وأن ذلك مما يمكن تحصيله كسباً بتعاطي الأسباب التي تهجم بصاحبها على هذا المقام.

the witnessing of this acquisition, and the notion that it occurred to him by his own earning. Denying the acquisition is one thing, and rejecting its witnessing is another.

Perhaps our discussion of the issue in the next section will address this issue in greater detail, God willing.

5 The Third Level

He said,

The third level is steadfastness by renouncing the vision of steadfastness, and being absent to the quest for steadfastness by witnessing its enactment as well as rectitude by the Truth.

This steadfastness requires losing awareness of one's witnessing by focusing on what is being witnessed; thus the seeker is annihilated in the Witnessed, the Goal, the Almighty, from the vision of steadfastness in its quest, for the witnessing of steadfastness veils one from the reality of what is witnessed.

Being absent from the quest for steadfastness means being absent from it by being present to the Truth that has brought him as well as his rectitude into existence. When he witnesses that God is the sole source of his being and his righteousness, that his steadfastness and standing is by God rather than himself or by his quest, he is lost in this realization and not the quest.

This much is an implication of witnessing His name al-Qayyūm, which means the one who subsists by Himself without needing anyone else, and by whom all other things subsist. All that is other than Him is in need of Him, yet their reliance on Him is not one of contingency as the People of Kalam claim, nor one of possibility as the peripatetic philosophers claim; rather, the need for Him is essential, and what is essential needs no proof. True, contingency and possibility are two signs of the need, and to speak of causation by their means is [valid] only by way of making it (God) known rather than [speaking of their] effective causation. God knows best.

نعم، الذي ينفي في هذا المقام شهود الكسب، وأن هذا حصل له بكسبه، فنفي الكسب شيء، ونفي شهوده شيء. ولعل أن نشبع الكلام في هذا فيما يأتي إن شاء الله تعالى.

فصل

قال: «الدرجة الثالثة: استقامة بترك رؤية الاستقامة، [وبالغيبة عن تطلب الاستقامة بشهود إقامة الحق وتقويمه].»

هذه الاستقامة [معناها الذهول بمشهوده عن شهوده. فيغيب بالمشهود المقصود سبحانه عن رؤية استقامته في طلبه، فإن رؤية الاستقامة تحجبه عن حقيقة الشهود. وأما «الغيبة عن تطلب الاستقامة» فهو غيبته عن طلبها بشهود إقامة الحق للعبد، وتقويمه إياه. فإنه إذا شهد أن الله هو المقيم له والمقوم، وأن استقامته وقيامه بالله لا بنفسه ولا بطلبه. غاب بهذا الشهود عن استشعار طلبه لها.

وهذا القدر من موجبات شهود معنى اسمه «القيوم» وهو الذي قام بنفسه فلم يحتاج إلى أحد، وقام كل شيء به فكل ما سواه يحتاج إليه بالذات، وليست حاجته إليه معللةً بحدوث كما يقول المتكلمون، ولا بإمكان كما يقول الفلاسفة المشاؤون، بل حاجته إليه ذاتية وما بالذات لا يعلل. نعم. الحدوث والإمكان دليلان على الحاجة، فالتعليل بهما من باب التعريف، لا من باب العلل المؤثرة، والله أعلم.

The Station of Trusting Reliance

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of trusting reliance.

God the Most High has said:

“And on God you must rely if you are believers” [5:23].

“And on God alone the believers must rely” [3:160].

“Whosoever relies on God, He suffices him” [65:3].

He said [reporting] His allies, “O Lord, in You we trust, to You we have turned, and to You is the final return” [60:3].

He said: “Say: He is the Most Merciful: in Him we believe and in Him we trust” [67:29]. He said to His Messenger, God grant him blessing and peace, “So trust in God, surely you are upon clear truth” [27:79]. Also, “And trust in God, God indeed is sufficient succor” [4:81]. “And trust in the Alive, He who never dies, and exalt His praise” [25:58]. He also said to him, “Once you have decided [a matter], trust in God [and go forth]: God surely loves the trusting” [3:159].

He reports His messengers and prophets as saying: “And how could it be that we fail to trust in God when He it is who has guided our paths?” [14:12]

Of the companions of His Prophet, the Most High says: “Those who when people said to them, ‘People have gathered to [destroy] you, fear them!’ that only increased them in faith, and they said, ‘God is sufficient for us—and He is the best support to rely on!’” [3:173] He also says: “Indeed the believers are those who when God is mentioned their hearts tremble and when His signs are rehearsed before them they increase them in faith, and in their Lord they trust” [8:2].

The two *Ṣaḥīḥs* [of al-Bukhārī and Muslim] report a Hadith about seventy thousand who will enter the Garden without reckoning:

They are those who neither practice charm, nor take omens, nor do they cauterize, and instead they trustingly rely on their Lord.

In the *Ṣaḥīḥ* of al-Bukhārī on the authority of Ibn ‘Abbās, God be pleased with him and his father, he said,

“God is sufficient for us, and He is the best support to rely on” are words that Abraham, God grant him blessing and peace, said when thrown in

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التوكل».

قال الله تعالى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: 23]. وقال: ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [آل عمران: 160]. وقال: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: 3]. وقال عن أوليائه: ﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾ [الممتحنة: 4].

وقال: ﴿قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾ [الملك: 29]. وقال لرسوله ﷺ: ﴿فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ﴾ [النمل: 79]. وقال: ﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا﴾ [الأحزاب: 3، النساء: 81]. وقال: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ﴾ [الفرقان: 58]. وقال له: ﴿فَإِذَا

عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ [آل عمران: 159]. وقال عن أنبيائه ورسله: ﴿وَمَا لَنَا إِلَّا تَوَكَّلَ عَلَى اللَّهِ [وَقَدْ هَدَانَا سُبُلَنَا]﴾ [إبراهيم: 12]. وقال عن أصحاب نبیه: ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ [آل عمران: 173]. وقال: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ [الأنفال: 2].

وفي الصحيحين في حديث السبعين ألفاً الذين يدخلون الجنة بغير حساب: «هم الذين لا يسترقون ولا يتطيطرون ولا يكتون وعلى ربهم يتوكلون».

وفي صحيح البخاري عن ابن عباس—رضي الله عنهما—قال: «حسبنا الله ونعم الوكيل، قالها

the fire, and that Muhammad, God grant him blessing and peace, said when they said to him [as reported in the Qur'an at 3:173], "People have gathered to (destroy) you, fear them!" that only increased them in faith, and they said, "God is sufficient for us—and He is the best support to rely on!"

The two *Ṣaḥīḥs* also report that the Messenger of God, God grant him blessing and peace, used to say,

O God, unto You I surrender, in You I believe, on You I trustingly rely, to You I turn, with Your help I contend with my adversaries. O God, I seek refuge in Your Might: there is no god but You, lead me not astray! You are the Alive who dies not, and Jinn and humankind die.¹

Al-Tirmidhī reports on the authority of 'Umar, God be pleased with him, in a report elevated [to the Prophet's authority],

If you were to trustingly rely on God the right way He would feed you as He feeds the bird that leaves hungry in the morning and returns in the evening with a full stomach.²

The *Sunan* report on the authority of Anas, God be pleased with him, that the Messenger of God, God grant him blessing and peace, said,

Whoever says when he sets out from his house: "In the name of God, I trustingly rely on God, no power or strength there is but through God," it is said to him, "You have been guided, insured, and protected." Upon this, one devil says to another devil, "What can you do with a man who has been guided, insured, and protected?"³

Trusting reliance is half of religion, the other half being turning [in repentance]; for religion is seeking help and offering worship. Trust is the seeking of help and turning to God in repentance is worship.

The station of trusting reliance is one of the most vast and comprehensive stations, ever welcoming the arriving guests due to its broad relevance, the abundant needs of the worlds and the general scope of trust. It is visited by

¹ Muslim #2717.

² Tirmidhī 2344, who graded it *ḥasan*.

³ Tirmidhī #3426, graded variously as sound to weak.

إبراهيم عليه السلام حين ألقى في النار، وقالها محمد ﷺ حين قالوا له: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ [آل عمران: 173].

وفي الصحيحين أن رسول الله ﷺ كان يقول: «اللهم لك أسلمت وبك آمنت وعليك توكلت وإليك أنبت وبك خاصمت. اللهم إني أعوذ بعزتك لا إله إلا أنت أن تضلني، أنت الحي الذي لا يموت والجن والإنس يموتون».

وفي الترمذي عن عمر—رضي الله عنه—مرفوعاً: «لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير تغدو نحاصباً وتروح بطاناً».

وفي السنن عن أنس رضي الله عنه قال: قال رسول الله ﷺ: «من قال—يعني إذا خرج من بيته—بسم الله، توكلت على الله، ولا حول ولا قوة إلا بالله، يقال له: هديت وكفيت ووقيت، فيقول الشيطان لشيطان آخر: كيف لك برجل قد هدي وكفي ووقي؟».

التوكل نصف الدين ونصفه الثاني «الإناابة». فإن الدين استعانة وعبادة. فالتوكل هو الاستعانة، والإناابة هي العبادة.

ومنزله أوسع المنازل وأجمعها، ولا تزال معمورةً بالنازلين لسعة متعلق التوكل وكثرة حوائج العالمين، وعموم التوكل ووقوعه من المؤمنين والكفار والأبرار والفجار والطير والوحش والبهائم.

the believers and the unbelievers, the pious and the wicked, the birds and the beast, for the denizens of the heavens and the earth, the morally responsible ones as well as others, are found here, even if they differ in the kind of their trust and reliance. His elite friends trust and rely on Him in attaining what pleases Him and in enacting it among the creation: they trust and rely on him in faith, support for His religion, raising its banner, struggle against His enemies, and all that He loves and in fulfilling His commands. Next to them are those who trust and rely on Him for establishing these things in their own selves, protecting their experiential states with God, leaving others to themselves. Next to them are those who trust in God for the well-known things that they receive from [God] such as food, security, victory against the enemy, or with respect to wife or children, and so on. Next to them are those who trust [in God] in [the pursuit of things He does not love or like, such as oppression and transgression], and attainment of sinful and lewd things. The seekers of these goals do not attain them for the most part except because of their seeking of God's aid and trust in Him. It may be in fact that their trust is greater than the trust of many obedient folks and they throw themselves into situations of harm and danger trusting that God will protect them and give them success in their quests.⁴

The highest reliance is reliance in pursuit of duty, I mean duty to the Truth, and duty to the creation, and duty to one's self. The most encompassing and beneficial of that is reliance in effecting change in the external world in seeking religious benefit or repelling religious harm, and that is the reliance of the prophets in establishing religion and repelling the corruption on earth. This is also the reliance of their heirs, and then people after them differ in their reliance in accordance with their ambitions and goals. Some rely on God to attain kingdom and others in pursuit of daily bread.

If one's reliance on God is sincere, he undoubtedly attains one's objective. If one's object of desire for which he relies is beloved to God, the end result is praiseworthy. On the other hand, if one seeks some end disliked by God, the end result of his reliance is harmful to him. If one's object of desire is permissible, then by striving for it with reliance, one attains the reward of reliance, while the benefit of the end result depends on its nature—that is, on whether it helped him in attaining righteousness.

4 Note how the notion of true religiosity contrasts with the modern sense in which superstition and feeling of the supernatural, rather than rational and measured pursuit of one's mission for God, are the height of religiosity.

فأهل السماوات والأرض—المكلفون وغيرهم—في مقام التوكل، وإن تباين متعلق توكلهم فأولياؤه وخاصته [متوكلون عليه في حصول ما يرضيه منهم وفي إقامة الخلق]، فيتوكلون عليه في الإيمان ونصرة دينه وإعلاء كلمته وجهاد أعدائه، وفي محابه وتنفيذ أوامره.

ودون هؤلاء من يتوكل عليه في استقامته في نفسه وحفظ حاله مع الله، فارغاً عن الناس. ودون هؤلاء من يتوكل عليه في معلوم يناله منه، من رزق أو عافية، أو نصر على عدو أو زوجة أو ولد، ونحو ذلك. ودون هؤلاء من يتوكل عليه [في حصول ما لا يحبه ويرضاه من الظلم والعدوان] وحصول لإثم والفواحش. فإن أصحاب هذه المطالب لا ينالونها غالباً إلا باستعانتهم بالله وتوكلهم عليه، بل قد يكون توكلهم أقوى من توكل كثير من أصحاب الطاعات، ولهذا يلتقون أنفسهم في المتالف والمهالك معتمدين على الله أن يسلبهم ويظفرهم بمطالبهم.

فأفضل التوكل التوكل في الواجب—أعني واجب الحق، وواجب الخلق، وواجب النفس— وأوسع وأنفعه التوكل في التأثير في الخارج في مصلحة دينية أو في دفع مفسدة دينية، وهو توكل الأنبياء في إقامة دين الله. ودفع فساد المفسدين في الأرض وهذا توكل ورثتهم، ثم الناس بعد في التوكل على حسب همهم ومقاصدهم، فمن متوكل على الله في حصول الملك ومتوكل في حصول رغيف.

ومن صدق توكله على الله في حصول شيء ناله، فإن كان محبوباً له مرضياً كانت له فيه العاقبة المحمودة، وإن كان مسخوطةً مبغوضاً كان ما حصل له بتوكله مضرة عليه، وإن كان مباحاً حصلت له مصلحة التوكل دون مصلحة ما توكل فيه، إن لم يستعن به على طاعته. والله أعلم.

1 Meaning of *Tawakkul*

Now we shall mention the meanings of trusting reliance (*tawakkul*), its various levels, and what has been said regarding it.

Imam Aḥmad, God be pleased with him, said, "Reliance is an action of the heart," which means it is an action performed by the heart, not a movement of the tongue or the limbs. Nor does it belong to the class of knowledge and perceptions. Some consider it of the class of cognition and knowledge and say that it consists in the heart's knowledge of God's sufficiency for the servant.

Others explain it as tranquility and ceasing of the heart's perturbation, saying that it is the heart's throwing of itself before the Lord as the dead body is thrown before the washer who can turn it over at will, or, giving up one's choice and going along with the flow of the decree.

Sahl said, "Reliance is to let go [of control] to God, to whatever He wills." Others explain it as contentment, saying that it is joyful contentment with God's decree.

Bishr al-Ḥāfi, God have mercy on him, said, "He who says 'I rely on God' has lied against God: had he relied on God, he would be pleased with whatever God decrees." Yahyā b. Mu'adh was asked, "When does a man attain trusting reliance?" He said, "When he is pleased with God as the disposer of his affairs."

Others explain it as trust, tranquility, and stillness in God. Ibn 'Aṭā' said, "Reliance is that you show no perturbation on account of causes despite your dire lack of them, nor does your reliance on the Truth cease despite your possession of [the causes]." Dhū al-Nūn said, "It is to renounce the ego and dispose of power and strength; a servant's reliance is strengthened when he knows that the Truth Almighty knows and sees the state he is in."

One of them said, "Reliance is to be attached to God in every state."

It has also been said, "Reliance is that occasions of dire need visit upon you but you do not face except Him who is sufficient for all things."

It was said, "Negation of doubts and handing your affairs to the King of the Kings."

Dhū al-Nūn also said, "It is to strip off any masters and cut off the causes."

Others consider it a combination of two or more of these attributes.

Abū Sa'īd al-Kharrāz, God have mercy on him, said, "Reliance is perturbation without stillness, and stillness without perturbation." He means it is the tireless movement of [the seeker's] outward while his inward is in total tranquility in the Causer, such that his heart is never perturbed with Him nor does the movement of his body cease in mobilizing the causes that lead to His pleasure.

فصل

فلنذكر معنى «التوكل ودرجاته» وما قيل فيه.

قال الإمام أحمد—رضي الله عنه—: التوكل عمل القلب. ومعنى ذلك أنه عمل قلبي ليس بقول اللسان ولا عمل الجوارح، ولا هو من باب العلوم والإدراكات. ومن الناس من يجعله من باب المعارف والعلوم فيقول: هو علم القلب بكفاية الرب للعبد.

ومنهم من يفسره بالسكون ونمود حركة القلب فيقول: «التوكل هو انطراح القلب بين يدي الرب، كأنطراح الميت بين يدي الغاسل يقلبه كيف يشاء، أو ترك الاختيار والاسترسال مع مجاري الأقدار. قال سهل: التوكل الاسترسال مع الله مع ما يريد.

ومنهم من يفسره بالرضى فيقول: هو الرضى بالمقدور. قال بشر الخافي—رحمه الله—يقول أحدهم: توكلت على الله. يكذب على الله، لو توكل [على الله] رضي بما يفعل الله.

وسئل يحيى بن معاذ: متى يكون الرجل متوكلاً؟ فقال: إذا رضي بالله وكلاً.

ومنهم من يفسره بالثقة بالله والطمأنينة إليه والسكون إليه.

قال ابن عطاء: التوكل ألا يظهر فيك انزعاج إلى الأسباب، مع شدة فافتك إليها، نزول عن حقيقة السكون إلى الحق مع وقوفك عليها.

وقال ذو النون: هو ترك النفس والانخلاع من الحول والقوة. وإنما يقوى العبد على التوكل إذا علم أن الحق سبحانه يعلم ويرى ما هو فيه.

وقال بعضهم: التوكل التعلق بالله في كل حال.

وقيل: التوكل أن ترد عليك موارد الفاقات، فلا تسمو إلا إلى من إليه الكفايات.

وقيل: نفي الشكوك والتفويض إلى مالك الملوک.

وقال ذو النون: خلع الأرباب وقطع الأسباب. يريد قطعها من تعلق القلب بها، لا من ملازمة الجوارح لها.

ومنهم من جعله مركباً من أمرين أو أمور. فقال أبو سعيد الخراز—رحمه الله—: التوكل اضطراب بلا سكون وسكون بلا اضطراب. يريد حركة ذاته في الأسباب بالظاهر والباطن، وسكون إلى المسبب وركون إليه، فلا يضطرب قلبه معه ولا تسكن حركته عن الأسباب الموصلة إلى رضاه.

Abū Turāb al-Nakhshabī said, "It is the rejection of the body in favor of worship, attachment of the heart to the Lordship, and tranquility toward sufficiency, to thank if given and be patient if barred." He made it composed of five parts: establishing the movements of worship, attachment of the heart to the workings of the Lord, tranquility to divine decree and predestination, tranquility in His sufficiency, gratitude if given, and patience when not.

Abū Ya'qūb al-Nahrjūrī said, "Reliance upon God with the perfect reality occurred to Abraham the friend, upon him be peace, when he said to Gabriel, upon him be peace [when asked by the Archangel if he needed aid after being thrown into the fire of Nimrod], 'As for your [help], no!' for his ego had vanished in God and he did not see any other than God."

The people [of Sufism] have agreed that reliance does not negate undertaking the causes, in fact, it is not possible without undertaking them, or else it is procrastination and an invalid reliance.

Sahl b. 'Abdallāh, God be pleased with him, said, "Whoever disparages movement [to carry out divine commands] disparages the Sunna, and whoever disparages trusting reliance disparages faith; for reliance was the state of the Prophet, God grant him blessing and peace, and acquisition [of causes] was his Sunna. Whoever acts according to this state must not abandon his Sunna." This is the meaning of Abū Sa'īd [al-Kharrāz] when he said, "It is perturbation without stillness and stillness without perturbation;" the words of Sahl are clearer and loftier.

{It was also said, "Reliance is to sever attachments to other than God."}

Sahl was asked about reliance so he said, "It means a heart that dwells with God without any other attachment."}

It was also said, "Reliance is to abjure attachments and connect with realities."

It was said, "Reliance is that increase or decrease [in possessions] is the same to you." This is its consequence and effect, not its reality, however.

It was also said, "It is to renounce any cause that connects you to the Causer, until the Truth become its guarantee." This is correct in one way but false in another way, for renouncing the means that has been religiously commanded is a flaw in reliance, and it may be that the Truth has used the means to connect the servant [to his object]. As for the renunciation of means that is permissible: it can be praiseworthy only if it is done in order to take up more preferred means, otherwise not.

It was also said, "It is to throw the ego in servitude and expel it from lordship." He means its flow with the command and disavowal of its own power and strength and the experience of that by it, or rather, by the Lord alone.

وقال أبو تراب النخشي: هو طرح البدن في العبودية وتعلق القلب بالربوبية، والطمأنينة إلى الكفاية. فإن أعطى شكر وإن منع صبر. فجعله مَرَكَبًا من خمسة أمور: القيام بحركات العبودية، وتعلق القلب بتدبير الرب، وسكونه إلى قضائه وقدره، وطمأنينته بكفايته، وشكره إذا أعطى وصبره إذا منع.

قال أبو يعقوب النهرجوري: التوكل على الله بكمال الحقيقة، وقع لإبراهيم الخليل — عليه السلام — في الوقت الذي قال لجبريل — عليه السلام —: «أما إليك فلا»، لأنه غابت نفسه بالله فلم يرمع الله غير الله.

وأجمع القوم على أن التوكل لا ينافي القيام بالأسباب، بل لا يصح إلا مع القيام بها وإلا فهو بطلالة وتوكل فاسد.

قال سهل بن عبد الله — رضي الله عنه —: «من طعن في الحركة فقد طعن في السنة، ومن طعن في التوكل فقد طعن في الإيمان. فالـتوكل حال النبي ﷺ والكسب سنته. فمن عمل على حاله فلا يترك سنته». وهذا معنى قول أبي سعيد: «هو اضطراب بلا سكون، وسكون بلا اضطراب»، وقول سهل أبين وأرفع.

وقيل: [التوكل قطع علائق القلب بغير الله.

وسئل سهل عن التوكل فقال: قلب عاش مع الله بلا علاقة].

وقيل: [التوكل هجر العلائق ومواصلة الحقائق].

وقيل: التوكل أن يستوي عندك الإثَار والإقلال. وهذا من موجباته وآثاره، لأنه حقيقته. وقيل:

هو ترك كل سبب يوصلك إلى مسبب، حتى يكون الحق هو المتولي لذلك.

وهذا صحيح من وجه باطل من وجه. فترك الأسباب المأمور بها قاذح في التوكل، وقد تولى الحق إيصال العبد بها. وأما ترك الأسباب المباحة فإن تركها لما هو أرجح منها مصلحة فمدوح، وإلا فهو مذموم.

وقيل: هو إلقاء النفس في العبودية وإخراجها من الربوبية. يريد استرسالها مع الأمر، وبراءتها من حولها وقوتها، وشهود ذلك بها، بل بالرب وحده.

One of them said, "Reliance is surrendering to the command and decree of the Lord."

Another said, "It is to hand affairs over to Him in every state."

Some among them make reliance the beginning, surrender the middle, and relegation the end.

Abū 'Alī al-Daqqāq said,

Reliance has three levels: reliance, then surrender, then relegation. The reliant leans on His promise, the one who surrenders relies on His knowledge, and the one who relegates is pleased by His judgment; so reliance is the beginning, surrendering the middle, relegation the end. Reliance is the attribute of a believer, surrender that of the allies, and relegation that of the [full] monotheists.

Reliance is the attribute of the commoners, surrender the attribute of the elite, and relegation the attribute of the elite of the elite.

Reliance is the attribute of the prophets, surrender the attribute of Abraham the Friend, and relegation the attribute of our Prophet Muḥammad, God grant him blessing and peace.

These are all words of al-Daqqāq, and their meaning is that reliance is to lean on the Guardian, but one may lean on one's Guardian while also hesitating, maintaining one's own will, and with a tinge of the possibility of disagreement. When he surrenders the matter to Him altogether, that all goes away and one is fully pleased with what the Guardian will do. The state of the relegator is above this as he seeks to hand his affairs to his Guardian, beseeching Him to take over his affairs, which is pleasure and choice, surrender and reliance, and trust. Reliance, therefore, is included in surrender, and it and surrender are included in the act of relegation to God.

2 Levels of Reliance

The truth of the matter is that reliance is a composite state requiring a number of things without which its reality is not complete, and each [definition] has pointed out one, two, or more of these [elements].

ومنهم من قال: التوكل هو التسليم لأمر الرب وقضائه.
 ومنهم من قال: هو التفويض إليه في كل حال.
 ومنهم من جعل التوكل بداية والتسليم واسطة والتفويض نهاية.
 قال أبو علي الدقاق: التوكل ثلاث درجات: التوكل ثم التسليم ثم التفويض. فالتوكل يسكن إلى وعده، وصاحب التسليم يكتفي بعلمه، وصاحب التفويض يرضى بحكمه. فالتوكل بداية والتسليم واسطة والتفويض نهاية. فالتوكل صفة المؤمنين والتسليم صفة الأولياء والتفويض صفة الموحدين. التوكل صفة العوام والتسليم صفة الخواص والتفويض صفة خاصة الخاصة. لتوكل صفة الأنبياء والتسليم صفة إبراهيم الخليل والتفويض صفة نبينا محمد ﷺ. هذا كله كلام الدقاق، ومعنى هذا التوكل اعتماد على الوكيل، وقد يعتمد الرجل على وكيله مع نوع اقتراح عليه وإرادة وشائبة منازعة. فإذا سلم إليه زال عنه ذلك ورضي بما يفعله وكيله. وحال المفوض فوق هذا فإنه طالب مرید ممن فوض إليه، ملتمس منه أن يتولى أموره، فهو رضى واختيار وتسليم واعتماد. فالتوكل يندرج في التسليم، وهو والتسليم يندرجان في التفويض.

فصل

وحقيقة الأمر: أن التوكل حال مركبة من مجموع أمور لا تتم حقيقة التوكل إلا بها، وكل أشار إلى واحد من هذه الأمور أو اثنين أو أكثر.

2.1 *First Level of Reliance*

The first of these is the experiential knowledge of the Lord and His attributes such as His power, self-sufficiency for Himself and for others, the finality of all affairs being within His knowledge, and their origin from His will and power. This is the experiential knowledge in the first level as the servant steps into the station of reliance.

Our Shaykh [Ibn Taymiyya], God be pleased with him, said, "Because of that, reliance cannot be imagined as having been attained by the philosopher, nor the Qadarites who hold that there may occur in His dominion that which He has not willed. Nor can it be attained by the Jahmites who reject any and all attributes of the Lord. Nor can it be attained by anyone except the affirmers [of divine attributes]. What kind of reliance can be imagined for someone who believes that God does not know particulars of the world, nor is He an actor by His own will, nor does He have intention and will, nor can He have an attribute? The more one knows God and His attributes with certainty and with experiential knowledge, the sounder and stronger his reliance."

2.2 *Second Level: Reliance and the Case of Proximate Causation*

The second level is affirmation of means and causes.⁵

Whoever denies these, his reliance is compromised. This is the exact opposite of what appears to the naïve, to wit, that affirming the means compromises reliance and its negation perfects it.

Know that the deniers of causes cannot attain reliance at all, for reliance is the strongest means in attaining what one pursues. It is like supplication which God has made a cause in the attainment of what is being asked.

If a servant thinks that God has not made the attitude of trust and reliance and supplication to be means of attaining one's objective—for what one pursues in reliance is what one supplicates to attain—[thinking that] if it is predestined it occurs whether one relies or supplicates or not, and if not predestined it does not occur regardless, he abandons reliance. They further elaborate that reliance and supplication are purely acts of worship with no benefit to them except themselves, and if the servant were to abandon reliance and supplication he would not miss anything that has been predestined. The extremists among them even hold that praying for pardon for errors and forgetfulness is without benefit, for that too is a forgone conclusion.

5 Note that the author does not mention al-Harawī's words here yet; the eight ranks presented here are Ibn al-Qayyim's classification.

فأول ذلك: معرفة بالرب وصفاته: من قدرته وكفائته وقيوميته وانتهاء الأمور إلى علمه وصدورها عن مشيئته وقدرته. وهذه المعرفة أول درجة يضع بها العبد قدمه في مقام التوكل.

قال شيخنا—رضي الله عنه—: ولذلك لا يصح التوكل ولا يتصور من فيلسوف، ولا من القدريّة النفاة القائلين بأنه يكون في ملكه ما لم يشأ.

ولا يستقيم أيضاً من الجهمية النفاة لصفات الرب، ولا يستقيم التوكل إلا من أهل الإثبات. فأبي توكل لمن يعتقد أن الله لا يعلم جزئيات العالم، ولا هو فاعل باختياره ولا له إرادة ومشئّة، ولا يقوم به صفة، فكل من كان بالله وصفاته أعلم وأعرف كان توكله أصح وأقوى.

فصل

«الدرجة الثانية: إثبات الأسباب والمسببات». فإن من نفاها فتوكله مدخول. وهذا عكس ما يظهر في بدوات الرأي، أن إثبات الأسباب يقدر في التوكل، وأن نفيها تمام التوكل.

فاعلم أن نفاة الأسباب لا يستقيم لهم توكل البتة، لأن التوكل من أقوى الأسباب في حصول المتوكل فيه، فهو كالدعاء الذي جعله الله سبباً في حصول المدعوه.

فإذا اعتقد العبد أن توكله لم ينصبه الله سبباً ولا جعل دعاءه سبباً لنيل شيء، فإن المتوكل فيه المدعوه بحصوله إن كان قد قدر حصول توكل أو لم يتوكل، دعا أو لم يدع، وإن لم يقدر لم يحصل توكل أيضاً أو ترك التوكل.

وصرح هؤلاء أن التوكل والدعاء عبودية محضة، لا فائدة لهما إلا ذلك ولو ترك العبد التوكل والدعاء لما فاته شيء مما قدر له. ومن غلاتهم من يجعل الدعاء بعدم المؤاخذة على الخطأ والنسيان عديم الفائدة، إذ هو مضمون الحصول.

I have seen one of the extremists prohibiting even such prayers except as a ritual recitation, but not as a prayer. For, to him, such a prayer would constitute doubt in its occurrence, for the one who prays is between fear, hope, and doubt about its occurrence: this would be tantamount to entertaining doubt in God's announcement.

Look what enormous [error] the negation of causality has led to, and prohibition of supplication by means of words for which God has created His servants and allies, and until today Muslims from the time of their Prophet, God grant him blessing and peace, supplicate on various occasions, and which are among the highest of supplications.

The response to this false conjecture is that there is a third alternative that you have not mentioned in the two kinds that you mentioned, which is what in fact occurs. That is that the occurrence of a thing is decreed upon the occurrence of its cause such as reliance and prayer, thus making prayer and reliance two of the causes that secure the objective, and that He decreed that it be attained if the servant secured its causes. If he fails to secure the cause, the consequence too is prohibited, just as He decreed that a child is born when the man has intercourse, and if the man does not do so, the child is not created. He similarly decreed that satiation be attained when he eats and drinks and if he fails to, satiation does not occur. He decreed that the Hajj and arrival at Mecca occurs when he travels and traverses the path, and when he sits at home he does not get to Mecca ever.

The attainment of the Garden can occur as a result of embracing Islam and performing righteous deeds; if one abandons Islam and righteous deeds one can never enter it. He decreed that food is cooked by lighting a fire under it, and seeds grow into crops by tilling the earth and spreading the seed in it—and if one does not do so, he harvests nothing but failure.

Consider what the deniers of causality hold: that one should give up the means to their ends, saying that if it was decreed and predestined for me since eternity that I have a child, or be satiated, or perform Hajj, and the like, it must happen ineluctably whether or not I move or stay at rest, marry or not, travel or sit at home. Could anyone count such a one among the sane? Would the beasts of burden not be more intelligent than such a one? For even the beasts adopt the means owing to general [divine] guidance.

Trusting reliance in God, then, is the greatest of means towards the attainment of one's goals and repelling harms, and whoever rejects causality cannot attain reliance. Yet, the perfection of reliance is to not rely on the means, but rather cut off the connection of the heart to them, so that even as one's physical existence is sustained by them the heart is sustained by God alone.

ورأيت بعض متعمقي هؤلاء—في كتاب له—لا يجوز الدعاء بهذا، وإنما يجوز تلاوة لا دعاء. قال لأن الدعاء به يتضمن الشك في وقوعه، لأن الداعي بين الخوف والرجاء والشك في وقوع ذلك شك في خبر الله. فانظر إلى ما قاد إنكار الأسباب من العظام، وتحريم الدعاء بما أنى الله على عباده وأوليائه بالدعاء به وبطلبه. ولم يزل المسلمون—من عهد نبيهم ﷺ وإلى الآن—يدعون به في مقامات الدعاء، وهو من أفضل الدعوات.

وجواب هذا الوهم الباطل أن يقال: بقي قسم ثالث غير ما ذكرتم من القسمين لم تذكروه. وهو الواقع، وهو أن يكون قضى بحصول الشيء عند حصول سببه من التوكل والدعاء، فنصب الدعاء والتوكل سببين لحصول المطلوب، وقضى بحصوله إذا فعل العبد سببه.

فإذا لم يأت بالسبب امتنع المسبب. وهذا كما قضى بحصول الولد إذا جامع الرجل من يحبلها، فإذا لم يجامع لم يخلق منه الولد.

وقضى بحصول الشبع إذا أكل، والري إذا شرب، فإذا لم يفعل لم يشبع ولم يرو. وقضى بحصول الحج والوصول إلى مكة إذا سافر وركب الطريق، فإذا جلس في بيته لم يصل إلى مكة أبداً.

وقضى بدخول الجنة إذا أسلم، وأتى بالأعمال الصالحة. فإذا ترك الإسلام لم يدخلها أبداً. وقضى بإيضاج الطعام بإيقاد النار تحته.

وقضى بطولع الحبوب التي تزرع بشق الأرض، وإلقاء البذر فيها. فما لم يأت بذلك لم يحصل إلا الخيبة.

فوازن ما قاله منكرو الأسباب أن يترك كل من هؤلاء السبب الموصل، ويقول: إن كان قضى لي وسبق لي في الأزل حصول الولد والشبع والري والحج ونحوها، فلا بد أن يصل إلي، تحركت أو سكنت، وتزوجت أو تركت، سافرت أو قعدت، وإن لم يكن قد قضى لي أيضاً، فعلت أو تركت. فهل يعد أحد هذا من جملة العقلاء؟ وهل البهائم إلا أفقه منه؟ فإن الهيمة تسعى في السبب بالهداية العامة.

فالتوكل من أعظم الأسباب التي يحصل بها المطلوب ويندفع بها المكروه. فمن أنكر الأسباب لم يستقم منه التوكل. ولكن من تمام التوكل عدم الركون إلى الأسباب، وقطع علاقة القلب بها، فيكون حال قلبه قيامه بالله لا بها، وحال بدنه قيامه بها.

For the means are the site of God's wisdom, decree, and prescriptive command, whereas trust is connected to His omnipotence, decree, and predestination. The worship by means cannot stand but on the shank of trust, while the shank of trust cannot stand but on the foot of worship.

2.3 *Third Level*

The third level is the firm establishment of the heart in monotheism.

Trusting reliance of a servant in God cannot be sound except if his affirmation of divine unicity is sound. In fact, the essence of trust is the heart's affirmation of unicity, and so long as it has associationism, his reliance is defective and adulterated, and his reliance is sound only to the extent of the purity of his affirmation of unicity. When a servant inclines to anyone other than God, that inclination occupies one of the chambers of his heart, and his reliance on God is diminished accordingly. It is because of this some thought that reliance cannot be complete without rejecting causality; this is true, but only in the sense of the rejection of means in the heart, but not in the physical world. For reliance is not perfected without rejecting the means from the heart while securing them in the physical world; thus being both cut off and yet connected to them.

2.4 *Fourth Level*

The fourth level of reliance is the relying of the heart upon God, seeking support in Him, and seeking tranquility in Him.

[This is so] in the sense that there remains no perturbation in [the heart] due to the confusion of means. The confidence in the means is cleft away from his heart and in its place there settles confidence in the Author of all causes.

The indication of this [state] is that the heart has no concern for the appearance or disappearance of the means, nor is it perturbed when things he loves move out of his reach and those he hates approach, for his reliance, succor, and tranquility are in God, and they fortify his heart against fear or hope in the [means]. The state of such a heart is like that of someone being chased by a mighty enemy he cannot repel, but then he comes upon an open fortress whose master receives him into it and closes its door; he looks out at the enemy without any perturbation of the heart or fear.

Similarly, [he is] like someone whom the king gave a dirham but it was stolen from him, but the king consoled him, "Do not worry, when you come to me I will give you from my treasures many more," and knowing the truth of the king's words, he attains confidence and tranquility, knowing that his treasures are filled with more and no longer grieves.

فالأَسباب محل حكمة الله وأمره ودينه، والتوكل متعلق بربوبيته وقضائه وقدره، فلا تقوم عبودية الأسباب إلا على ساق التوكل، ولا يقوم ساق التوكل إلا على قدم العبودية.

فصل

«الدرجة الثالثة: رسوخ القلب في مقام توحيد». فإنه لا يستقيم توكل العبد حتى يصح له توحيد. بل حقيقة التوكل توحيد القلب. فما دامت فيه علائق الشرك فتوكله معلول مدخول، وعلى قدر تجريد التوحيد تكون صحة التوكل. فإن العبد متى التفت إلى غير الله أخذ ذلك الالتفات شعبة من شعب قلبه، فنقص من توكله على الله بقدر ذهاب تلك الشعبة. ومن هاهنا ظن من ظن أن التوكل لا يصح إلا برفض الأسباب، [وهذا حق لكن رفضها عن القلب لا عن الجوارح، فالتوكل لا يتم إلا برفض الأسباب] عن القلب، وتعلق الجوارح بها، فيكون منقطعاً منها متصلاً.

فصل

«الدرجة الرابعة: اعتماد القلب على الله واستناده إليه وسكونه إليه»، بحيث لا يبقى فيه اضطراب من تشويش الأسباب، ولا سكون إليها، بل يخلع السكون إليها من قلبه ويلبسه السكون إلى مسببها. وعلامة هذا أنه لا يبالي بإقبالها وإدبارها، ولا يضطرب قلبه ويخفق عند إدبار ما يحب منها، وإقبال ما يكره، لأن اعتماده على الله وسكونه إليه واستناده إليه قد حصنه من خوفها ورجائها، فحالها حال من خرج عليه عدو عظيم لا طاقة له به، فرأى حصناً مفتوحاً فأدخله ربه إليه وأغلق عليه باب الحصن، فهو يشاهد عدوه خارج الحصن. فاضطراب قلبه وخوفه منهم في هذه الحال لا معنى له.

وكذلك من أعطاه ملك درهماً فسرق منه، فقال له الملك: عندي أضعافه، لا تهتم، متى جئت إلي أعطيتك من خزائني أضعافه. فإذا علم صحة قول الملك ووثق به واطمأن إليه، وعلم أن خزائنه مليئة بذلك لم يحزنه فوته.

This state has also been likened to that of a suckling child whose trust, asSūr-
ance, and poise when at the breast of his mother no one else knows, nor is
his heart distracted by anything else. One of the gnostics said, “The reliant one
is like a baby who knows nowhere else to go for protection but the breast of
his mother; the reliant one similarly knows nowhere else to go except his Lord
Almighty.”

2.5 *Fifth Level*

The fifth level is to expect good from God the Most High.

For your reliance on God is proportional to your good expectation of Him
and hope in Him, which is why some have explained reliance as nothing but
good expectation [of God]. The truth, however, is that one's good expectation
from God invites him to rely upon Him, for one cannot imagine relying upon
someone of whom one has ill expectation and little hope.

2.6 *Sixth Level*

The sixth level is to surrender the heart to Him, such that every drive of the
heart yearns for Him and every resistance is eliminated.

This is the meaning of the statement of the one who explained [reliance] as
being a dead body in the hands of the washer who turns it over as he wills, and
[the corpse] has no movement or strategy of its own.

This is also the meaning of those who say that reliance is the giving up of
planning and submitting to God's plan for you. This, however, does not per-
tain to commandments and prohibitions, but only in what [your Lord] does to
you, not in what He commands you to do. His surrender is how a lowly servant
surrenders his ego to his master, follows his lead, giving up the resistance and
desires of his own for his master.

2.7 *Seventh Level*

The seventh level is relegation.⁶

This level is the soul, essence, and reality of trusting reliance. It is to place
all affairs in God's hands and leave them all to Him by one's own choice and
desire and not merely out of necessity and lack of alternatives, like a weak and
overwhelmed child who hands over his matters to his father, being certain of
the latter's compassion and mercy for him as well as his capacity to do what is
needed. {The child knows that his father's plan for him is better than his own

⁶ Note that relegation also appears as an independent station in al-Harawi's classification.

وقد مثل ذلك بحال الطفل الرضيع في اعتماده وسكونه وطمأنينته بثدي أمه لا يعرف غيره، وليس في قلبه التفات إلى غيره، كما قال بعض العارفين: المتوكل كالطفل، لا يعرف شيئاً يأوي إليه إلا ثدي أمه، كذلك المتوكل لا يأوي إلا إلى ربه عز وجل.

فصل

«الدرجة الخامسة: حسن الظن بالله تعالى». فعلى قدر حسن ظنك به ورجائك له يكون توكلك عليه، ولذلك فسر بعضهم التوكل بحسن الظن، [فقال: التوكل حسن الظن بالله].
والتحقيق أن حسن الظن به يدعو إلى التوكل عليه، إذ لا يتصور التوكل على من تسيء ظنك به، ولا التوكل على من لا ترجوه.

فصل

«الدرجة السادسة: استسلام القلب له وانجذاب دواعيه كلها إليه وقطع منازعاته». وبهذا فسر له من قال: أن يكون العبد بين يدي الله كالميت بين يدي الغاسل، يقبله كيف أراد، لا يكون له حركة ولا تدبير.
وهذا معنى قول بعضهم: التوكل إسقاط التدبير، يعني الاستسلام لتدبير الرب لك، وهذا في غير باب الأمر والنهي، بل فيما يفعله بك، لا فيما أمرك بفعله. فالاستسلام كتسليم العبد الذليل نفسه لسيده وانقياده له وترك منازعات نفسه وإرادتها مع سيده.

فصل

«الدرجة السابعة: التفويض»، وهو روح التوكل ولبه وحقيقته، وهو إلقاء أموره كلها إلى الله، وإنزالها به طلباً واختياراً لا كرهاً واضطراً، بل كتفويض الابن العاجز الضعيف المغلوب أموره إلى أبيه، العالم بشقيقته عليه ورحمته وتوكله، وحسن ولايته له وتدبيره له، فهو يرى أن تدبيره له خير من تدبيره لنفسه. وقيامه بمصالحه وتوليئه [لها خير من قيامه هو بمصالح نفسه وتوليئه لها]، فلا يجد له أصلح

plan for himself.} He can think of nothing better than to relegate his affairs to his father and relieve himself from the burden that he is unable to carry and problems he does not know how to resolve, trusting full well that he whom he has relegated his affairs is perfect, competent, and compassionate.

3 The Level of Joyful Contentment

When he places his foot on this step, he moves further to the level of joyful contentment.

[Contentment] is the fruit of trusting reliance, and those who explain reliance as [contentment] mean to explain it by its greatest fruit and highest benefit, for when one fully trustingly relies on God, one is content and pleased with whatever his guardian does.

Our Shaykh [Ibn Taymiyya], God be pleased with him, used to say, "One's destined action is surrounded by two things, trusting reliance before it and joyful contentment after it; whoever relies on God before an action and is pleased with what has been decided for him after it has accomplished servitude" or something to this effect.

I say: this is the meaning of the saying of the Prophet, God grant him blessing and peace, in the Supplication of Seeking the Better Choice: "O God, I seek the better choice by your knowledge, and seek strength in your strength, and ask of your bounteous grace."⁷ This is reliance and relegation.

Then he says, "For you [O Lord] know and I do not, and you have power and I do not, and you are the knower of the unseen." This is to disavow any claim of one's own knowledge and power and to seek a means to Him through the attributes that are the most beloved means to Him. Then he asks his Lord to fulfill his need if it is better for him in the short and the long term [and to save him from it if it is harmful for him in the short or the long term.]

After this, a servant can do no better than joyful contentment, being pleased with what God decides for him, so he ends the supplication thus: "And destine for me the good wherever it be and make me pleased with it."

This supplication comprises the divine secrets and realities of faith which include reliance and relegation [before the occurrence of the destined occurrence and contentment afterward, which is the fruit of reliance and relegation,] and the mark of its soundness. If one is not pleased with what been decreed, his relegation was defective and invalid.

⁷ Bukhārī #1166.

ولا أرفق من تفويضه أموره كلها إلى أبيه، وراحته من حمل كلفتها وثقل حملها، مع عجزه عنها وجهله بوجوه المصالح فيها، وعلمه بكمال من فوض إليه وقدرته وشفقته.

فصل

«إذا وضع قدمه في هذه الدرجة، انتقل منها إلى درجة الرضا»، وهي ثمرة التوكل. ومن فسر التوكل بها فإنما فسر به بأجل ثمراته وأعظم فوائده، فإنه إذا توكل حق التوكل رضي بما يفعله ويكمله. وكان شيخنا—رضي الله عنه—يقول: المقدور يكتنفه أمران: التوكل قبله والرضى بعده. فمن توكل على الله قبل الفعل ورضي بالمقضي له بعد الفعل، فقد قام بالعبودية أو معنى هذا.

قلت: وهذا معنى قول النبي ﷺ في دعاء الاستخارة: «اللهم إني أستخيرك بعلمك وأستقدر بقدرتك، وأسألك من فضلك العظيم». فهذا توكل وتفويض. ثم قال: «فإنك تعلم ولا أعلم وتقدر ولا أقدر وأنت علام الغيوب». فهذا تبرؤ إليه من العلم والحول والقوة، وتوسل إليه سبحانه بصفاته التي أحب ما توسل إليه بها المتوسلون. ثم سأل ربه أن يقضي له الأمر إن كان فيه مصلحته عاجلاً وآجلاً، [وأن يصرفه عنه إن كان فيه مضرته عاجلاً أو آجلاً]. فهذا هو حاجته التي سألها فلم يبق عليه إلا الرضى بما يقضيه له، فقال: «وأقدر لي الخير حيث كان ثم رضني به».

فقد اشتمل هذا الدعاء على هذه المعارف الإلهية والحقائق الإيمانية التي من جملتها التوكل والتفويض [قبل وقوع المقدور، والرضى بعده، وهو ثمرة التوكل والتفويض] وعلامة صحته، فإن لم يرض بما قضي له فتفويضه معلول فاسد.

Only by perfecting these precious levels does the servant perfect the station of reliance and secure his steps. This is the meaning of the words of Bishr al-Hāfi, "One says, 'I rely on God,' but he lies, for had he relied on God, he would be pleased with what God does.'" Similarly, the words of Yaḥyā b. Mu'adh when he was asked about when a man attains trusting reliance, he said, "When he is pleased with God as his guardian."

4 Separating Relegation from Inaction and Negligence

This is a subject in which often what is praiseworthy and excellent is confused with what is blameworthy and deficient. Relegation is confused with negligent wastefulness, that is, when a servant wastes away his share thinking that that is the requirement of trusting God and relegating his affairs to him, when it is negligence, not relegation. For negligence is in the right of God and relegation in your right.

The mark of this is that the reliant one puts forth his utmost effort in securing the means that he has been commanded to secure, relieved of anything else since he is occupied by them, whereas the one who works for his comfort takes from the commandment only as necessary, failing to uphold the command of the divine law. The two, in reality, are utterly different.

Similarly, there is confusion possible between divesting means [of their exclusive authority] and abandoning them altogether, for divestment is monotheism but abandoning them is deviance and heresy; their divestment means to not let the heart trust in them or rely and incline on them while securing them and attending to them, whereas abandoning them means failing to physically attend to them.

Among them is the confusion of confidence in God with self-deception and helplessness, the different between them being that the one who has confidence in God carries out what God has commanded and relies on God for the result and fruit of his actions, like one who plants a tree or tills the land, whereas the deceived and helpless one neglects these and claims that he trusts in God; but trust is only valid with the exertion of one's best effort.

In the same category falls the confusion between tranquility and reliance in God and tranquility and reliance in a known means, and only one endowed with insight can distinguish between the two.

Abū Sulaymān al-Dārānī relates that he saw a man for many days in Mecca who would not take any food except a drink from the water of Zam Zam. Abū Sulayman said to him what he would do if the water of Zam Zam ceased to

فباستكمال هذه الدرجات الثمان يستكمل العبد مقام التوكل وثبت قدمه فيه. وهذا معنى قول بشر الخافى: يقول أحدهم: توكلت على الله، يكذب على الله، لو توكل على الله لرضي بما يفعله الله. وقول يحيى بن معاذ—وقد سئل: متى يكون الرجل متوكلاً؟—فقال: إذا رضي بالله وكلاً.

فصل

وكثيراً ما يشتبه في هذا الباب المحمود الكامل بالمذموم الناقص، فيشتبه التفويض بالإضاعة، فيضيع العبد حظه ظناً منه أن ذلك تفويض وتوكل وإنما هو تضييع لا تفويض. فالتضييع في حق الله، والتفويض في حقك.

ومنه اشتباه التوكل بالراحة، وإلقاء حمل الكل، فيظن صاحبه أنه متوكل، وإنما هو عامل على قدم الراحة.

وعلاوة ذلك أن المتوكل مجتهد في الأسباب المأمور بها غاية الاجتهاد، مستريح من غيرها لتعبه بها، والعامل على الراحة أخذ من الأمر مقدار ما تندفع به الضرورة، وتسقط به عنه مطالبة الشرع، فهذا لون وهذا لون.

ومنه اشتباه خلع الأسباب بتعطيلها. نخلعها توحيد، وتعطيلها إلحاد وزندقة، نخلعها عدم اعتماد القلب عليها، ووثوقه بها وركونه إليها مع قيامه بها، وتعطيلها إلغاؤها عن الجوارح. ومنه اشتباه الثقة بالله بالغرة والعجز. والفرق بينهما أن الواثق بالله قد فعل ما أمره به ووثق بالله في طلوع ثمرته، وتمنيته وتركته كغارس الشجرة وباذر الأرض. والمعتز العاجز قد فرط فيما أمر به، وزعم أنه واثق بالله، والثقة إنما تصح بعد بذل المجهود.

ومنه اشتباه الطمأنينة إلى الله والسكون إليه بالطمأنينة إلى المعلوم وسكون القلب إليه، ولا يميز بينهما إلا صاحب البصيرة، كما يذكر عن أبي سليمان الداراني أنه رأى رجلاً بمكة لا يتناول شيئاً إلا شربة من ماء زمزم، فضى عليه أيام، فقال له أبو سليمان يوماً: أرايت لو غارت زمزم أيش كنت

spring. At this the man stood up and kissed his head and said, "May God reward you, for you have shown me the right path, for I had worshipped the water of Zam Zam for days," and went away.

Most people who think they trust in God have some other known means as their real source of tranquility and reliance, as indicated by the fact that when that means ceases to exist, they are overwhelmed by anxiety, fear, and worries. This should make them realize that their trust had not truly been in God.

Another one is the confusion between the servant's contentment with what God chooses for him, whether he likes it or not, with the mental resolve to do so and his inner conversation about it; but the two are entirely different.

As it is reported on the authority of Abū Sulaymān, that he said, "I hope that I was given a glimpse of contentment such that if He put me in fire I would be content with that."

I heard Shaykh al-Islam Ibn Taymiyya, God have mercy on him, say that he said this as a statement of resolve to attain contentment in his self-conversation, but were He to enter him into the fire, he would be nothing like that; to resolve to do something is entirely different from in fact doing it.

Another conflation is between the knowledge of reliance and its experience; many know reliance, its nature, and its details, and think that they have attained reliance on God because of that. But it is not so. The experience of reliance is a matter beyond its knowledge, like the knowledge of love, its causes and motives, in contrast with the experience of a passionate lover, or like the knowledge of fear versus the state of one struck by fear that is entirely a different matter, or like an invalid person's knowledge of health and its reality but has a state that is entirely different.

This, however, is a subject in which claims are confused with realities and incidentals with goals, and disqualifying calamities with necessary means. God alone guides whomsoever He wills to the straight path.

5 Relating Reliance in God to the Beautiful Divine Names

Trusting reliance in God is the most general of stations connected with the Beautiful Names of God.

It is particularly connected to many of the [divine] action names as well as attributional names. It has a connection to the name the Forgiving, the Oft-returning, Pardoner, [the Compassionate,] the Ever Merciful.

And also connected to the Opener (of knots of confusion, doors), the Bestower of Gifts, the Provider, the Giver, and the Bounteous.

تشرب؟ فقام وقبل رأسه وقال: جزاك الله خيراً حيث أرشدتني، فإني كنت أعبد زمزم منذ أيام ومضى.

وأكثر المتوكلين سكونهم وطمأنينتهم إلى المعلوم، وهم يظنون أنه إلى الله، وعلامة ذلك أنه متى انقطع معلوم أحدهم حضره همه وبته وخوفه، فعلم أن طمأنينته وسكونه لم يكن إلى الله. ومنه اشتباه الرضى عن الله بكل ما يفعل بعبده—مما يحبه ويكرهه—بالعزم على ذلك وحديث النفس به. وذلك شيء والحقيقة شيء آخر.

كما يحكى عن أبي سليمان أنه قال: أرجو أن أكون أعطيتُ طرفاً من الرضى، لو أدخلني النار لكنت بذلك راضياً.

فسمعت شيخ الإسلام ابن تيمية—رحمه الله—يقول: هذا عزم منه على الرضى وحديث نفس به، ولو أدخله النار لم يكن من ذلك شيء، وفرق بين العزم على الشيء وبين حقيقته.

ومنه اشتباه علم التوكل بحال التوكل، فكثير من الناس يعرف التوكل وحقيقته وتفصيله فيظن أنه بذلك متوكل وليس من أهل التوكل. فحال التوكل أمر آخر من وراء العلم به، وهذا كعرفة المحبة والعلم بها وأسبابها ودواعيها.

وحال المحب العاشق وراء ذلك، ومعرفة علم الخوف وحال الخائف وراء ذلك، وهو شبيه بمعرفة المريض ماهية الصحة وحقيقتها وحاله بخلافها.

فهذا الباب يكثر اشتباهه الدعاوى فيه بالحقائق، والعوارض بالمطالب والآفات القاطعة بالأسباب الموصلة، والله يهدي من يشاء إلى صراط مستقيم.

فصل

«والتوكل» من أعم المقامات تعلقاً بالأسماء الحسنى. فإن له تعلقاً خاصاً بعامة أسماء الأفعال وأسماء الصفات. فله تعلق باسم الغفار والتواب والعفو والرحيم، وتعلق باسم الفتاح والوهاب والرزاق والمعطي والمحسن، وتعلق باسم المعز المذل الحافظ الرافع المانع، من جهة توكله عليه في إذلال أعداء

It is also connected to the Bestower of might and honor, the Bestower of dishonor and meekness, the Protector, the One who Elevates, and the One who Prevents, from the perspective of one's reliance on Him in humiliating, bringing down, and preventing the enemies of His religion from domination.

It is also connected to His names of power and will, and in general to all of the Beautiful Names. This is why some of the authorities have interpreted [trusting reliance] as being the same as experiential knowledge of God; they only meant that the seeker's station of reliance is good only as far as his knowledge. The more he knows God, the greater his reliance on Him.

6 Limiting Reliance to Unworthy Pursuits

Many who rely on God cheat in their reliance; one may truly trust and rely on God yet fall short, such as those whose purpose of reliance is something limited or unworthy, things that he could have attained easily and reserved his utmost effort and reliance for increasing his faith and knowledge, strengthening the religion, and doing good in the world. But the ambition of many remains confined narrowly to small discomforts that he could have relieved easily, or hunger that he could satiate with half a dirham, [rather than] turning his utmost effort to the victory of the religion, eliminating heresies, and general benefit to the Muslims.

7 Returning to al-Harawī on Trusting Reliance

The author of *al-Manāzil*, God have mercy on him, said,

Trusting reliance is to leave the matter to its Master, relying on His care. It is the most difficult of the stations of the commoners for them, and the weakest of the paths in view of the elite, for the Truth has taken hold of all affairs Himself and deprived the world of the ownership of any of it.

By "leaving the matter to its Master" he means surrendering it to Him who owns them. By "relying on His care" he means trusting His upholding of all matters, and His being above needing your help to accomplish it, and His will being in no need of your will.

By "care" is meant two things: one is leaving in His care by parting from it and relegating it to Him, and another is trusting reliance, which is to dispose

دينه، وخفضهم ومنعهم أسباب النصره، وتعلق بأسماء القدرة والإرادة، وله تعلق عام بجميع الأسماء الحسنى، ولهذا فسرّه من فسرّه من الأئمة بأنه المعرفة بالله. وإنما أراد أنه بحسب معرفة العبد يصح له مقام التوكل، وكلها كان بالله أعرف كان توكله عليه أقوى.

فصل

وكثير من المتوكلين يكون مغبوناً في توكله، وقد توكل حقيقة التوكل وهو مغبون كمن صرف توكله إلى حاجة جزئية استفرغ فيها قوة توكله، ويمكنه نيلها بأيسر شيء، وتفرغ قلبه للتوكل في زيادة الإيمان والعلم ونصرة الدين، والتأثير في العالم خيراً. فهذا توكل العاجز القاصر المهمة. كما يصرف بعضهم همته وتوكله ودعائه إلى وجع يمكن مداواته بأدنى شيء، أو جوع يمكن زواله بنصف [رغيف أو نصف] درهم، ويدع صرفه إلى نصره الدين وقمع المبتدعين، ومصالح المسلمين.

فصل

قال صاحب المنازل—رحمه الله—: «التوكل كلمة الأمر إلى مالكة، والتعويل على وكالته، وهو من أصعب منازل العامة عليهم، وأوهى السبل عند الخاصة، لأن الحق قد وكل الأمور كلها إلى نفسه، وأياس العالم من ملك شيء منها». قوله: «كلمة الأمر إلى مالكة»، أي تسليمه إلى من هو بيده. «والتعويل على وكالته»، أي الاعتماد على قيامه بالأمر، والاستغناء بفعله عن فعلك وإرادته عن إرادتك.

و«الوكالة» يراد بها أمران: أحدهما التوكيل، وهو الاستنابة والتفويض. والثاني التوكل، وهو

of an affair on behalf of one's ward. This takes place from both sides, for God Almighty entrusts the matter to the servant while enabling him to dispose of it, and the servant hands over the affair to God and relies on Him.

As for the Lord's entrusting the matter to His servant, it is in His words: "But if they disbelieve in it, then indeed We shall entrust it to a people who will not disbelieve in it" [6:89]. Qatāda said, "We entrust it to the eighteen prophets that we have mentioned, that is, in the preceding verse." Abū Rajā' al-'Aṭārīdī said, "It means if all denizens of the earth disbelieve in it, then no matter, for We have entrusted it to the denizens of the heavens, the angels." Ibn 'Abbās and Mujāhid said, "By them is meant the Helpers and the people of Medina."

The truth is that it refers to all who take it up with faith, with calling to it, striving for it, and supporting it; they are the ones to whom God has entrusted the matter [of His religion].

If you say: Is it correct to say someone is a trustee of God?

I say: No, for the trustee is someone who takes care of his ward's affairs in his place, but God has no substitute, rather it is He who succeeds and substitutes for the servant. As the Prophet, God grant him blessing and peace, said, "O God, You are the companion in the journey and my substitute in my family." Yet, there is no harm in taking that to mean that [the servant] is commanded to protect, care for, and enact what He is entrusted with.

The servant's entrusting his Lord means relegating to Him, taking his hands off it and affirming it for its true Caretaker and Owner. This is why it has been said concerning trusting reliance that it means quitting the ego's claim to lordship and committing it to servitude, and this is the meaning of the Lord being the trustee of the servant; that is, His being sufficient in upholding his affairs and interests, without [God] being his replacement. For God entrusting the matter to His servant is a normative command, a matter of worship, and a favor to the servant, a badge of honor bestowed on the servant, not because God needed it. The servant's entrusting to His Lord, in contrast, is acknowledgment and surrendering to His Lordship and enactment of His worship and servitude.

His statements that "It is the most difficult of the stations of the commoners for them" means that the commoners have not parted from their egos and customs nor witnessed the reality that the elite have. This reality leads to reliance. They are, therefore, enthralled by the causes and find it hard to part from them and empty it from their hearts and become engrossed with seeing the Causer alone.

As for [reliance] being "the weakest of paths for the elite": this is not always true. Rather, it is among the noblest paths even for them, as we said at the beginning of this chapter that God enjoined it to His Prophet as well as the believers. Among his names, God grant him blessing and peace, is the "Reliant" and his

التصرف بطريق النيابة عن الموكل، وهذا من الجانبين. فإن الله تبارك وتعالى يوكل العبد ويقيمه في حفظ ما وكله فيه، والعبد يوكل الرب ويعتمد عليه.

فأما وكالة الرب عبده ففي قوله: ﴿فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾ [الأنعام: 89]. قال قتادة: وكلنا بها الأنبياء الثمانية عشر الذين ذكرناهم—يعني قبل هذه الآية—. وقال أبو رجاء العطاردي: معناه إن يكفر بها أهل الأرض، فقد وكلنا بها أهل السماء وهم الملائكة. وقال ابن عباس ومجاهد: هم الأنصار وأهل المدينة.

والصواب أن المراد من قام بها إيماناً ودعوةً وجهاداً ونصرةً، فهؤلاء هم الذين وكلهم الله بها. فإن قلت: فهل يصح أن يقال إن أحداً وكيل الله؟

قلت: لا. فإن الوكيل من يتصرف عن موكله بطريق النيابة، والله لا نائب له ولا يخلفه أحد، بل هو الذي يخلف عبده.

كما قال النبي ﷺ: «اللهم أنت صاحب في السفر والخليفة في الأهل». على أنه لا يمتنع أن يطلق ذلك باعتبار أنه مأمور بحفظ ما وكله فيه ورعايته والقيام به.

وأما توكيل العبد ربه فهو تفويضه إليه وعزل نفسه عن التصرف، وإثباته لأهله ووليه. ولهذا قيل في التوكل: إنه عزل النفس عن الربوبية وقيامها بالعبودية، وهذا معنى كون الرب وكيل عبده، أي كافيه والقائم بأموره ومصالحه، لا أنه نائبه في التصرف. فوكالة الرب عبده أمر وتعبد وإحسان إليه وخلعة منه عليه، لا عن حاجة منه وافتقار إليه كموالاته. وأما توكيل العبد ربه فتسليم لربوبيته وقيام بعبوديته.

وقوله: «وهو من أصعب منازل العامة عليهم»، لأن العامة لم يخرجوا عن نفوسهم ومألوفاتهم، ولم يشاهدوا الحقيقة التي شاهدها الخاصة، وهي التي تشهد التوكل. فهم في رق الأسباب، فيصعب عليهم الخروج عنها وخلو القلب منها والاشتغال بملاحظة المسبب وحده. وأما كونه «أوهى السبل عند الخاصة» فليس على إطلاقه، بل هو من أجل السبل عندهم وأفضلها قدراً، وقد تقدم في صدر الباب أمر الله رسوله بذلك، وحضه عليه هو والمؤمنين. ومن أسمائه ﷺ «المتوكل»، وتوكله أعظم

reliance is the greatest of all, even though He has assured him that he is upon the truth. This shows that the religion in its entirety is in two things, that the servant adhere to the truth in his word and deed, his belief and intention, and that he trustingly rely on God. As the prophets and messengers of God said, "How can we not trustingly rely on God when He has guided us to our paths?" [14:12]. Accordingly, the servant has two threats: lack of guidance and lack of reliance; when both [guidance and reliance] are present, the entirety of faith is attained.

It is true, however, that relying upon God in seeking the daily provision and thus neglecting the mission of aiding the truth and the religion is the weakest of the stations of the elite. However, reliance in the mission of attaining what He loves with respect to service to Him and to His creation is the reliance of the messengers and prophets. How could it be the weakest of stations of the elite?

As for his statement that that is because "the Truth has taken hold of all affairs Himself and deprived the world of the ownership of any of it," its response is as follows. He has charge of all that has been attributed to His servants as their acquisition, act, capacity, choice, as a command or prohibition, thereby taking them as servants, separating through it those who obey Him from those who disobey, those who prefer Him from those who prefer other things over Him, and has commanded them to trust and rely on Him in regard to all the things that He has attributed to them and commanded them. He has declared, furthermore, that He loves those who trust and rely on Him, just as He loves those who are grateful, righteous, and patient. He has also declared that His aid to them is tied to their reliance on Him. He suffices those who rely on Him. He has allocated for every righteous work and every station a known reward. He has made Himself the reward of and sufficient for the one who trustingly relies on Him. He said, "And whoever is reverently mindful of God, He erases his sins" [65:5], "And whoever obeys God and the Messenger: those are with the ones God has blessed" [4:69]. He then said concerning reliance, "And whoever trustingly relies on God, He suffices him" [65:3].

Consider the reward that accrues to the one who trusts God for no one else. This establishes that trusting reliance on God is the strongest of paths with God and dearest to Him. He taking charge of the affairs does not negate the reliance of the servant on Him, but rather it is the confirmation that He is truly in charge. When the servant knows that and experiences it his state of reliance becomes definitive and [he knows] that the servant owns nothing whatsoever and that all matters are in God's hands and must be directed towards Him. His trust in Him takes two forms: first, his absolute need and poverty; and second, all matters being in His hand and power. And reliance sprouts from these two acts [of trust].

توكل، مع إخباره بأنه على الحق دلالة على أن الدين بمجموعه في هذين الأمرين أن يكون العبد على الحق في قوله وعمله، واعتقاده ونيته، وأن يكون متوكلاً على الله واثقاً به، فالدين كله في هذين المقامين. وقال رسل الله وأنبيأؤه: ﴿وَمَا لَنَا إِلَّا تَوَكَّلَ عَلَى اللَّهِ وَقَدَّ هَدَانَا سُبُلَنَا﴾ [إبراهيم:12]. فالعبد آفته إما من عدم الهداية، وإما من عدم التوكل، فإذا جمع التوكل إلى الهداية فقد جمع الإيمان كله. نعم، التوكل على الله في معلوم الرزق المضمون، والاشتغال به عن التوكل في نصره الحق والدين من أوهى منازل الخاصة. أما التوكل عليه في حصول ما يحبه ويرضاه فيه وفي الخلق، فهذا توكل الرسل والأنبياء، فكيف يكون من أوهى منازل الخاصة؟

قوله: «لأن الحق قد وكل الأمور إلى نفسه، وأياس العالم من ملك شيء منها». نجوابه أن الذي تولى ذلك أسند إلى عباده كسباً وفعلاً وإقداراً واختياراً، وأمرأاً أو نهياً استعبدهم به، وامتنح به من يطيعه ممن يعصيه، ومن يؤثره ممن يؤثر عليه، وأمرهم بتوكلهم عليه فيما أسنده إليهم وأمرهم به، وتعبدهم به. وأخبر أنه يحب المتوكلين عليه كما يحب الشاكرين. وكما يحب المحسنين وكما يحب الصابرين.

وأخبر أن كفايته لهم مقرونة بتوكلهم عليه، وأنه كاف من توكل عليه وحسبه، وجعل لكل عمل من أعمال البر ومقام من مقاماته جزاء معلوماً.

وجعل نفسه جزاء المتوكل عليه وكفايته فقال: ﴿وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ﴾ [الطلاق:4]. ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾ [النساء:69]. ثم قال في التوكل: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق:3].

فانظر إلى هذا الجزاء الذي حصل للمتوكل ولم يجعله لغيره. وهذا يدل على أن التوكل أقوى السبل عنده وأحبها إليه، وليس كونه وكل الأمور إلى نفسه [بمناف لتوكل العبد عليه، بل هذا تحقيق كون الأمور كلها موكولة إلى نفسه]، لأن العبد إذا علم ذلك وتحقق معرفته صارت حاله التوكل قطعاً على من هذا شأنه، لعلمه بأن الأمور كلها موكولة إليه، وأن العبد لا يملك شيئاً منها البتة. فهو لا يجد بداً من اعتماده عليه وتفويضه إليه، [واستناده إليه] وثقته به من الوجهين. من جهة الفقر وعدم ملكه شيئاً البتة، ومن جهة كون الأمر كله بيده وإليه. والتوكل ينشأ من هذين العلمين.

If it is said that if all affairs and causality are God's and the servant has nothing of it, how can he bear the trust of the Master and Owner over His goods? How can he be His trustee if it is He who owns all things? When the elite think this, they leave the station of trusting reliance and leave it for the commoners. It would be said to them that since all affairs and causes are God's and the servant has none, the latter's reliance on God is surrendering the matter to Whom it belongs and giving up any contentions about it.

For a servant to part from the station of trusting reliance is to part from the very essence of worship. As for the claim that this obligation is addressed to the commoners: God be glorified! Has God called to reliance except the elite of His creation and the nearest and the most honorable of them?

He has made reliance a condition for their faith; if the condition is absence, so is the result. Whoever has no trusting reliance has no faith. God Almighty said, "And in God you trust if you are believers" [5:23], and "in God do the believers trust" [14:11], and "Indeed, the believers are those who when God is mentioned their hearts soften with fear and when His signs are recited to them they increase in faith and in their Lord they trust" [8:2]. Similarly, God has informed about His Messengers that trust in God was their safe haven and refuge, and has commanded His Messenger, God grant him blessing and peace, to trust in Him in four places in His book, and has said, "And Moses said, 'O my people, if you have faith in God, then trust in Him, if you are Muslims'—so they said, 'in God we trust'" [10:84–85].

8 The First Level according to al-Harawī

He said,

It is three levels, each of which is for the commoners. The first is the trusting reliance accompanied by quest, and adherence to causality in intending to busy the ego, benefit the creation, and abjuring the claim.

He says here that the seeker at this level is reliant on God and does not part from causes; he rather adopts them with the intention of busying the ego with the means, fearing that when the ego is empty it will busy itself with pursuit of vain desire, for if one does not engage in something that benefits it, it engages him in what harms him, especially if the availability [of time] is accompanied by the heat of youth and possession of wealth, as has been said

فإن قيل: فإذا كان الأمر كله لله وليس للعبد من الأمر شيء، فكيف يوكل المالك على ملكه؟ وكيف يستنيبه فيما هو ملك له دون هذا الموكل؟ فالخاصة لما تحققوا هذا نزلوا عن مقام التوكل وسلموه إلى العامة، وبقي الخطاب.

قيل: لما كان الأمر كله لله وليس للعبد فيه شيء البتة، كان توكله على الله تسليم الأمر إلى من هو له، وعزل نفسه عن منازعات مالكة، واعتماده عليه فيه وخروجه بالتوكل لهم دون الخاصة. أما عزل العبد نفسه عن مقام التوكل فهو عزل لها عن حقيقة العبودية. وأما توجه الخطاب به إلى العامة فيا فسبحان الله! هل خاطب الله بالتوكل في كتابه إلا خواص خلقه وأقربهم إليه وأكرمهم عليه؟ وشرط في إيمانهم أن يكونوا متوكلين والمعلق على الشرط يُعدم عند عدمه.

وهذا يدل على انتفاء الإيمان عند انتفاء التوكل، فمن لا توكل له لا إيمان له. قال الله تعالى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: 23]. وقال: ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [آل عمران: 122، 160]. وقال: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ [الأنفال: 2]. وهذا يدل على انحصار المؤمنين فيمن كان بهذه الصفة.

وأخبر عن رسله بأن التوكل ملجئهم ومعاذهم، وأمر به رسوله في أربعة مواضع من كتابه [وقال: ﴿وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا﴾ [يونس: 84-85]. فكيف يكون من أوهى السبل وهذا شأنه؟

فصل

قال: «وهو على ثلاث درجات، كلها تسير مسير العامة. الدرجة الأولى: التوكل مع الطلب، ومعاونة السبب على نية شغل النفس، ونفع الخلق وترك الدعوى».

يقول: إن صاحب هذه الدرجة متوكل على الله ولا يترك الأسباب، بل يعطها على نية شغل النفس بالسبب مخافة أن تفرغ فتشتغل بالهوى والحطوط. فإن لم يشغل نفسه بما ينفعها شغلته بما يضره، لا سيما إذا كان الفراغ مع حدة الشباب وملك الجدة كما قيل:

Youth, leisure, and wealth
Corrupt a man in every which way⁸

In addition, such intention is to benefit his own ego and to benefit others.

As for “abjuring the claim,” it could mean that when the seeker becomes involved with the means, he rids himself of others pointing to him [as a saint or the like] which would cause his self-admiration and claim [to sainthood]. The attachment to means thus serves to veil his state and his station. From another perspective, such engagement leads him to witness his poverty and lowly status, his being but a laboring slave, which allows him to desist from making frivolous claims. When he debases himself and deals with the means [rather than the God alone] it saves him from these maladies.

It should be said, in response, however, that if engagement with means is commanded in religion, its benefit must be much greater than these three, for they are intended by the ultimate purpose, whereas these reasons pertain to only the means. [The adoption of means] is the worship for which the servant was created, messengers were sent, Books were sent, the heavens and the earth were established, and the Garden and Hell created. To seek the means that have been commanded is nothing but service that has been commanded, the right of God upon the servant demanded of him, and based on which reward and punishment will accrue.

9 The Blemish of Asking of Creation

He said,

The second level is reliance along with quitting asking, turning the eyes away from the means, striving one's best to correct the reliance, eradicating the nobility of the ego, and making room to protect the duties.

His statement “quitting asking” means asking of creation, not of the Truth. It means that one does not ask anything of anyone. This is the best advice for a seeker. Asking of creation is prohibited as a rule but permitted only for necessity, like the [case of] eating of carrion, according to the ruling of Aḥmad [b. Ḥanbal], God be pleased with him, but it is not compulsory.

This is what our Shaykh [Ibn Taymiyya] would say as well, namely, that asking of others when in need is not religiously compulsory but permissible. I also

⁸ Ismāʿīl b. Qāsim (d. 211/826), whose poetic nickname was Abū al-ʿAtāhiya (lit., father of in-

إن الشباب والفراغ والجدّة مفسدة للمرء أي مفسدة

ويكون أيضاً قيامه بالسبب على نية نفع النفس ونفع الناس بذلك، فحصل له نفع نفسه ونفع غيره. وأما تضمن ذلك لترك الدعوى فإنه إذا اشتغل بالسبب تخلص من إشارة الخلق إليه، الموجبة لحسن ظنه بنفسه، الموجب لدعواه. فالسبب ستر لحاله ومقامه وحجاب مسبل عليه. ومن وجه آخر، وهو أن يشهد به فقره وذله، وامتهانه امتهان العبيد والفعلة، فيتخلص من رعونة دعوى النفس، فإنه إذا امتن نفسه بمعاطاة الأسباب سلم من هذه الأمراض. فيقال: إذا كانت الأسباب مأموراً بها فقيماً فائدة أجل من هذه الثلاث، وهي المقصودة بالقصد الأول، وهذه مقصودة قصد الوسائل وهي القيام بعبودية الأمر الذي خلق له العبد، وأرسلت به الرسل وأُنزلت لأجله الكتب، وبه قامت السماوات والأرض وله وجدت الجنة والنار. فالقيام بالأسباب المأمور بها محض العبودية وحق الله على عبده الذي توجهت به نحوه المطالب، وترتب عليه الثواب والعقاب.

فصل

قال: «الدرجة الثانية: التوكل مع إسقاط الطلب، وغض العين عن السبب اجتهداً لتصحيح التوكل، وقعاً لشرف النفس، وتفرغاً إلى حفظ الواجبات».

قوله: «مع إسقاط الطلب»، أي من الخلق لا من الحق. فلا يطلب من أحد شيئاً، وهذا من أحسن الكلام وأنفعه للمرء. فإن الطلب من الخلق في الأصل محذور، وغايته أن يباح للضرورة كإباحة الميتة للمضطر. ونص أحمد—رضي الله عنه—على أنه لا يجب، وكذلك كان شيخنا يشير إلى أنه لا يجب الطلب والسؤال.

sanity), a poet of the Abbasid period, born in Kufa to a family of menial workers and clients of the tribe of al-'Anaza, and flourished in Baghdad, became renowned for his simple, direct, candid poetry in an age of highly artificial poetic production; at some point he became extremely pietistic and renunciant in his life and poetry, and produced moving portrayals of death and transience of worldly life. Some doubted his sincerity and orthodoxy. See A. Guillaume, "Abu 'l-'Atāhiya" in *EI2*.

heard him say concerning asking others, "It is unfair to the Lordship, unfair to the people, and unfair to the self." As for the Lordship, it is so because it entails debasing oneself before other than God, sweating before someone other than the Creator, and tantamount to replacing asking of Him with asking of others. It is [unfair] to the people because it seeks to contend for what they have. People hate those who ask them and love those who do not, for they love their wealth and dislike anyone who takes away from it. It is unfair to the self because it debases the self and stoops to asking someone [who is like him, or perhaps the one asking is even better and more resourceful; thus one has failed to ask the One who has no like whatsoever, the All-hearing and All-seeing], and agreed to be an importunate beggar before other, similar beggars. God alone is above all needs.

A created being asking another is like a beggar begging another. Whenever you ask the Lord, you become ennobled before Him, you please Him, and He loves you more, whereas when you ask the creation, you are debased and become hated. As it was said,

God is angered if you quit asking Him whereas
The little children of Adam are angered when you ask

How unbecoming of a slave to ask of another slave when he would find with his Master all that he wants.

It is narrated in the *Ṣaḥīḥ* of Muslim by 'Awf b. Mālik al-Ashja'ī, God be pleased with him, who said, "We were nine, or maybe eight or seven, with the Messenger of God, God grant him blessing and peace, who said, 'Would you not pledge to the Messenger of God?' and this was when we had just recently taken the pledge. So we said, 'We have pledged to you already, O Messenger of God.' He said again, 'Would you not pledge to the Messenger of God?' So we stretched out our hands and said, 'We have already pledged to you, O Messenger of God. What else shall we pledge to you now?' He said, 'That you worship God and associate no partners to Him, and the five prayers,' and then said very quietly, 'Do not ask people for anything.' He said, I saw some of those men later, and they would never ask anyone to help even if [it was a light matter as if] they dropped their whip [from on top of their rides]."

In the two *Ṣaḥīḥs* on the authority of Ibn 'Umar, God be pleased with them both, [it is reported] that the Prophet, God grant him blessing and peace, was standing on his pulpit and mentioning charity and avoiding asking others, and he said, "The hand on top is better than the hand on the bottom"—the one on top being the hand that gives and the one on the bottom the one that is asking.

وسمعه يقول في السؤال: ظلم في حق الربوبية وظلم في حق الخلق وظلم في حق النفس. أما في حق الربوبية فلما فيه من الذل لغير الله وإراقة ماء الوجه لغير خالقه والتعوض عن سؤاله بسؤال المخلوقين. وأما في حق الناس فبمنازعتهم ما في أيديهم بالسؤال واستخراجه منهم. وأبغض ما إليهم من يسألهم، وأحب ما إليهم من لا يسألهم. فإن أموالهم محبوباتهم، ومن سألك محبوبك فقد تعرض لمقتك وبغضك.

وأما ظلم السائل نفسه حيث امتنها وأقامها في مقام ذل السؤال، ورضي لها بذل الطلب [ممن هو مثله، أو لعل السائل خير منه وأعلى قدراً، وترك سؤال من ليس كمثل شيء وهو السميع البصير. فقد أقام السائل نفسه مقام الذل] وأهانها بذلك، ورضي أن يكون شحاذاً من شحاذ مثله. فإن من تشحذه فهو أيضاً شحاذ مثلك. والله وحده هو الغني.

فسؤال المخلوق للمخلوق سؤال الفقير للفقير. والرب تعالى كلما سأله كرمته عليه ورضي عنك وأحبك. والمخلوق كلما سأله هنت عليه وأبغضك وقلاك، كما قيل:

الله يغضب إن تركت سؤاله وبني آدم حين يسأل يغضب

وقبيح بالعبد المرید أن يتعرض لسؤال العبيد، وهو يجد عند مولاه كل ما يريد. وفي صحيح مسلم عن عوف بن مالك الأشجعي—رضي الله عنه—قال: كما عند رسول الله ﷺ تسعة—أو ثمانية أو سبعة—فقال: «ألا تبايعون رسول الله؟ وكنا حديثي عهد ببيعة، فقلنا قد بايعناك يا رسول الله، ثم قال: ألا تبايعون رسول الله؟ فبسطنا أيدينا وقلنا: قد بايعناك يا رسول الله، فعلام نبايعك؟ قال: أن تعبدوا الله ولا تشركوا به شيئاً، والصلوات الخمس—وأسر كلمة خفية—ولا تسألوا الناس شيئاً، قال: ولقد رأيت بعض أولئك النفر يسقط سوط أحدهم فما يسأل أحداً أن يناوله إياه». وفي الصحيحين عن ابن عمر—رضي الله عنهما—عن النبي ﷺ قال: «لا تزال المسألة بأحدكم حتى يلتقي الله وليس في وجهه مُرعة لحم».

وفيما أيضاً عنه أن رسول الله ﷺ قال—وهو على المنبر، وذكر الصدقة والتعفف عن المسألة—: «اليد العليا خير من اليد السفلى».

واليد العليا هي المنفقة، والسفلى هي السائلة.

In the *Ṣaḥīḥ* of Muslim on the authority of Abū Hurayra, God be pleased with him, [it is reported] that the Prophet, God grant him blessing and peace, said, “Whoever asks of people for their money only to have more for himself [rather than dire need] is asking for hot coal, so let him choose if he wants more of it or less.”

Al-Tirmidhī has it on the authority of Samura b. Jundub, God be pleased with him, that the Messenger of God, God grant him blessing and peace, said, “Begging is a blemish with which a man scars his honor, except if he were asking someone in authority or in a matter he cannot avoid.”⁹ He also reports that Ibn Mas‘ūd, God be pleased with him, said on the authority of the Prophet, “Whoever is afflicted by starvation and goes to people to alleviate it will not find satiation, but whoever goes to God, he will likely find provision sooner or later.”¹⁰

In the *Sunan* [of Abū Dawūd, Ibn Maja, and al-Nasā’ī] and the *Musnad* [of Aḥmad] on the authority of Thawbān, God be pleased with him, [it is reported that] he said that the Messenger of God, God grant him blessing and peace, said, “Whoever guarantees me to not ask of people anything, I guarantee him the Garden,” so he (Thawbān) said, “I do.”

In the *Ṣaḥīḥ* of Muslim, Qabīṣa, God be pleased with him, relates from the Prophet, God grant him blessing and peace, that “Begging is not permissible but for one of the three [classes of] persons: one who has incurred debt, for him begging is permissible till he pays that off, after which he must stop it; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible till he gets what will support life, or he said, will provide him reasonable subsistence; and a person who has been smitten by starvation, the validity of which is confirmed by three intelligent members of his people, for him begging is permissible till he gets what will support him, or he said, will provide him subsistence. Qabīṣa, besides these three [every other reason] for begging is forbidden, and one who engages in such consumes that what is forbidden.”

Trusting reliance accompanied by desisting from asking for hand-outs is true worship.

His statement “to avert eyes from the means striving to correct the reliance” means that one should not be engrossed in the means so that his reliance is sound, for the one who utilizes means may think that he has attained reliance on God, but in reality he has not because his trust is still pinned on his knowl-

9 Tirmidhī #681; he grades the reports as *ḥasan-ṣaḥīḥ*.

10 Tirmidhī #2326.

وفي صحيح مسلم عن أبي هريرة—رضي الله عنه—عن النبي ﷺ قال: «من سأل الناس أموالهم تكثراً فإنما يسأل جمراً، فليستقل أو ليستكثر».

وفي الترمذي عن سمرة بن جندب—رضي الله عنه—قال: قال رسول الله ﷺ: «إن المسألة كد يكذبها الرجل وجهه، إلا أن يسأل الرجل سلطاناً، أو في أمر لا بد منه». قال الترمذي: حديث صحيح. وفيه عن ابن مسعود—رضي الله عنه—مرفوعاً: «من أصابته فاقة فأنزله بالناس لم تسد فاقته، ومن أنزله بالله فيوشك الله برزق عاجل أو آجل».

وفي السنن والمسند عن ثوبان—رضي الله عنه—قال: قال رسول الله ﷺ: «من تكفل لي ألا يسأل الناس شيئاً، أتكفل له بالجنة، فقلت: أنا». فكألاً يسأل أحداً شيئاً.

وفي صحيح مسلم عن قبيصة—رضي الله عنه—عن النبي ﷺ: إن المسألة لا تحل إلا لأحد ثلاثة: رجل تحمل حمالةً فحلت له المسألة حتى يصيبها ثم يمسك. ورجل أصابته جائحة اجتاحت ماله، فحلت له المسألة حتى يصيب قواماً من عيش—أو قال: سداداً من عيش—ورجل أصابته فاقة حتى يقول ثلاثة من ذوي الحى من قومه: لقد أصابت فلاناً فاقة فحلت له المسألة حتى يصيب قواماً من عيش—أو قال سداداً من عيش—فما سواهن من المسألة يا قبيصة فسحتُ يأكلها صاحبها سحتاً».

فالتوكل مع إسقاط هذا الطلب والسؤال هو محض العبودية.

قوله: «وغض العين عن السبب، اجتهدا في تصحيح التوكل». معناه أنه يعرض عن الاشتغال بالسبب لتصحيح التوكل بامتحان النفس، لأن المتعاطي للسبب قد يظن أنه حصل التوكل ولم يحصله لثقلته بعلومه، فإذا أعرض عن السبب صح له التوكل.

edge. When he avoids the means his reliance becomes sound. This has been alluded to be one school of worshipers and seekers. As many stories have it, many of them would go into wilderness without provisions, seeing that bringing the provisions would constitute the violation of the principle of reliance. Such men are shielded by their truthfulness, but otherwise their rank is deficient according to the real knowers. It is never possible for a human being to abandon the means altogether.

Take, for instance, Ibrāhīm al-Khawwāṣ, God have mercy on him, who was totally devoted to trusting reliance to an extreme and would enter the wilderness without provisions, and yet would always carry a thread, a waterskin, and a nail clipper. He was asked why he carried these things when you deprive yourself of all other things? He said, "Things like these do not take away from reliance, for we have duties we owe to God. A mendicant has none but one robe, which may tear—and if he does not have a needle and thread his privates would show and invalidate his prayers. If he has no waterskin, his purification would be compromised. So when you see a mendicant without a water skin, needle, and thread, question his prayers."

Do you not see, then, that his religion could not be set right without partaking in means? Is not the movement of one's feet to go anywhere, and asking for directions if one does not know the taking of means? Divesting oneself from the means is, therefore, impossible rationally, religiously, and physically.

True, sometimes a true seeker experiences such overpowering trust in God that leads him to abandon all means that are not an obligation upon him, or to throw himself into situations of death, and such moments are given by God not his own effort, and God's aid comes in whatever form the situation requires. But such moments do not last, nor are they natural, but rather a momentary epiphany that overtakes him without seeking it. In that state, if he leaves the means he is excused for being overpowered; and his epiphanic state may carry him through such feats that if he tried them without that state he would not be able to.

All these stories [of great feats] that are true that are reported about the people [of Sufism] are things that happen occasionally are not what one is commanded to pursue, nor is one capable of doing so, but they have become a trial for two types of people. One group thinks that they are the path to be pursued and station to be attained, so they practice them, but it never works. Some give up and others return, unable to continue. The other group opposes them, declaring them opposed to both reason and revelation and condemning them as those who claim states more perfect than the state of the Messenger of God, God grant him blessing and peace, and his companions, for none of them did such things, nor did any of them abandon the means. The Messen-

وهذا الذي أشار إليه مذهب قوم من العباد والساكنين، وكثير منهم كان يدخل البادية بلا زاد، ويرى حمل الزاد قدحاً في التوكل، ولهم في ذلك حكايات مشهورة. وهؤلاء في خفارة صدقهم وإلا فدرجتهم ناقصة عند العارفين. ومع هذا فلا يمكن بشراً البتة ترك الأسباب جملةً.

فهذا إبراهيم الخواص—رحمه الله—كان مجرداً في التوكل، يدقق فيه ويدخل البادية بغير زاد، وكألاً تفارقه الإبرة والركوة والمقراض. فقيل له: لم تحمل هذا وأنت تمنع من كل شيء؟ فقال: مثل هذا لا ينقص التوكل، لأن الله علينا فرائض، والفقير لا يكون عليه إلا ثوب واحد، فربما تحرق ثوبه، فإذا لم يكن معه إبرة وخيوط تبدو عورته فتفسد عليه صلاته، وإذا لم يكن معه ركوة فسدت عليه طهارته، وإذا رأيت الفقير بلا ركوة ولا إبرة ولا خيوط فاتهمه في صلاته.

أفلا تراه لم يستقم له دينه إلا بالأسباب؟ أو ليست حركة أقدامه ونقلها في الطريق والاستدلال على أعلامها—إذا خفيت عليه—من الأسباب؟ فالتجرد من الأسباب جملةً ممنع عقلاً وشرعاً وحساً. نعم، قد تعرض للصادق أحياناً قوة ثقة بالله وحال مع الله، تحمله على ترك كل سبب مفروض عليه، كما تحمله على إلقاء نفسه في مواضع الهلكة، ويكون ذلك الوقت بالله لا به، فيأتيه مدد من الله على مقتضى حاله. ولكن لا يدوم له هذا الحال، وليست في مقتضى الطبيعة فإنها كانت هجمة هجمت عليه بلا استدعاء فحمل عليها، فإذا استدعى مثلها وتكلفتها لم يجب إلى ذلك، وفي تلك الحال إذا ترك السبب يكون معذوراً لقوة الوارد، وعجزه عن الاشتغال بالسبب، فيكون في وارده عون له ويكون حاملاً له، فإذا أراد تعاطي تلك الحال بدون ذلك الوارد وقع في المحال.

وكل تلك الحكايات الصحيحة التي تحكي عن القوم فهي جزئية حصلت لهم أحياناً، ليست طريقاً مأموراً بسلوكها، ولا مقدورة، وصارت فتنة لطائفين.

طائفة ظننها طريقاً ومقاماً فعملوا عليها. فمنهم من انقطع ومنهم من رجع ولم يمكنه الاستمرار عليها. وطائفة قدحوا في أربابها وجعلوهم مخالفين للشرع والعقل، مدعين لأنفسهم حالاً أكمل من حال رسول الله ﷺ وأصحابه، إذ لم يكن فيهم أحد قط فعل ذلك، ولا أخل بشيء من الأسباب. وقد

ger of God, God grant him blessing and peace, appeared on the day of Uḥud protected by two shields, and never did he attend a battle uncovered, as some who have no knowledge and understanding do. He employed a pagan guide who showed him the way during his flight [to Medina], and God guided the worlds through him. He used to store food for a year¹¹ for his family and he is the master of all trusting and reliant servants of God. When he traveled for war or major or minor pilgrimage he carried his provisions and water bag, as did all of his companions. And they were the people of true trusting reliance; the most perfect ones after them have only smelled their reliance from a far distance or found the dust of their [tracks]. Their states are the standard and criterion for all states through which sound states are separated from defective ones. Their aims in reliance were higher than the aims of those after them. Their reliance was in attaining the aim of opening hearts and countries [and to call people to monotheism so the sun of the true religion rise upon the hearts of all] and they filled with the hearts with guidance and faith through that trusting reliance. Through it they opened up countries of unbelief and made them abodes of faith. Their aspirations, God be pleased with them, were higher and nobler than one who spends the strength of his reliance and trust in God to attain things that he could attain with little effort, but he makes that his ultimate goal.

His words “eradicating the nobility of the ego” mean that as one seeks the means of authorities or wealth and other means by which power and influence among men are earned, giving up the means leads to eradicating all these sources of the self-importance of the ego.

His words “making room for protecting the obligations” means that by giving up chasing after the means one is free to attend to one’s obligations.

10 Third Level

He said,

The third level is reliance with the knowledge of reliance, which is the motivation to purify it from the defect of reliance, which is that he knows that the Truth Almighty’s ownership of things is the ownership of might in which none else may participate. One’s servitude thus necessitates that the slave knows that the Truth alone is the master of all things.

¹¹ See Bukhārī #5357.

ظاهر رسول الله ﷺ بين درعين يوم أحد، ولم يحضر الصف قط عرباناً كما يفعله من لا علم عنده ولا معرفة، واستأجر دليلاً مشركاً على دين قومه يدلّه على طريق الهجرة، وقد هدى الله به العالمين، وكان يدخر لأهله قوت سنة وهو سيد المتوكلين، وكان إذا سافر في جهاد أو حج أو عمرة حمل الزاد والمزاد، وجميع أصحابه.

وهم أهل التوكل حقاً، وأكل المتوكلين بعدهم هو من اشته راحة توكلهم من مسيرة بعيدة، أو لحق أثراً من غبارهم، فأحوال القوم محك الأحوال وميزانها، بها يعلم صحيحها من سقيمها، فإن همهم كانت في التوكل أعلى من همهم من بعدهم، فإن توكلهم كان في فتح القلوب والبلاد، [وأن يوحد جميع العباد، وأن تشرق شمس الدين الحق على قلوب العباد]، فملؤوا بذلك التوكل القلوب هدىً وإيماناً، وفتحوا بلاد الكفر وجعلوها دار إيمان، فكانت هم الصحابة—رضي الله عنهم—أعلى وأجل من أن يصرف أحدهم قوة توكله واعتماده على الله في شيء يحصل بأدنى حيلة وسعي، فيجعله نصب عينيه ويحمل عليه قوى توكله.

قوله: «وقعاً لشرف النفس»، يريد أن المتسبب بالولايات الشريفة في العبادة أو التجارات الرفيعة والأسباب التي له بها جاه وشرف في الناس، فإذا تركها يكون تركها وقعاً لشرف نفسه وإيثاراً للتواضع. وقوله: «وتفرغاً لحفظ الواجبات»، أي يتفرغ بتركها لحفظ واجباته التي تراحمها تلك الأسباب.

فصل

قال: «الدرجة الثالثة: التوكل مع معرفة التوكل، النازعة إلى الخلاص من علة التوكل، وهو أن يعلم أن ملكة الحق تعالى للأشياء هي ملكة عزة لا يشاركه فيها مشارك، فيكل شركته إليه. فإن من ضرورة العبودية أن يعلم العبد أن الحق هو مالك الأشياء وحده».

He means that at this level, after severing the means and demands and transcending [the previous] two levels, the seeker's reliance is of a higher quality than what he had before. This can happen only after knowing the reality of reliance {and he realizes that he has not yet attained it, thus his knowledge of its reality becomes a motivation—that is, a drive and incentive—to removing the defect of his reliance.}

That is, he does not know the defect of his reliance until he knows its reality, which knowledge then invites him to remove its defect.

He then goes on to distinguish the knowledge by which the defect of reliance is known and says, "he knows that the ownership of the Truth of things is the ownership of might," that, is one of compelling and irresistible power, which cannot be shared.

The reliant one sees that he has possession of some matters that he relegates to the Almighty, which is the opposite of the reality, which is that none other than God has possession of any matter whatsoever. This is why [al-Harawī] said, "No associate shares any might with him to begin with, so the [seeker] handing any matter to God is meaningless."

The reality of this state of affairs as if says to one who relegates affairs to God, What have you handed to God? That which was His alone to begin with? Or was it yours alone? Or did you have it split between you two? Since the last two are impossible, the first one is the only possibility, which leads to the absurdity of handing anything over to God.

In response, we (Ibn al-Qayyim) say that there are two things. One is trusting reliance, and the other is relegation. Reliance is trust and tranquility in Him who has all command in His hand, and the knowledge of the servant in the exclusiveness of the Almighty in ownership of all things and that He shares not the smallest particle in existence with anyone. When this knowledge is established intellectually and experientially he must then rely on none but the Truth, trust Him, seek tranquility in Him alone, knowing that his needs small and big and all his interests are in His hands alone and no one else's. When else could his heart find a refuge other than reliance after this?

The defect of reliance then is to incline his heart in the slightest toward anyone who has no partnership in the dominion of the Truth Almighty nor owns the slightest morsel in the heavens and the earth. He works now to eliminate this defect.

There is another defect, which is his seeing of his reliance, for that is tantamount to being distracted by his own ego.

A third defect is to exert the strength of his reliance for the sake of anything other than what God loves most.

These three are defects of relegation.

يريد أن صاحب هذه الدرجة متى قطع الأسباب والطلب وتعدى تلك الدرجتين، فتوكله فوق توكل من قبله، وهو إنما يكون بعد معرفته بحقيقة التوكل، [وأنه دون مقامه، فتكون معرفته به وبحقيقته نازعةً—أي باعثةً وداعيةً—إلى تخلصه من علة التوكل]، أي لا يعرف علة التوكل حتى يعرف حقيقته، فينثذ يعرف التوكل المعرفة التي تدعوه إلى التخلص من علته.

ثم بين المعرفة التي يعلم بها علة التوكل، فقال: «أن يعلم أن ملكة الحق للأشياء ملكة عزرة». أي ملكة امتناع وقوة وقهر، يمنع أن يشاركه في ملكة لشيء من الأشياء مشارك، [فهو العزيز في ملكة الذي لا يشاركه غيره في ذرة منه، كما هو المنفرد بعزته التي لا يشاركه فيها مشارك].

فالتوكل يرى أن له شيئاً قد وكل الحق فيه، وأنه سبحانه صار وكيله عليه، وهذا مخالف لحقيقة الأمر. إذ ليس لأحد من الأمر مع الله شيء، فلماذا قال: «لا يشاركه فيه مشارك، فيكل شركته إليه». فلسان الحال يقول لمن جعل الرب تعالى وكيله في ماذا وكلت ربك، أفيما هو له وحده؟ أولك وحده؟ أو بينكما؟ فالثاني والثالث ممتنع بتفرده بالملك وحده والتوكيل في الأول ممتنع، فكيف توكله فيما ليس لك منه شيء البتة؟

فيقال هاهنا أمران: توكل وتوكل. فالتوكل محض الاعتماد والثقة والسكون إلى من له الأمر كله، وعلم العبد بتفرد الحق تعالى بملك الأشياء كلها. وأنه ليس له مشارك في ذرة من ذرات الكون من أقوى أسباب توكله وأعظم دواعيه.

فإذا تحقق ذلك علماً ومعرفةً وبأشركه حالاً لم يجد بداً من اعتماد قلبه على الحق وحده، وثقته به وسكونه إليه وحده وطمأنينته به وحده، لعله أن حاجاته وفاقاته وضروراته وجميع مصالحه بيديه وحده لا بيد غيره. فأين يجد قلبه مناصباً من التوكل بعد هذا؟

فعلة التوكل حينئذ التفات قلبه إلى من ليس له شركة في ملك الحق، ولا يملك مثقال ذرة في السماوات ولا في الأرض. هذه علة توكله فهو يعمل على خلاص توكله من هذه العلة.

نعم، ومن علة أخرى، وهي رؤية توكله، فإنه التفات إلى عوالم نفسه. وعلة ثالثة، وهي صرفه قوة توكله إلى شيء غيره أحب إلى الله منه. فهذه العلل الثلاث هي علل التوكل.

Reliance, however, is not merely relegation, even though that is among the choicest stations of the knowers, as the Prophet of God, God grant him blessing and peace, would say, “O God, I surrender my self to You and relegate my affairs to You.”

The Almighty said, reporting the words of the believer among the people of Pharaoh: “And I relegate my matter to God—He truly is watchful over [His] servants” [40:44]. His reward for this relegation was, “So God protected Him from the evil of what they plotted” [40:45]. Had reliance been compromised by what he mentioned, then relegation too would have been compromised, and if not, then [reliance too] is not [made defective by relegating one’s affairs to God, contrary to al-Harawī’s claim].

Had it not been that the truth is solely for God and His Messenger, and the claims of all other than God and His Messenger can be accepted and rejected [insofar as they accord with the truth,] for they are all prone to being false and erroneous, we would not object to those [like al-Harawī] whose dust we do not attain, nor are we in the same league as them, and we see them as far above us in stations of faith and ranks of the seekers as the stars we see shining in the sky. If someone has knowledge of this, let him guide us to it, and whoever sees in our opinion prejudice or error, let him direct us to what is right; we would be grateful and accept it earnestly and submit. And God is the source of all success.

وأما التوكل فليس المراد منه إلا مجرد التفويض، وهو من أخص مقامات العارفين كما كان النبي ﷺ يقول: «اللهم إني أسلمت نفسي إليك، وفوضت أمري إليك».

وقال تعالى عن مؤمن آل فرعون: ﴿وَأَفَوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾ [غافر:44]. فكان جزاء هذا التفويض قوله: ﴿فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكُرُوا﴾ [غافر:45]. فإن كان التوكل معلولاً بما ذكره، فالتفويض أيضاً كذلك، وإن ليس فليس.

ولولا أن الحق لله ورسوله وأن كل ما عدا الله ورسوله فأخوذ من قوله ومتروك، وهو عرضة الوهم والخطأ، لما اعترضنا على من لا نلحق غبارهم ولا نجري معهم في مضمارهم، ونراهم فوقنا في مقامات الإيمان ومنازل السائرين كالنجوم الدراري. ومن كان عنده علم فليرشد إليه، ومن رأى في كلامنا زيغاً وخطأً فليهد إلينا الصواب. نشكر له سعيه ونقابله بالقبول والإذعان والانقياد والتسليم، والله الموفق.

The Station of Relegation

Among the stations of “You we worship and You alone we seek for help” is the station of relegation.

The author of *al-Manāzil* said,

It has a subtler allusion and wider meaning than trusting reliance, for reliance occurs after the means [to the given end] has been established whereas relegation is before as well as after; it is the essence of surrender, whereas reliance is one of its parts.

He means that the one relegating his affairs disavows any claim to power or control, not appointing someone in his place in his interests, in contrast to reliance, which connotes that the one relied on stands in the place of the one relying. Relegation is disavowal and separation from all control and surrendering of all matters to the master.

It would be said in response that reliance too is like that. What you found objectionable in reliance in fact applies to relegation just the same. How can you relegate anything that you do not own to begin with to anyone? Would it make sense to say that an ordinary subject has handed the dominion to the king of his time?

The defect in relegation would be even greater than that in reliance. In fact, if one were to say that reliance is above relegation in rank and loftier, one would be correct, which is why the Qur'an is filled with commands that urge it and report it as a trait of the elite and saints of God and the chosen believers. God has commanded it to the Prophet, God grant him blessing and peace, at four occasions in His Book and named him “the reliant one” as in the *Ṣaḥīḥ* of al-Bukhārī on the authority of ‘Abdallāh b. ‘Amr, God be pleased with them, who said, “I read in the Torah the description of the Prophet, God grant him blessing and peace, as: Muḥammad the Messenger of God whom I have named the Reliant one, who is neither harsh hearted not foul-mouthed nor a loud-mouth in the marketplace.”

He has also said concerning His messengers that they were in the state of reliance, and through it they were given victory over their people, and the Prophet, God grant him blessing and peace, has prophesied about the seventy thousand who will enter the Garden without reckoning that they will be those of the station of reliance.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التفويض».

قال صاحب المنازل: «وهو الطف إشارةً وأوسع معنىً من التوكل، فإن التوكل بعد وقوع السبب، والتفويض قبل وقوعه وبعده، وهو عين الاستسلام، والتوكل شعبة منه».

يعني أن المفوض يتبرأ من الحول والقوة ويفوض الأمر إلى صاحبه، من غير أن يقيمه مقام نفسه في مصالحه. بخلاف التوكل، فإن الوكالة تقتضي أن يقوم الوكيل مقام الموكل. فالتفويض براءة وخروج من الحول والقوة وتسليم الأمر كله إلى مالكة.

فيقال: وكذلك التوكل أيضاً، وما قد حتم به في التوكل يرد عليكم نظيره في التفويض سواء، فإنك كيف تفوض شيئاً لا تملكه البتة إلى مالكة؟ وهل يصح أن يفوض واحد من آحاد الرعية الملك إلى ملك زمانه؟

فالعلة إذن في التفويض أعظم منها في التوكل، بل لو قال قائل: التوكل فوق التفويض وأجل منه وأرفع لكان مصيباً. ولهذا القرآن مملوء به أمراً وإخباراً عن خاصة الله وأوليائه وصفوة المؤمنين بأن حالهم التوكل، وأمر الله به رسوله في أربعة مواضع من كتابه. وسماه «المتوكل»، كما في صحيح البخاري عن عبد الله بن عمرو—رضي الله عنهما—قال: «قرأت في التوراة صفة النبي ﷺ: محمد رسول الله، سميته المتوكل، ليس بفظ ولا غليظ ولا سخاب في الأسواق».

وأخبر عن رسله بأن حالهم كان التوكل، وبه انتصروا على قومهم. وأخبر النبي ﷺ عن السبعين ألفاً الذين يدخلون الجنة بغير حساب أنهم أهل مقام التوكل.

In contrast, relegation has not appeared in the Qur'an except what He reported about the believer of the people of Pharaoh, when he said, "I relegate my affairs to God" [40:44] whereas God has indeed commanded it to His Messenger, God grant him blessing and peace, to take Him as his disposer of affairs, as in, "The Lord of the east and the west, no god there is but He, take Him, then, as the disposer of your affairs" [73:9].

This proves wrong the claim of the ignorant among the People who say that relying on God to dispose your affairs has an element of brazenness toward the Almighty, for it requires that the disposer stand in the place of the one appointing him, which is nothing but brazenness. He also said that if God had not accepted it and recommended it, it would never be licit for the servant to engage in it.

This is the greatest display of ignorance, for taking Him as the disposer is the essence of all worship or servitude, pure monotheism.

God honor the master of the people [of Sufism] and shaykh of the group, Sahl b. 'Abdullāh al-Tustarī, when he said, "Knowledge, all of it, is a part of worship; and worship, all of it, is a part of fearing sin; and fearing sin, all of it, is part of avoiding excess; and avoiding excess, all of it, is a part of trusting reliance."

We hold, therefore, that trusting reliance is a station more encompassing, lofty, and elevated than relegation.

Now to his words, "reliance occurs after the occurrence of the means whereas relegation occurs before and after." He means by "means" the acquisition of the act. The one who relegates does so before he acquires the act and afterward, whereas the reliant one first takes measure to acquire the means and then relies in its success upon God, which makes relegation more encompassing.

It should be noted in response, however, that reliance may be before the acquisition of the means, during it, and after it. One relies on God to enact the means by which he attains his goal, and when he completes it, he relies in God to attain its fruit. This is why this station is more encompassing than relegation, as mentioned earlier.

His statement that "it is the essence of surrender" means that relegating is the essence of total submission to the Almighty Truth, and he cares not whether what is decided for him is good for him or its opposite, whereas the one who trustingly relies on God does do for his benefits.

This is what the [Sufis] have observed in order to debase the station of reliance and raise the level of relegation. Its response can be given in two ways.

First, the one who relegates does not do so except with the intention that what God will decide for him will be good for him in this life and the afterlife. And, if it was decreed against what he thought, he is content with it, for he

ولم يجيء التفويض في القرآن إلا فيما حكاه عن مؤمن آل فرعون من قوله: ﴿وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ﴾ [غافر:44]. وقد أمر الله رسوله ﷺ بأن يتخذة وكيلاً، فقال: ﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾ [المزمل:9].

وهذا يبطل قول من قال من جهلة القوم إن توكل الرب فيه جسارة على الباري، لأن التوكل يقتضي إقامة الوكيل مقام الموكل، وذلك عين الجسارة.

قال: ولولا أن الله أباح ذلك وندب إليه لما جاز للعبد تعاطيه. وهذا من أعظم الجهل. فإن اتخذه وكيلاً هو محض العبودية وخالص التوحيد إذا قام به صاحب الحقيقة.

ولله در سيد القوم وشيخ الطائفة سهل بن عبد الله التستري إذ يقول: العلم كله باب من التعبد، والتعبد كله باب من الورع، والورع كله باب من الزهد، والزهد كله باب من التوكل. فالذي نذهب إليه أن التوكل أوسع من التفويض وأعلى وأرفع.

قوله: «فإن التوكل بعد وقوع السبب، والتفويض قبل وقوعه وبعده».

يعني بالسبب الاكتساب. فالمفوض قد فوض أمره قبل اكتسابه وبعد اكتسابه، والمتوكل قد قام بالسبب وتوكل فيه على الله، فصار التفويض أوسع.

فيقال: والتوكل قد يكون قبل السبب ومعه وبعده، فيتوكل على الله أن يقيمه في سبب يوصله إلى مطلوبه، فإذا أتمه توكل على الله في حصول ثمرته، فيتوكل على الله قبله ومعه وبعده.

فعلى هذا هو أوسع من التفويض على ما ذكر.

قوله: «وهو عين الاستسلام»، أي التفويض عين الانقياد بالكلية إلى الحق سبحانه، ولا يبالي أكان ما يقضى له الخير أم خلافه؟ والمتوكل يتوكل على الله في مصالحه.

وهذا القدر هو الذي لحظه القوم في هضم مقام التوكل، ورفع مقام التفويض عليه، وجوابه من وجهين:

أحدهما: أن المفوض لا يفوض أمره إلى الله إلا لإرادته أن يقضي له ما هو خير له في معاشه ومعاذه، وإن كان المقضي له خلاف ما يظنه خيراً، فهو راض به، لأنه يعلم أنه خير له، وإن خفيت

knows that it is good for him even if its benefit is hidden from him. The same is true of the reliant one, but better, for he has the works of the heart that the one who relegates does not. For the reliant one not only relegates but does more, for the station of reliance cannot be enacted except with relegation, and when he relegates his affair to Him he trusts with all his heart after having relegated it. An illustration of this is that if one relegates his matter to a man he finds in his self afterward a certain trust, tranquility, and serenity toward the one he has relegated his affair to, even more than he did before the relegation. This is the essence of reliance.

A second aspect of this is that the highest interest of the reliant one is to attain the pleasure and love of his beloved, so he relies on Him in attaining this end—what interest can be greater than that! In relegation, the servant relegates his daily needs and their means to God without relegating his pursuit of His love to Him that the reliant one does.

The fancy that entered into this matter is when one thinks that reliance is limited to the attainment of daily sustenance and physical health, and this concept is doubtless deficient compared to the reliance in the establishment of the religion and calling to it.

He said,

It has three levels. The first is to know that the servant owns no capacity before the action, nor is safe from any plot, nor despairs in succor, nor depends on [his] intention.

That is, he realizes that capacity is in God's hand, not his, and if He as the sole owner of it does not grant it to him he is powerless, he cannot move except through God, let alone stave off His plan against him, which is that He does not permit him to move but rather prevents him and leaves him sitting among those who sit back, as He said, "But God loathed their going out [for battle] so He prevented them and said to them, sit with those who sit back" [9:46].

This is the scourge of God against the servant, namely, to prevent the grant of success and leave him to himself, instead of inciting his inner drive to move toward His pleasure and love. This is not his right so He is not unjust for preventing it, but rather it is pure grace for which, if He grants it, He is praised, as He is for His prevention of grace.

Whoever understands this understands a great secret of predestination and many confusions are resolved for him. When the Almighty does not wish from a servant an act that will please Him, He prevents him from it, which is [the prevention of] success.

عليه جهة المصلحة فيه، وهكذا حال المتوكل سواء، بل أرفع من المفوض، لأن معه من عمل القلب ما ليس مع المفوض. فالتوكل مفوض وزيادة، فلا يستقيم مقام التوكل إلا بالتفويض، فإنه إذا فوض أمره إليه اعتمد بقلبه كله عليه بعد تفويضه.

ونظير هذا أن من فوض أمره إلى رجل وجعله إليه، فإنه يجد من نفسه—بعد تفويضه—اعتماداً خاصاً وسكوناً وطمأنينةً إلى المفوض إليه أكثر مما كان قبل التفويض، وهذا هو حقيقة التوكل.

الوجه الثاني: أن أهم مصالح المتوكل حصول مرضي محبوبه ومحابه، فهو يتوكل عليه في تحصيلها له، فأي مصلحة أعظم من هذه؟

وأما التفويض فهو تفويض حاجات العبد المعيشية وأسبابها إلى الله، فإنه لا يفوض إليه محابه، والمتوكل يتوكل في محابه.

والوهم إنما دخل حيث يظن الظان أن التوكل مقصور على معلوم الرزق وقوة البدن وصحة الجسم، ولا ريب أن هذا التوكل ناقص بالنسبة إلى التوكل في إقامة الدين والدعوة إلى الله.

قال: «وهو على ثلاث درجات، الأولى: أن يعلم أن العبد لا يملك قبل عمله استطاعة، فلا يأمن من مكر ولا يئأس من معونة ولا يعول على نية».

أي يتحقق أن استطاعته بيد الله لا بيده، فهو مال كها دونه. فإن لم يعطه الاستطاعة فهو عاجز، فهو لا يتحرك إلا بالله لا بنفسه، فكيف يأمن المكر، وهو ألا يحركه من حركته بيده، بل يثبطه ويقعده مع القاعدين، كما قال فيمن منعه هذا التوفيق: ﴿وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾ [التوبة: 46].

فهذا مكر الله بالعبد أن يقطع عنه مواد توفيقه ويتخلى بينه وبين نفسه، ولا يبعث دواعيه ولا يحركه إلى مرضاته ومحابه، وليس هذا حقاً عليه يكون ظالماً بمنعه، بل هو مجرد فضله الذي يحمده على بذله لمن بذله، وعلى منعه لمن منعه إياه، فله الحمد على هذا وهذا. ومن فهم هذا فهم باباً عظيماً من سر القدر، وانجلت له إشكالات كثيرة. فهو سبحانه لا يريد من نفسه فعلاً يفعل به عبده يقع منه ما يحبه ويرضاه، فيمنعه فعل نفسه به، وهو توفيقه لا أنه يكرهه ويقهره على فعل مسأخطه، بل يكله إلى نفسه وحوله وقوته ويتخلى عنه. فهذا هو المكر.

His saying, “nor does he despair in succor” means that if the mover is the Lord Almighty, the Omnipotent, the sole provider and most merciful, how could his help be not forthcoming?

His words “nor depends on [his] intention” mean that he does not recline on and trust his intention and resolve, for they are in God’s hand not his.

1 Second Level

He said,

The second level is the observation of compulsion, so that he does not see his action as salvatory nor sin destructive nor any causation.

That is, he observes his poverty, destitution, and total dependence on God, and his salvation is by God not his own works. If by “nor sin destructive” he meant that his destruction is caused by God not his own sin, then this is false, against which God’s protection is sought. If he meant that the grace of God and expanse of His forgiveness and mercy, and the experience of his utter need, leads him to not see any sin as destructive, and this prevents him from plunging into even more destructive sins. If this is what is meant, it would be correct and accord with the experience of the knowers. His words “nor causation” mean that he witnesses that what carries him is God not the means of his own, for both him and they are carried by God alone.

2 Third Level

He said,

The third level is the witnessing of the Truth’s total possession of all movement and stillness, expansion and contraction, and his knowledge of separation and union.

This level pertains to experientially witnessing the attribute of God whereas the one before it pertained to the state of the servant, namely, he witnesses all movements and stillness in the world issuing from God Almighty in all things; he thus witnesses the movement to His name “the One who Expands” and every stillness to His name “the One who Withholds” and sees the exclusive power of Almighty on expansion and contraction. As for “his knowledge of separa-

قوله: «ولا يئأس من معونة» يعني إذا كان المحرك له هو الرب جل جلاله، وهو أقدر القادرين، وهو الذي تفرد بخلقه ورزقه، وهو أرحم الراحمين، فكيف يئأس من معونته له؟ قوله: «ولا يعول على نية»، أي لا يعتمد على نيته وعزمه، ويثق بها. فإن نيته وعزمه بيد الله لا بيده، وهي إلى الله لا إليه، فلتكن ثقته بمن هي في يده حقاً لا بمن هي جارية عليه حكماً.

فصل

قال: «الدرجة الثانية: معاينة الاضطرار. فلا يرى عملاً منجياً، ولا ذنباً مهلكاً، ولا سبباً حاملاً»، أي يعاين فقره وفاقته وضرورته التامة إلى الله، بحيث يرى في كل ذرة من ذراته الباطنة والظاهرة ضرورة وفاقّة تامة إلى الله، فنجاته إنما هي بالله لا بعمله.

وأما قوله: «ولا ذنباً مهلكاً»، فإن أراد به أن هلاكه بالله لا بسبب ذنوبه فباطل، معاذ الله من ذلك، وإن أراد به أن فضل الله وسعة مغفرته ورحمته ومشاهدة شدة ضرورته وفاقته إليه يوجب له ألا يرى ذنباً مهلكاً، فإن افتقاره وفاقته وضرورته يمنعه من الهلاك بذنوبه، بل تمنعه من اقتحام الذنوب المهلكة. إذ صاحب هذا المقام لا يصير على ذنوب تهلكه، وهذا حاله فهذا حق، وهو من مشاهد أهل المعرفة.

وقوله: «ولا سبباً حاملاً»، أي يشهد أن الحامل له هو الحق تعالى، لا الأسباب التي يقوم بها، فإنه وإياها محمولان بالله وحده.

فصل

قال: «الدرجة الثالثة: شهود انفراد الحق بملك الحركة والسكون، والقبض والبسط، ومعرفته بتصريف التفرقة والجمع».

هذه درجة تتعلق بشهود وصف الله وشأنه، والتي قبلها تتعلق بشهود حال العبد ووصفه، أي يشهد حركات العالم وسكونه صادرة عن الحق تعالى في كل متحرك وساكن، فيشهد تعلق الحركة باسمه «الباسط»، وتعلق السكون باسمه «القباض»، فيشهد تفرد سبجانه بالبسط والقبض.

tion and union” it means that he should know the occasions for separation and union, the meaning of separation being the perspective that attributes actions to the creation, and the meaning of union being the perspective that sees actions as issuing from their True Origin. Alternatively, separation and union could mean something beyond this experience, namely, the state of separation and union. The state of separation is the wandering of the heart in the vales and ravines of [human] will and the state of union is the concentration on the will of the Truth alone.

وأما «معرفته بتصريف التفرقة والجمع» أن يكون المشاهد عارفاً بمواضع التفرقة والجمع. والمراد بالتفرقة نظر الاعتبار ونسبة الأفعال إلى الخلق.

والمراد بالجمع شهود الأفعال منسوبة إلى موجدتها الحق.

وقد يريدون بالتفرقة والجمع معنى وراء هذا الشهود، وهو حال التفرقة والجمع.

فحال التفرقة تفرق القلب في أودية الإرادات وشعابها، وحال الجمع جمعيته على مراد الحق وحده.

فالأول علم التفرقة والجمع، والثاني حالهما.

The Station of Trust in God

Among the stations of “You alone we worship and You alone we ask for help” is the station of trust in God.

The author of *al-Manāzil* said,

Trust is the black [iris] of the eye of reliance, the center of the circle of relegation, and the kernel of the heart of surrender.

He opened this chapter with the words of Almighty to the mother of Moses, “So if you fear for him, throw him into the river and then fear nor grieve” [28:7]. Her act embodied the very essence of trust in God, for had it not been for her immaculate trust in God she could never have thrown her baby, the apple of her eye, into the current of the river for the waves to toss him and take him wherever it goes or stands.

He means that trust is the essence of reliance just as the iris of the eye is the noblest part of the eye. By it being the center of the circle of relegation he means it is the axis of reliance. Just as every part of the periphery of a circle stands in the same relationship to the center, facing it, so does relegation revolve around trust. Similarly, by “the kernel of the heart of surrender” he means just as the noblest of the heart is its kernel which is responsible for life, and it is at its center, if relegation were the heart trust would be its kernel, if it were the eye trust would be its pupil, and if it were a circle trust would be its center.

As we have discussed earlier, many explain reliance as trust, whereas others explain it as relegation, and yet others as surrender. As you have learned, however, it is inclusive of all of these. According to the Shaykh, trust is the soul of reliance, and it is to reliance what excellence is to faith.

1 First Level

He said,

It has three levels. The first is the level of despair, which is the despair of the servant from fighting the decree, so he may sit back from contesting the apportionment and purify himself from the brazenness of audacity.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الثقة بالله».

قال صاحب المنازل: «الثقة سواد عين التوكل، ونقطة دائرة التفويض، وسويداء قلب التسليم». وصدر الباب بقوله تعالى لأُم موسى: ﴿فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي﴾ [القصص:7]. فإن فعلها هذا هو عين ثقتها بالله تعالى، إذ لولا كمال ثقتها بربها لما ألقت بولدها وفلذة كبدها في تيار الماء، تتلاعب به أمواجه، وجريانه إلى حيث ينتهي أو يقف.

ومراداه أن «الثقة» خلاصة التوكل ولبه، كما أن سواد العين أشرف ما في العين. وأشار بأنه «نقطة دائرة التفويض» إلى أن مدار التوكل عليه وهو في وسطه كحال النقطة من الدائرة. فإن النقطة هي المركز الذي عليه استدارة المحيط، ونسبة جهات المحيط إليها نسبة واحدة، وكل جزء من أجزاء المحيط مقابل لها. كذلك «الثقة» هي النقطة التي يدور عليها التفويض. وكذلك قوله: «سويداء قلب التسليم»، فإن القلب أشرف ما فيه سويداؤه، وهي المهجة التي تكون بها الحياة وهي في وسطه، فلو كان التفويض قلباً لكانت الثقة سويداءه، ولو كان عيناً لكانت سوادها، ولو كان دائرةً لكانت نقطتها.

وقد تقدم أن كثيراً من الناس يفسر التوكل بالثقة، ويجعله حقيقتها. ومنهم من يفسره بالتفويض. ومنهم من يفسره بالتسليم. فعلمت أن مقام التوكل يجمع ذلك كله. فكأن الثقة عند الشيخ هي روح التوكل، والتوكل كالبدن الحامل لها، ونسبتها إلى التوكل كنسبة الإحسان إلى الإيمان.

فصل

قال: «وهي على ثلاث درجات. الدرجة الأولى: درجة الإياس، وهو إياس العبد عن مقاومات الأحكام، ليقعد عن منازعة الأقسام، ليتخلص من حجة الإقدام».

He means that he who trusts in God believing that when God Almighty issues a decree and decides a matter, there is no averting it, nor repelling His judgment. Whosoever is judged or apportioned a provision by God or a share in devotions, state, or knowledge or something else, cannot avert it, and whoever is denied it can find no way to it, just as one cannot fly into the sky or lift up the mountains. Therefore, he gives up contesting the divine apportionment, for what is his will come to him despite his weakness and what is not his strength cannot attain. The difference between fighting the decree and contesting the apportionment is that the former is to will what is not in God's decree, and when he does that, he contests the divine apportionment to creation.

His words, "purify himself from the brazenness of audacity" means that his trust cures him of the brazenness and impudence to attempt what has not been judged and apportioned for him.

2 Second Level

He said,

The second level is that of security, which is the security against the servant missing what has been apportioned or losing what has been written, thus he earns the spirit of contentment, if not, the essence of certitude, and if not, the subtlety of patience.

He says that whoever has attained the said despair attains security and peace, for whoever attains the experiential knowledge of God and that whatever God has decreed cannot be repelled is safe from feeling that he missed his portion, as well as from the decrease that God has written for him and has inscribed it in His Book. He thus attains the spirit of contentment, comfort, delight, and blessing. As in the Hadith of 'Abdallāh b. Mas'ūd on the authority of the Prophet, God grant him blessing and peace,

God by his justice and fairness has made comfort and delight in certitude and contentment and anxiety and grief in doubt and anger.¹

If the servant cannot attain the spirit of contentment, he may attain the essence of certitude, which is the power of faith and its presence in the heart, such that nothing remains between him and the object of his belief except unveiling.

¹ Ṭabarānī, *al-Kabīr*, #10,514; graded as weak.

يعني أن الواثق بالله—لاعتقاده أن الله تعالى إذا حكم بحكم وقضى أمراً فلا مرد لقضائه ولا معقب لحكمه. فمن حكم الله له بحكم وقسم له بنصيب من الرزق أو الطاعة أو الحال أو العلم أو غيره، فلا بد من حصوله له. ومن لم يقسم له ذلك فلا سبيل له إليه البتة، كما لا سبيل له إلى الطيران إلى السماء وحمل الجبال. فهذا القدر يقعد عن منازعة الأقسام. فما كان له منها فسوف يأتيه على ضعفه، وما لم يكن له منها فلن يناله بقوته.

والفرق بين «مقاومة الأحكام» و«منازعة الأقسام» أن مقاومة الأحكام أن نتعلق بإرادته بغير ما في حكم الله وقضائه. فإذا تعلقت إرادته بذلك جاذب الخلق الأقسام ونازعهم فيها. وقوله: «يتخلص من حجة الإقدام» أي يتخلص بالثقة بالله من هذه القحة والجراءة على إقدامه على ما لم يحكم له به ولا قسم له.

فصل

قال: «الدرجة الثانية درجة الأمن. وهو أمن العبد من فوت المقدور، وانتقاض المسطور، فيظفر بروح الرضى، وإلا فبعين اليقين، وإلا فبلطف الصبر».

يقول: من حصل له الإياس المذكور حصل له الأمن، وذلك أن من تحقق بمعرفة الله وأن ما قضاه الله فلا مرد له البتة، أمن من فوت نصيبه الذي قسمه الله له، ويأمن أيضاً من نقصان ما كتبه الله له وسطره في الكتاب المسطور، فيظفر بروح الرضى، أي براحته ولذته ونعيمه، لأن صاحب الرضى في راحة ولذة وسرور، كما في حديث عبد الله بن مسعود—رضي الله عنه—عن النبي ﷺ: «إن الله بعدله وقسطه جعل الروح والفرح في اليقين والرضى، وجعل الهم والحزن في الشك والسخط». فإن لم يقدر العبد على «روح الرضى» ظفر «بعين اليقين»، وهو قوة الإيمان ومباشرته للقلب، بحيث لا يبقى بينه وبين العيان إلا كشف الحجاب المانع من مكافئة البصر.

If he cannot attain this station, he attains the bounty of patience and its fruit, as it says in the a well-known report, "If you can work for God contentedly with certitude, do so, and if not, there is much good in perseverance despite your dislike."

3 Third Level

He said,

The third level is the experience of eternity to become free of the trials of objectives, burdens of protection, and diversion to the intermediate ranks.

By "experience of eternity" he means that when the heart exclusively experiences the Almighty Lord's eternity, he ceases any demand, due to his certainty that the Lord Almighty has destined since eternity and the decree is established. He thus frees himself from the tribulations that come in pursuit of means and ceases to be diverted and distracted by the means and devotes himself to the end.

This statement should be qualified, however, for means are of two kinds: those means that take one to the essence of contentment, and to attend to them and their high ranks, their knowledge, experience, and quest, is the essence of worship or servitude. Still, he must not make these means the end.

As for "becoming free of burdens of protection," it means free from asking what God has kept from one by way of predestination, and so he has no burden of seeking what is not written for him. Another possibility is that through his view of the predestination since eternity he rids himself of the burdens of trying to protect himself from suffering, knowing that what has been written is useless to seek protection from. The only thing he seeks protection from is what is prohibited and whatever has no benefit in his quest.

فإن لم يحصل له هذا المقام حصل على «لطف الصبر» وما فيه من حسن العاقبة، كما في الأثر المعروف: «إن استطعت أن تعمل لله بالرضى مع اليقين فافعل، فإن لم تستطع فإن للصبر على ما تكره خيراً كثيراً».

فصل

قال: «الدرجة الثالثة: معاناة أزلية الحق. ليتخلص من محن القصود وتكاليف الحمایات، والتعريج على مدارج الوسائل».

قوله: «معاناة أزلية الحق»، أي متى شهد قلبه تفرد الرب سبحانه وتعالى بالأزلية، غاب بها عن الطلب لتيقنه فراغ الرب تعالى من المقادير، وسبق الأزل بها وثبوت حكمها هناك. فيتخلص من المحن التي تعرض له دون المقصود، ويتخلص أيضاً من تعريجه والتفاته، وحبس مطيته على طرق الأسباب التي يتوسل بها إلى المطالب.

وهذا ليس على إطلاقه. فإن مدارج الوسائل قسمان: وسائل موصلة إلى عين الرضى، فالتعريج على مدارجها—معرفةً وعملاً وحالاً وإيثاراً—هو محض العبودية، ولكن لا يجعل تعريجه كله على مدارجها بحيث ينسى بها الغاية التي هي وسائل إليها.

وأما «تخلصه من تكاليف الحمایات» فهو تخلصه من طلب ما حماه الله تعالى عنه قدرأ، فلا يتكلف طلبه وقد حمى عنه.

ووجه آخر، وهو أن يتخلص بمشاهدة سبق الأزلية من تكاليف احترازاته، وشدة احتمائه من المكاره، لعله بسبق الأزل بما كتب له منها، فلا فائدة في تكلف الاحتماء. نعم يحتمى مما نهى عنه، وما لا ينفعه في طريقه، ولا يعينه على الوصول.

The Station of Submission

Among the stations of “You alone we worship and You alone we ask for help” is the station of surrender.

Submission is of two types: submission to His religious, normative decree, and submission to His existential predestined decree.

As for the first, it is the submission of the knowers and believers, as the Almighty said,

But nay, by thy Lord, they will not believe until they make thee judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission. [4:65]

This has three stages: first, accepting the arbitration [of the Prophet]; second, the expansion of the heart by removing any hesitation; and submission.

Submission to the existential decree is an occasion of many pitfalls and misunderstandings that has confounded many and engendered much animosity, as it is the question of contentment with divine decree; it has been discussed sufficiently already, and we have explained that submission to the decree is praiseworthy only if the servant is not commanded to fight and repel it such as [in submitting to decreed] calamities that one has no capacity to repel. As for repelling the decrees that one is commanded to repel, it is never permission to submit to them. Servitude, instead, comprises repelling those by means of other decrees that are dearer to God.

1 The Defects of Submission

The author of *al-Manāzil* said,

Submission, trust, and relegation have the same hidden defects as does reliance, and it is the highest of the stations of the commoners.

He means that the defects that are involved in the station of trusting reliance, namely, the claim [to be in possession of power or ownership of something], attribution of something to himself to begin with, in regard to which he claims

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ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التسليم».

وهي نوعان: تسليم لحكمة الديني الأمري، وتسليم لحكمة الكوني القدري.
فأما الأول: فهو تسليم المؤمنين العارفين. قال تعالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: 65].

فهذه ثلاث مراتب: التحكيم، وسعة الصدر بانتفاء الحرج، والتسليم.
وأما التسليم للحكم الكوني فزلة أقدام ومضلة أفهام، حير الأنام وأوقع الخصام، وهي مسألة الرضى بالقضاء، وقد تقدم الكلام عليها بما فيه كفاية، وبيننا أن التسليم للقضاء يحمد إذا لم يؤمر العبد بمنازعة ودفعه، ولم يقدر على ذلك، كالمصائب التي لا قدرة له على دفعها.
وأما دفع الأحكام التي أمر بدفعها فلا يجوز له التسليم إليها، بل العبودية مدافعتها بأحكام آخر أحب إلى الله منها.

فصل

قال صاحب المنازل: «وفي التسليم والثقة والتفويض ما في التوكل من العلل، وهو من أعلى درجات سبل العامة».

يعني أن العلل التي في «التوكل» من معاني الدعوى، ونسبته الشيء إلى نفسه أولاً حيث يزعم أنه

that he is reliant on God, for which he makes God his agent to attain his benefits that he used to procure for himself, and other such defects that have been mentioned as you now know.

Submission, in fact, has only one defect, which is that his submission does not issue from a place of pure joyful contentment and choice, but there is a hint of coercion and displeasure, and this is the real defect of submission, so do your best to eliminate it.

In his view, it is only for the commoners, for the elite are immersed in annihilation in the essence of union, as for him annihilation is immersion in union, which has led to what it has. We seek God's help.

He said,

It has three levels. First, submission of notions of reason to what it finds difficult from the unseen, paying heed to what strains analogy from the circulation of power and fortune, and responding to what scares the seeker of the experience of the states.

Know that submission is purification from the doubt that opposes revelation, desire that opposes command, will that opposes exclusive devotion, and objection that opposes divine decree or the Law. He who has this purification possesses the sound heart that guarantees salvation before God. For submission is the opposite of contention, and contention is a corrupt doubt that opposes faith in a report concerning how God has described Himself in respect of His attributes and acts or concerning the Last Day and the like. Submitting to that means giving up the false contentions of the Kalam theologians. It is also the opposite of passion that opposes God's command, and submitting to divine command is to eliminate it. Also, it means purification of the will that opposes God's desire from His servant. Finally, an objection that opposes His wisdom in His creation and command such that he thinks that wisdom requires something other than what God has commanded in the Law and against what He has decreed existentially. Submission is to rid oneself of all these contentions.

This shows that it is the noblest station of faith and the loftiest paths of the elite, for submission is pure *ṣiddīqiyya*,¹ which is the rank next to prophethood, and the most perfect of men in submission are most perfect in *ṣiddīqiyya*.

Let us return to explaining the words of the Shaykh.

¹ *Ṣiddīqiyya*, that is, being *ṣiddīq*, the attribute of being utterly devoted to the truth, and the title given by the Prophet to his closest companion, Abū Bakr.

وكل ربه فيه وتوكل عليه فيه وجعله وكيله القائم عنه بمصلحه التي كان يحصلها لنفسه بالأسباب والتصرفات وغير ذلك من العلل المتقدمة. وقد عرفت ما في ذلك.

وليس في التسليم إلا علة واحدة، وهي ألا يكون تسليمه صادراً عن محض الرضى والاختيار، بل يشوبه كره وانقباض، فيسلم على نوع إغماض، فهذه علة التسليم المؤثرة، فاجتهد في الخلاص منها. وإنما كان للعامة عنده، لأن الخاصة في شغل عنه باستغراقهم في الفناء في عين الجمع. وجعل الفناء غاية الاستغراق في عين الجمع هو الذي أوجب ما أوجب. والله المستعان.

قال: «وهو على ثلاث درجات: الدرجة الأولى تسليم ما يزاحم العقول مما سبق على الأوهام من الغيب، والإذعان لما يغالب القياس من سير الدول والقسم، والإجابة لما يفزع المريد من ركوب الأحوال».

اعلم أن «التسليم» هو الخلاص من شبهة تعارض الخبر أو شهوة تعارض الأمر أو إرادة تعارض الإخلاص أو اعتراض يعارض القدر والشرع. صاحب هذا التخلص هو صاحب القلب السليم الذي لا ينجو إلا من أتى الله به. فإن التسليم ضد المنازعة.

والمنازعة إما بشبهة فاسدة تعارض الإيمان بالخبر عما وصف الله به نفسه من صفاته وأفعاله، وما أخبر به عن اليوم الآخر. وغير ذلك فالتسليم له ترك منازعته بشبهات المتكلمين الباطلة. وإما بشهوة تعارض أمر الله عز وجل، فالتسليم للأمر بالتخلص منها. أو إرادة تعارض مراد الله من عبده فتعارضه إرادة تتعلق بمراد العبد من الرب، فالتسليم بالتخلص منها. أو اعتراض يعارض حكمته في خلقه وأمره بأن يظن أن مقتضى الحكمة خلاف ما شرع، وخلاف ما قضى وقدر. فالتسليم التخلص من هذه المنازعات كلها.

وبهذا يتبين أنه من أجل مقامات الإيمان وأعلى طرق الخاصة، وأن التسليم هو محض الصديقية التي هي بعد درجة النبوة، وأن أكل الناس تسليماً أكملهم صديقية. فلنرجع إلى شرح كلام الشيخ.

His statement “submission of previously held notions of reason to the unseen” means that submission requires what reason prohibits or resists, since it requires elimination of causes whereas reason demands it. The man of submission submits to God Almighty with respect to what is unseen to him, for His action is not limited to the causes that reason cannot require. When he submits to God he no longer turns to causes in all things that are unseen to him.

He is assailed by vain thoughts that what he lacks is attained by causes, whereas submission requires ridding oneself of such.

There are six matters here: reason, resistance to it, vain thought, what drives to it, the unseen, and submission to this resistance. Reason is what calls him to causes. Resistance to that is to rid oneself of them through perfect surrender to Him who holds the reins of all matters. The vain thought is the belief that salvation and provisions depend on [the causes] and without them one could not attain them. The unseen is the divine decree. Surrendering means the surrendering of this resistance to the decree.

That said, the attribution of this meaning to [al-Harawī’s] words is debatable.

Another possibility is that he means one’s submission to the intuition of the unseen which occurs to the servant but which reason resists in its immaturity, suggesting that the matter is otherwise, thus leading to a conflict between reason and intuition. Reason often more or less resists the things of the unseen. Submission is to give up this resistance and rid one’s intuition from what resists it. This is a better interpretation of his words, God willing.

The first one is the submission of the contention of causes to the monotheism of action and intention, and this one is the submission of thoughts that oppose revelation to the monotheism of knowledge, report, and creed, and this is the essence of submission.

His statement, “And submission to what contradicts rational analogy about the circulation of power and fortune” could mean accepting God’s judgment

أما قوله: «تسليم ما يزاحم العقول مما سبق على الأوهام»، يعني أن التسليم يقتضي ما ينهى عنه العقل ويزاحمه، فإنه يقتضي التجريد عن الأسباب، والعقل يأمر بها. فصاحب التسليم يسلم إلى الله عز وجل ما هو غيب عن العبد، فإن فعله سبحانه وتعالى لا يتوقف على هذه الأسباب التي ينهى العقل عن التجرد عنها، فإذا سلم لله لم يلتفت إلى السبب في كل ما غاب عنه. فالأوهام يسبق عليها أن ما غاب عنها من الحكم لا يحصل إلا بالأسباب. والتسليم يقتضي التجرد عنها، والعقل ينهى عن ذلك، والوهم قد سبق عليه أن الغيب موقوف عليها.

فهاهنا أمور ستة: عقل ومزاحم له، ووهم وسائق إليه، وغيب وتسليم لهذا المزاحم. فالعقل هو الباعث له على الأسباب الداعي له إليها، التي إذا خرج الرجل عنها عد قدحاً في عقله.

والمزاحم له التجرد عنها بكامل التسليم إلى من بيده أزمة الأمور، مواردها ومصادرها. والوهم اعتقاده توقف حصول السعادة والنجاة، وحصول المقدور—كائناً ما كان—عليها، وأنه لولاها لما حصل المقدور.

وهذا هو الوهم السابق إلى الوهم.

والمغيب هو الحكم الذي غاب عنه. وهو فعل الله.

والتسليم تسليم هذا المزاحم إلى نفس الحكم.

مع أن في تنزيل عبارته على هذا وإفراغ هذا المعنى في قوالب ألفاظه نظراً.

وفيه وجه آخر وهو أن يكون المراد التسليم لما يبدو للعبد من معاني الغيب مما يزاحم معقوله في باديء الرأي. ويسبق إلى وهمه أن الأمر بخلافه، فيسبق على الأوهام من الغيب الذي أخبرته به شيء يزاحم معقولها، فتقع المنازعة بين حكم العقل وحكم الوهم، فإن كثيراً من الغيب قد يزاحم العقل بعض المزاحمة، ويسبق إلى الوهم خلافه. فالتسليم تسليم هذا المزاحم إلى وليه، ومن أخبر به، والتجرد عما يسبق إلى الوهم مما يخالفه.

وهذا أولى المعنيين بكلامه إن شاء الله.

فالأولى: تسليم منازعات الأسباب لتجريد التوحيد العملي القصدي الإرادي، وهذا تجريد منازعات الأوهام المخالفة للخبر، لتجريد التوحيد العلمي الخبري الاعتقادي. وهذا حقيقة التسليم. وقوله: «والإذعان لما يخالف القياس من سير الدول والقسم».

against his own reason and assessment about those in power in ancient and recent times, the decline of one and the rise of another, strengthening of this and the weakening of that, as well as the fortunes He has distributed among His creation, despite their extreme inequality and disparity in their quality and quantity. He submits to God's wisdom and does not object based on what occurs to him by way of his own thought and conjecture.

It could also be that by "circulation of power and fortune" he means the states [of wealth or poverty] that visit the seeker in different measures may be less than what he expected, but he submits to what he is given, trusting His wisdom and justice. For, some servants are not fit except for poverty and were they given more that would harm them, others are fit only for affluence and were they made poor that would corrupt them; some are fit in the state of good health and were they given illness that would corrupt them.

His statement, "responding to what scares the seeker of the experience of the states" means that the seeker at this level possesses a power of submission that combats calamities that befall him and so the seeker does not lose his focus as a result, nor do they scare him off from entering the states and taking the leap, for his faculty of submission and acceptance protects him from their harm.

2 Second Level

He said,

The second level is submission of knowledge to the experiential state, purpose to unveiling, and form to Reality.

Submission of knowledge to the state does not mean that one ought to make one's state the judge over [scriptural] knowledge, God protect the Shaykh from such a meaning! He only meant to move from the formality of external knowledge to its inner meanings and realities and their intended fruit, such as moving from mere following of authority to seeing and certainty attained for oneself, so much so that the seeker sees and witnesses the reports that the Messenger, God grant him blessing and peace, has conveyed. The Almighty said, "Those who have been given knowledge see that what has been revealed to you by your Lord is the truth" [34:6], and, "Is, then, the one who knows that what has been sent down to you from your Lord is the truth like one who is blind?" [13:19]. The veil becomes unveiling, knowledge becomes certitude, and certitude becomes eye-witness certitude, and the knowledge of faith becomes the taste of faith—he thus tastes its sweetness and this is beyond mere knowledge—and the knowledge of reliance gives way to its experience, and so on.

أي الانقياد لما يقاوي عقله وقياسه مما جرى به حكم الله في الدول قديماً وحديثاً، من طي دولة ونشر دولة وإعزاز هذه وإذلال هذه، والقسم التي قسمها على خلقه مع شدة تفاوتها وتباين مقاديرها وكيفياتها وأجناسها، فيذعن لحكمة الله في ذلك ولا يعترض على ما وقع منها بشبهة وقياس.

ويحتمل أن يكون مراده بـ «الدول» و«القسم» الأحوال التي تتداول على السالك ويختلف سيرها. و«القسم» التي نالته من الله ما كان قياس سعيه واجتهاده أن يحصل له أكثر منها، فيذعن لما غالب قياسه منها، ويسلم للقسم المعطي بحكمته وعدله. فإن من عباده من لا يصلحه إلا الفقر، ولو أغناه لأفسده ذلك. ومنهم من لا يصلحه إلا الغنى ولو أفقره لأفسده ذلك. ومنهم من لا يصلحه إلا الصحة ولو أمرضه لأفسده ذلك.

قوله: «والإجابة لما يفزع المرید من ركوب الأحوال».

يقول: إن صاحب هذه الدرجة من قوة التسليم يهجم على الأمور المفزعة، ولا يلتفت إليها، ولا يخاف معها من ركوب الأحوال واقتحام الأهوال، لأن قوة تسليمه تحميه من خطرها، فلا ينبغي أن يخاف، فإنه في حصن التسليم ومنعته وحمايته.

فصل

قال: «الدرجة الثانية: تسليم العلم إلى الحال، [والقصد إلى الكشف، والرسم إلى الحقيقة]». أما «تسليم العلم إلى الحال» فليس المراد منه تحكيم الحال على العلم، حاشا الشيخ من ذلك. وإنما أراد الانتقال من الوقوف عند صور العلم الظاهرة إلى معانيها وحقائقها الباطنة، وثمراتها المقصودة منها، مثل الانتقال من محض التقليد والخبر إلى العيان واليقين، حتى كأنه يرى ويشاهد ما أخبر به الرسول ﷺ كما قال تعالى: ﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ﴾ [سبأ: 6]. وقال: ﴿أَفَنْ يَعْلَمُ أَمَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى﴾ [الرعد: 19]. وينتقل المحجب إلى الكشف، فينتقل من العلم إلى اليقين، ومن اليقين إلى عين اليقين. ومن علم الإيمان إلى ذوق طعم الإيمان ووجد حلاوته. فإن هذا قدر زائد على مجرد علمه، ومن علم التوكل إلى حاله وأشباه ذلك.

He surrenders sound knowledge in favor of sound state, for the authority of experiential state is stronger than the authority of knowledge. If state is opposed to knowledge it is like a tyrant king against whom he must rebel with the sword of knowledge and make it judge over him.

As for surrendering “purpose to unveiling,” it does not mean that he should abandon purpose upon experiencing the unveiling, for when he abandons purpose he abandons servanthood. Rather, having made his purpose entirely dedicated to the quest of unveiling, he surrenders it to the state of unveiling upon attaining it and thus the unveiling takes the command, the purpose being its means and instrument. If his unveiling is sound and in accordance with the truth, it unveils to him the maladies and defects in his purpose as well as ways to correct them. He thus turns to correct them by the light of unveiling. This does not mean that he who experiences unveiling abandons purpose, for that is the journey of the heretics and those who turn away from the path of truth and righteousness.

Abandoning “form for the Reality” refers to annihilation. The surrender of the man of annihilation includes surrendering his own being in favor of his experience of the reality, and the being of the servant is a form that is annihilated by the reality just as light annihilates darkness. To the people of annihilation, the Truth Almighty is not seen or witnessed by anyone but by Himself, not in the sense of monistic union but in the sense that the servant cannot witness Him until his essence and form and all marks of his existence are annihilated. That which was once non-being is annihilated and only He who still is persists.² This is nearly a matter of consensus in this group [namely, the Sufis]; nay, indeed, it is a consensus to them.

The second level is the submission of all that is other than the Truth to the Truth while being safe from the view of the submission through the viewing of the Truth's subduing of you to Him.

This level complements the last one, for the submission in the last one is its beginning and the medium between the first and the third levels. The first level was the beginning; the second, the middle; and the third, now, is the finale. By “the submission of all that is other than the Truth to the Truth” he means the vanishing of the forms of creation into the witnessing of the Reality. All that is other than the Truth is but form, and when one surrenders one's form to his Lord the reality of annihilation is given to him. This submission is of two kinds.

² Cf. Ibn Taymiyya, *MF* 10:219–221.

فيسلم العلم الصحيح إلى الحال الصحيح. فإن سلطان الحال أقوى من سلطان العلم. فإن كان الحال مخالفاً للعلم فهو ملك ظالم، فيخرج عليه بسيف العلم وليحكمه عليه.

وأما «تسليم القصد إلى الكشف» فليس معناه أن يترك القصد عن معاينة الكشف، فإنه متى ترك القصد خلع ربة العبودية من عنقه، ولكن يجعل قصده سائراً طالباً لكشفه يؤمه، فإذا وصل إليه سلمه إليه وصار الحكم للكشف، إذ القصد آلة ووسيلة إليه، فإن كان كشفاً صحيحاً مطابقاً للحق في نفسه، كشف له عن آفات القصد ومفسداته ومصحاته وعيوبه، فأقبل على تصحيحه بنور الكشف، لا أن صاحب القصد ترك القصد لأجل الكشف، فهذا سير أهل الإلحاد الناكبين عن سبيل الحق والرشاد.

وأما «ترك الرسم إلى الحقيقة» فيشير به إلى الفناء. فإن من جملة تسليم صاحب الفناء تسليم ذاته ليفنى في شهود الحقيقة، فإن ذات العبد هي رسم تفنيه الحقيقة كما يفنى النور الظلمة، لأن عند أصحاب الفناء أن الحق سبحانه لا يراه سواه ولا يشاهده غيره، لا بمعنى الاتحاد، ولكن بمعنى أنه لا يشاهده العبد حتى يفنى عن إنيته ورسمه وجميع عوالمه، فيفنى من لم يكن ويبقى من لم يزل، وهذا كالإجماع من الطائفة بل، هو إجماع منهم.

«الدرجة الثالثة: تسليم ما دون الحق إلى الحق، مع السلامة من رؤية التسليم بمعاينة تسليم الحق إياك إليه».

هذه الدرجة تكلمة الدرجة التي قبلها. [فإن التسليم في التي قبلها] بداية لها، وهي واسطة بين الدرجة الأولى والثالثة. فالأولى بداية، والثانية توسط، والثالثة نهاية.

قوله: «تسليم ما دون الحق إلى الحق»، يريد به اضمحلال رسوم الخلق في شهود الحقيقة، وكل ما دون الحق رسوم. فإذا سلم رسمه الخاص إلى ربه حصل له حقيقة الفناء. وهذا التسليم نوعان:

One is the submission of his particular form and the other the submission of the forms of all created beings, witnessing their disappearance and vanishing into the essence of reality. This kind is submission in one's knowledge and awareness and the first in experience.

His statement "being safe from the view of the submission" means parting as well from the witnessing of the act of submission itself, for such a view is just another form like the rest, and so long as one holds one to it his surrender or submission is incomplete. He then further describes this kind of safety, attained as it is "through the viewing of the Truth's subduing of you to Him," that is, when you submit all that is other than the Truth to the Truth it dawns on you that the Truth Almighty is the One, not you, who has surrendered all that is other than Him to Him. He is the one surrendering and the one being surrendered to, and you are merely an instrument. Whoever witnesses this finds his being surrendered to the Truth. The one who surrendered to Truth is none but the Truth Himself. This saves the servant from the claim of submission. And God knows best.

أحدهما: تسليم رسمه الخاص به.
والثاني: تسليم رسوم الكائنات ورؤية تلاشيها واضمحلالها في عين الحقيقة. وهذا علم ومعرفة،
والأول حال.

قوله: «والسلامة من رؤية التسليم»، أي ينسلب أيضاً من رسم رؤية التسليم. فإن «الرؤية» أيضاً
رسم من جملة الرسوم. فما دام مستصحباً لها لم يسلم التسليم التام، وقد بقيت عليه بقية من منازعات
رسمه.

ثم عرف كيفية هذا التسليم فقال: «بمعينة تسليم الحق إياك إليه»، أي ينكشف لك—حين تسلم
ما دون الحق إلى الحق—أن الحق تعالى هو الذي سلم إلى نفسه ما دونه، فالحق تعالى هو الذي سلمك
إليه، فهو المسلّم وهو المسلّم إليه، وأنت آلة التسليم. فمن شهد هذا المشهد وجد ذاته مسلّمةً إلى الحق وما
سلبها إلى الحق غير الحق، فقد سلم العبد من دعوى التسليم. والله أعلم.

The Station of Patience

Among the stations of “You we worship and You we seek for help” is the station of patience.

Imam Aḥmad [b. Ḥanbal], may God have mercy on him, has said, “God has mentioned patience on nearly ninety occasions in the Qur’an.”

It is an obligation by the consensus of the Community and comprises half of faith. Faith is two halves, one being patience and the other gratitude.

In the Qur’an, patience has been mentioned in sixteen ways.

First: The command to observe it, as the Most High says, “O you who have faith, seek help in patience and prayers” [2:153], and “And seek you help in patience and prayer” [2:45], and “Be patient and outdo [others/each other] in patience” [3:200].

Second: Prohibition of its opposite, as in His words, “So be patient like those of great resolve among the messengers, and seek not to hasten on [the end] for them” [46:35]. He said, “Turn not your backs [in combat]” [8:15], and turning one’s back is deficiency in patience and in outdoing one’s opponent in endurance. Also: “And reduce not your deeds to naught” [47:33] means wasting away one’s deeds by failing to bring them to completion. Also, “And do not weaken” [3:139], weakness being lack of endurance.

Third: Praise for those who possess patience, as He the Most High says in “[the Garden is for] those who are patient and the truthful” [3:17] and “And those who are patient in affliction and loss, and at the utmost moment of calamity—such are the truthful and such are the God-conscious” [2:177]. There are many instances of such [praise] in the Qur’an.

Fourth: God’s self-obligation of love for those who are patient, as in, “And God loves the patient” [2:146].

Fifth: God’s self-obligation of granting then His company; and it is a special company inclusive of their protection, support, assistance, not the general company of God in knowledge and watchfulness [that apply to all creatures]. As in His words, “And you be patient, for God is with the patient” [8:46]. Also, “And God is with the patient,” [2:249; 8:66]. [Since we know that] God is with everyone by his knowledge and power, the meaning here is that for those who are patient, the company or their state of being with God is of a special rank, consisting of His protection, victory, and support.

Sixth: Confirmation that patience is good, as in His words, “And if you remain patient, that is better for those who are patient” [16:126], and “that you be patient is better for ye” [4:25].

فصل

ومن منازل (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) منزلة: «الصبر».

قال الإمام أحمد: ذكر الله تعالى الصبر في القرآن في نحو من تسعين موضعاً.

وهو واجب بإجماع الأمة، وهو نصف الإيمان، فإن الإيمان نصفان: نصف صبر، ونصف شكر. وهو في القرآن على ستة عشر نوعاً:

الأول: الأمر به، نحو قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ [البقرة: 153]. وقوله: ﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ [البقرة: 45]. وقوله: ﴿اصْبِرُوا وَصَابِرُوا﴾ [آل عمران: 200]. وقوله: ﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾ [النحل: 127].

لثاني: النهي عن ضده، كقوله: ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ﴾ [الأحقاف: 35]. وقوله: ﴿فَلَا تَوَلَّوْهُمْ الْأَدْبَارَ﴾ [الأنفال: 15]، فإن تولية الأدبار ترك للصبر والمصابرة. وقوله: ﴿وَلَا تَبْطُلُوا أَعْمَالَكُمْ﴾ [محمد: 33]، فإن إبطاها ترك للصبر على إتمامها. وقوله: ﴿وَلَا تَهِنُوا﴾ [آل عمران: 139]، فإن الوهن من عدم الصبر.

الثالث: الثناء على أهله، كقوله تعالى: ﴿الصَّابِرِينَ وَالصَّادِقِينَ﴾ [آل عمران: 17]. وقوله: ﴿وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [البقرة: 177]، وهو كثير في القرآن.

الرابع: إيجابه سبحانه محبته لهم، كقوله: ﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾ [آل عمران: 146].
الخامس: إيجاب معيته لهم، وهي معية خاصة تتضمن حفظهم ونصرهم وتأيدهم، ليست معية عامة، وهي معية العلم والإحاطة، كقوله: ﴿وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ [الأنفال: 46]. وقوله: ﴿وَاللَّهُ مَعَ الصَّابِرِينَ﴾ [البقرة: 249 الأنفال: 69].

السادس: إخباره بأن الصبر خير لأصحابه، كقوله: ﴿وَلَئِنْ صَبَرْتُمْ لَوْ خَيْرٌ لِّلصَّابِرِينَ﴾ [النحل: 126]. وقوله: ﴿وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ﴾ [النساء: 25].

Seventh: Confirmation of returning their patience with the best of their deeds, as in “And We shall reward those who have been patient with best of what they used to do” [16:96].

Eighth: Confirmation of their reward without reckoning. He the Most High has said, “The patient will be granted their reward without accounting” [39:10].

Ninth: Good news for those who are patient, as in “And We shall test you with some of fear, hunger, and loss in property, life, and harvest—so give good news to those who are patient” [2:155].

Tenth: Guarantee of victory and help for those who are patient, as He the Most High says, “Indeed, if you are patient and on your guard and [the enemy] attack you suddenly, your Lord will help you with five thousand angels sweeping on” [3:125]. In this regard there is also a saying of the Prophet, God grant him blessing and peace, “And know that victory is with patience.”¹

Eleventh: Reassurance from Him Almighty that those with patience are the people of determination, as He says, “And whoever is patient and forgives, that indeed is from the deeds of determination” [42:43].

Twelfth: Declaration that no one can accomplish righteous deeds and attain their reward and their great pleasures except for the patient, as the Most High says, “Woe to you, God’s reward is better for those who have faith and act righteously—and no one attains that except those with patience” [28:80]. And He says, “None reaches it except for those who have been patient, and none reaches it but the fortunate” [41:35].

Thirteen: That only the people of patience benefit from the signs and lessons that God makes available for them, as He the Most High said to Moses, “And remind them of the Days of God, for in them are signs for every patient and grateful [person]” [14:5]. God says of the people of Sheba, “We reduced them to mere stories and erased every trace of them: in it there are signs for any who is patient and grateful” [34:19].

He says in the *Sūra The Counsel*, “And among His signs are the ships, smooth-running through the ocean, [tall] as mountains. If it be His will He can still the wind, leaving them motionless on the back of the [ocean]: Verily in this are signs for everyone who is patient and grateful” [42:33].

Fourteenth: That the sought-after and beloved success and salvation from the despised and feared ending and entrance into the Garden are attained only through patience, as God Almighty says, “And the Angels enter upon them from every door: peace be upon you for your patience, what a great final abode!” [13:23–24].

¹ Reported by Aḥmad; classed *ḥasan*.

السابع: إيجاب الجزاء لهم بأحسن أعمالهم، كقوله تعالى: ﴿وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ [النحل:96].

الثامن: إيجابه الجزاء لهم بغير حساب، كقوله تعالى: ﴿إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ [الزمر:10].

التاسع: إطلاق البشرى لأهل الصبر، كقوله تعالى: ﴿وَلَنَبْشُكِّنَنَّ الَّذِينَ يُتَّبَعُونَ مِن خِيفَتِهِمْ أَنَّ لَهُم مِّنْ فَتْنَةٍ مِّثْلَ بِرِّهِمْ﴾ [البقرة:155].

العاشر: ضمان النصر والممدد لهم، كقوله تعالى: ﴿يَلَىٰ إِن تَصَبَرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْ كُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾ [آل عمران:125].
ومنه قول النبي ﷺ: «واعلم أن النصر مع الصبر».

الحادي عشر: الإخبار أن أهل الصبر هم أهل العزائم، كقوله تعالى: ﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾ [الشورى:43].

الثاني عشر: الإخبار أنه ما يلقي الأعمال الصالحة وجزاءها والحفظ إلا أهل الصبر، كقوله تعالى: ﴿وَلْيَكُفِّرُوا بِلِلَّهِ خَيْرٌ لِّمَن آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَاقَهَا إِلَّا الصَّابِرُونَ﴾ [القصص:80]. وقوله: ﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلَاقَهَا إِلَّا ذُو حُظٍّ عَظِيمٍ﴾ [فصلت:34-35].

الثالث عشر: الإخبار أنه إنما ينتفع بالآيات والعبارة أهل الصبر، كقوله تعالى: ﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ [إبراهيم:5]. وقوله في أهل سبأ: ﴿جَعَلْنَاهُمْ أَحَادِيثَ وَمَرَفَاتِهِمْ كُلٌّ مِّمَّا فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ [سبأ:19]. وقوله في سورة الشورى: ﴿وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ [الشورى:32-33].

الرابع عشر: الإخبار بأن الفوز بالمطلوب والنجاة من المرهوب ودخول الجنة، إنما نالوه بالصبر، كقوله تعالى: ﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾ [الرعد:23-24].

Fifteenth: That the people of patience shall inherit the honor of high authority. I have heard the Shaykh al-Islam Ibn Taymiyya, may God honor his soul, say, "Authority (or leadership) in religion is attained by means of patience and certitude," then he recited the saying of God Almighty, "And We made among [the Israelites] leaders who were guided by Our command when they observed patience and believed with certitude in our signs" [32:24].

Sixteenth: God's connection of patience with the stations of submission and faith, as He did (in the previously cited verses) with certitude and faith, with piety and reliance, and with gratitude, righteous actions and mercy.

This is why patience is to faith what the head is to the body. There is no faith if there is no patience, just as one cannot have a body without a head. 'Umar b. al-Khaṭṭāb, may God be pleased with him, said, "The best in life we have attained has been through patience." The Apostle of God, God grant him blessing and peace, said in a sound Hadith that patience is "light".² He also said, "Whosoever seeks to be patient, God grants him patience."³ In another sound Hadith:

Wonderful is the affair of a believer. All of his affairs are good for him. And that is for none but a believer. If he experiences some blessing, he is grateful, and that is for him good. And if he experience hardship, he is patient, and that too is good for him.⁴

He said to the black woman who suffered from epilepsy when she asked him to pray for her, "If you wish, you could patiently suffer in return for the Garden, or if you wish, I would pray for you to be healed." She said (choosing to patiently suffer), "I am uncovered, so ask God that I am not uncovered [when I suffer an attack]," so he prayed for her.⁵

The Prophet, God grant him blessing and peace, also commanded the Helpers [of Medina] to be patient over the nepotism that they would experience after him until they met him at the Basin (*ḥawḍ*) [in the afterlife].⁶

He, God grant him blessing and peace, also commanded perseverance upon encounter with the enemy and with any calamity, and informed them that [patience] counts "Only upon the first encounter with the calamity."⁷

He commanded the suffering what is most beneficial for him, namely, patience and anticipation [of reward and relief from God]. For it lightens the suffering and increases the reward, whereas wailing, anger, and complaining increases the affliction and takes away the reward.

2 Muslim, *Nasā'ī*, *Aḥmad*.

3 Bukhārī #1469, Muslim #1053.

4 Muslim #2999.

الخامس عشر: أنه يورث صاحبه درجة الإمامة، [سمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: بالصبر واليقين تُنال الإمامة في الدين]، ثم تلا قوله تعالى: ﴿وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾ [السجدة: 24].

السادس عشر: اقترانه بمقامات الإسلام والإيمان، كما قرنه الله سبحانه باليقين وبالإيمان، وبالتقوى والتوكل والشكر والعمل والرحمة.

ولهذا كان الصبر من الإيمان بمنزلة الرأس من الجسد، ولا إيمان لمن لا صبر له، كما أنه لا جسد لمن لا رأس له. قال عمر بن الخطاب رضي الله عنه: «خير عيش أدركاها بالصبر».

وأخبر النبي ﷺ في الحديث الصحيح: «أنه ضياء». وقال: «من يتصبر يصبره الله».

وفي الحديث الصحيح: «عجبا لأمر المؤمن! إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن، إن أصابته سراء شكر فكان خيرا له، وإن أصابته ضراء صبر فكان خيرا له».

وقال للمرأة السوداء التي كانت تُصرع فسألته أن يدعو لها: «إن شئت صبرت ولك الجنة، وإن شئت دعوت الله أن يعافيك، فقالت: إني أتكشف فادع الله ألا أتكشف، فدعا لها».

وأمر الأنصار رضي الله تعالى عنهم بأن يصبروا على الأثرة التي يلقونها بعده حتى يلقوه على الحوض.

وأمر عند ملاقاته العدو بالصبر، وأمر بالصبر عند المصيبة، وأخبر «أنه عند الصدمة الأولى».

وأمر المصاب بأنفع الأمور له وهو الصبر والاحتساب، فإن ذلك يخفف مصيبته ويوفر أجره، والجزع والتسخط والتشكي يزيد في المصيبة ويذهب بالأجر.

5 Bukhārī #5652; Muslim #2576.

6 Bukhārī #3163; Muslim #1059.

7 Bukhārī #1283; Muslim #926.

{The Prophet, God grant him blessing and peace, also said that patience is all of goodness; he said, “One is not given a bounty better and more capacious than patience.”⁸}

1 The Literal Meaning

In the Arabic language, *ṣabr* means to confine or hold in/back (like holding water in one's hand, or holding in breath). This is why it is said, “one has been killed by *ṣabr*” meaning one was choked to death. God the Most High says, “And hold your self (i.e. do *ṣabr*) along with those who call upon their Lord by day and by night, seeking His face ...” [18:28], that is, confine yourself with them.

Therefore, *ṣabr* is to hold one's self back from anxiety and anger, to hold one's tongue from complaint, and to hold one's body from disgraceful movements.

It is of three types: patience (perseverance) in obeying God, patience in avoiding God's disobedience (namely, resolve), and patience in God's tests. The first two of these are related to voluntary acts, whereas the last pertains to what the servant has no choice in incurring.

I have heard the Shaykh al-Islam Ibn Taymiyya, may God purify his soul, say,

The patience of [the prophet] Joseph in resisting the temptation of the minister's wife was higher than his patience over his brothers' throwing him into the well and separating him from his father, for the latter happened to him without his choice. In such cases, a servant of God has no choice but patience. But [Joseph's] perseverance in avoiding temptation involved his choice and pleasure [in obedience to God], struggling against his ego, especially because the factors that made it harder for him. For he was young and his natural desire was strong, unmarried with no other way to satisfy his desire, a stranger in the land with no relatives or friends to be ashamed of, and a slave—and in servitude one's moral restraint is not the same as in freedom. The woman [who tried to seduce him] was beautiful, of high status, and his owner. She tempted him when her husband was out. On top of all that, she threatened him with imprisonment and humiliation if he did not oblige. Yet, despite all these factors, he was patient of his own choice, preferring what is with God. How much better is that compared to [his] patience in the well, about which he had no choice?

8 Bukhārī and Muslim.

[وأخبر أن الصبر خير كله فقال: «ما أعطي أحد عطاءً خيراً له وأوسع من الصبر»].

فصل

و«الصبر» في اللغة الحبس والكف، ومنه: قتل فلان صبراً، إذا أمسك وحُبس. ومنه قوله تعالى: ﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ [الكهف:28]، أي احبس نفسك معهم.

فالصبر حبس النفس عن الجزع والتسخط، وحبس اللسان عن الشكوى، وحبس الجوارح عن التشويش.

وهو ثلاثة أنواع: صبر على طاعة الله، وصبر عن معصية الله، وصبر على امتحان الله. فالأولان صبر على ما يتعلق بالكسب، والثالث صبر على ما لا كسب للعبد فيه. وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: كان صبر يوسف عن مطاوعة امرأة العزيز عن شأنها أكل من صبره على إلقاء إخوته له في الحب، وبيعه وتفريقهم بينه وبين أبيه. فإن هذه أمور جرت عليه بغير اختياره لا كسب له فيها، ليس للعبد فيها حيلة غير الصبر، وأما صبره عن المعصية فصبر واختيار ورضى ومحاربة للنفس، ولا سيما مع الأسباب التي تقوى معها دواعي الواقعة، فإنه كان شاباً وداعية الشباب إليها قوية، وعزباً ليس له ما يعوضه ويبرد شهوته، وغريباً والغريب لا يستحي في بلد غربته مما يستحي منه بين أصحابه ومعارفه وأهله، ومملوكاً والمملوك أيضاً ليس وازعه كوازع الحر، والمرأة جميلة وذات منصب وهي سيدة، وقد غاب الرقيب. وهي الداعية له إلى نفسها والحريصة على ذلك أشد الحرص، ومع ذلك توعدته إن لم يفعل بالسجن والصغار. ومع هذه الدواعي كلها صبر اختياراً وإيثاراً لما عند الله، وأين هذا من صبره في الحب على ما ليس من كسبه؟

He [Ibn Taymiyya] also used to say,

Patience in the performance of righteous acts is better and higher in status than patience in avoiding sins, for the benefit that comes from the performance of a righteous deed is dearer to the Lawgiver than the benefit that comes from avoiding sin, and the ill that comes from absence of righteous obedience is more hateful to God than the ill that comes from the presence of disobedience.

He has a treatise on this matter in which he has supported this opinion in twenty different ways, but this is not the occasion to mention them.⁹ Our purpose here is to discuss patience, its reality, and its levels and ranks. God alone gives success.

2 Kinds of Patience

It is of three kinds: patience by God, patience for God, and patience with (i.e., in the company of) God.

The first is seeking God's help and seeing God as the source of patience; and the patience of a servant is not in his own power but is his Lord's gift, as He the Most High says, "And be patient, and your patience is but by God" [16:127]—that is, if God did not grant you patience, you could not have been patient.

The second is patience for God, which means that the motivation of your patience must be the love of God, the will to seek His Face and nearness to Him, not to show off your self-control, seeking other's admiration, or any other reasons.

The third is patience with God, which is the servant's effort with God's religious decrees and requirements, in terms of persevering with them, living with them, establishing them, going with them wherever they take him and stopping wherever they stop. This is his patience with God—to make one's self attached to the things God commands and loves. This is the hardest and most demanding type of patience; it is the patience of the truth-loving (*ṣiddīq*).

Al-Junayd said,

⁹ The treatise is likely *al-Tuhfa al-ʿIrāqīyya fī al-aʿmāl al-qalbīyya*, ed. Yahya al-Hunaydī (Maktaba al-Riyāḍ, 1421).

وكان يقول: الصبر على أداء الطاعات أكمل من الصبر عن اجتناب المحرمات وأفضل، فإن مصلحة فعل الطاعة أحب إلى الشارع من مصلحة ترك المعصية، ومفسدة عدم الطاعة أبغض إليه وأكره من مفسدة وجود المعصية.

وله رحمه الله في ذلك مصنف قرره فيه بنحو من عشرين وجهاً، ليس هذا موضع ذكرها. والمقصود: الكلام على الصبر وحقيقته ودرجاته ومرتبته.

فصل

«وهو على ثلاثة أنواع: صبر بالله وصبر لله وصبر مع الله».

فالأول الاستعانة به ورؤيته أنه هو المصبر، وأن صبر العبد بربه لا بنفسه كما قال تعالى:

﴿وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾ [النحل: 127]، يعني إن لم يصبرك هو لم تصبر.

والثاني الصبر لله، وهو أن يكون الباعث له على الصبر محبة الله وإرادة وجهه، والتقرب إليه، لا إظهار قوة النفس، والاستحسان إلى الخلق وغير ذلك من الأغراض.

والثالث الصبر مع الله. وهو دوران العبد مع مراد الله الديني منه ومع أحكامه الدينية، صابراً نفسه معها سائراً بسيرها مقيماً بإقامتها، يتوجه معها أين توجهت ركائبها وينزل معها أين استقلت مضاربها.

فهذا معنى كونه صابراً مع الله، أي قد جعل نفسه وفقاً على أوامره ومحابه، وهو أشد أنواع الصبر وأصعبها، وهو صبر الصديقين.

The journey from this world to the hereafter is easy and light for a believer compared to parting with people for the sake of God, which is harder. The journey from the ego to God is still harder, and to be patient with God is the hardest of all.¹⁰

He was asked about patience, so he said, "It is to swallow bitterness without frowning."

Dhū al-Nūn said, "Patience is to distance yourself from oppositions [to God's commands], tranquility while swallowing the agonies of calamities, and displaying richness (or self-sufficiency) when poverty descends in the fields of livelihood."

It has been said, "Patience is to encounter affliction with chivalry."

It has also been said, "It is to be erased in the affliction without any display of complaint."

It has also been said, "It is the habituation of the ego in attacking adversities."

Also, "[it is] withstanding a calamity with a good attitude like in the state of well-being."

ʿAmr b. ʿUthmān said, "[Patience] is standing fast with God, meeting the calamity God has given with magnanimity and largesse."

Al-Khawwāṣ said, "It is to stand fast with the commands of the Book and the Sunna."

Yahyā b. Muʿādh said, "The patience of the lovers is stronger than the patience of the renunciants. How can they ever be patient!" Then he recited,

Patience is a thing of beauty in all things
But in [attaining] you: for that is no good

It was said, "Patience is seeking God's aid."

It was also said, "It is to give up complaining."

It was said,

Patience, like its name, is bitter in taste
But its result is sweeter than honey

10 This and following opinions on the notion of patience draw on Abū al-Qāsim al-Qushayrī, *al-Risāla al-Qushayriyya*, translated by Alexander Knysh as *Al-Qushayrī's Epistle on Sufism: Al-Risāla Al-qushayriyya Fi ʿilm Al-tasawwuf* (Reading: Garnet Publishing, 2007).

قال الجنيد: المسير من الدنيا إلى الآخرة سهل هين على المؤمن، وهجران الخلق في جنب الله شديد، والمسير من النفس إلى الله صعب شديد، والصبر مع الله أشد.

وسئل عن الصبر فقال: تجرع المرارة من غير تعبس.

وقال ذو النون: الصبر التباعد من المخالفات، والسكون عند تجرع غصص البلية، وإظهار الغنى مع حلول الفقر بساحات المعيشة.

وقيل: الصبر الوقوف مع البلاء بحسن الأدب.

وقيل: هو الفناء في البلوى بلا ظهور ولا شكوى.

وقيل: تعويد النفس الهجوم على المكروه.

وقيل: المقام مع البلاء بحسن الصحبة كالمقام مع العافية.

وقال عمرو بن عثمان: هو الثبات مع الله وتلقي بلائه بالرحب والسعة.

وقال الخواص: هو الثبات على أحكام الكتاب والسنة.

وقال يحيى بن معاذ: صبر المحبين أشد من صبر الزاهدين، وأعجب كيف يصبرون؟ وأنشد:

والصبر يُجملُ في المواطن كلها إلا عليك فإنه لا يجمل

وقيل: الصبر هو الاستعانة بالله.

وقيل: هو ترك الشكوى.

وقيل:

الصبر مثل اسمه مر مذاقته لكن عواقبه أحلى من العسل

It was said, "Patience is that you are pleased with the perishing of your ego for the pleasure of one you love, as it was said,

I will perish to please you and perish in lament
It is enough that you are pleased even if you perish in patience."

It has been said that the ranks of the patient one (*ṣābir*) are five: *ṣābir*, *muṣṭabir*, *mutaṣabbir*, *ṣabūr*, and *ṣabbār*. The first, *ṣābir*, is the most general; *muṣṭabir* is the one who has earned patience and is filled with it; *mutaṣabbir* is someone who forces one's ego to be patient [beyond one's capacity]; *ṣabūr* is someone whose patience is great in comparison to others; and finally *ṣabbār* is extremely patient; this last one excels in the measure and weight of patience whereas the one before it excels in its quality and modality.

‘Alī b. Abī Ṭālib, God be pleased with him, said, "Patience is a mount that never trips."

A man asked al-Shiblī, "What kind of patience is the hardest?" He said, "Patience in God." The questioner said, "No." So he said, "Patience for God." The questioner again said, "No." So he said, "Patience with God?" The questioner again said, "No." So [al-Shiblī] asked, "What then?" The questioner said, "Patience without (that is, desiring but not attaining) God." Al-Shiblī [recognizing the meaning] emitted a cry as if his soul was about to leave his body.

Al-Jurayrī said, "Patience is to not differentiate between the state of blessing and the state of affliction on account of inner tranquility with both; *taṣabbur* is tranquility in trial and when experiencing the weight of the affliction."

Abī ‘Alī al-Daqqāq said, "The patient are successful in attaining honor in the two abodes, for they have attained the with-ness of God, as 'God is with those who are patient.'"

Concerning the words of God the Most High,

Be patient (do *ṣabr*), encourage each other to be patient (do *musābara*),
and wait in patience (do *murābaṭa*). [3:200]

It has been said that this verse proceeds from the easier duty to the harder and nobler. This means that *ṣabr* is less than *muṣābara*, and *muṣābara* is less than *murābaṭa*. *Murābaṭa* comes from *rabṭ* which means a tie or hold; *al-murābiṭ* is someone who ties (or saddles) his horse in wait for the fright [of sudden attack]. Hence, this term has been used for anyone who ties and holds himself in discipline and waits for God's commandments.

The Prophet, God grant him blessing and peace, said,

وقيل: الصبر أن ترضى بتلف نفسك في رضى من تحبه كما قيل:

سأتلف كي ترضى وأتلف حسرة وحسي أن ترضى ويتلفني صبري

وقيل: مراتب الصابرين خمسة: صابر ومصطبر ومتصبر وصبور وصبار. فالصابر أعمها، والمصطبر المكتسب الصبر الملىء به، والمتصبر متكلف الصبر حامل نفسه عليه، والصبور العظيم الصبر الذي صبره أشد من غيره، والصابر الشديد الصبر. فهذا في القدر والكم والذي قبله في الوصف والكيف. وقال علي بن أبي طالب رضي الله عنه: «الصبر مطية لا تكبو».

وقف رجل على الشبلي فقال: أي صبر أشد على الصابرين؟ فقال: الصبر في الله، قال السائل: لا، فقال: الصبر لله، فقال السائل: لا، فقال: الصبر مع الله، قال: لا، قال الشبلي: فأيش هو؟ قال: الصبر عن الله، فصرخ الشبلي صرخةً كادت روحه تتلف.

وقال الجريري: «الصبر ألا يفرق بين حال النعمة وحال المحنة، مع سكون الخاطر فيهما. والتصبر هو السكون مع البلاء مع وجدان أثقال المحنة».

قال أبو علي الدقاق: «فاز الصابرون بعز الدارين لأنهم نالوا من الله معيته، فإن الله مع الصابرين». وقيل في قوله تعالى: ﴿اصْبِرُوا وَصَابِرُوا وَرَابِطُوا﴾ [آل عمران: 200]. إنه انتقال من الأدنى إلى الأعلى، ف«الصبر» دون المصابرة، و«المصابرة» دون «المرابطة»، و«المرابطة» مفاعلة من الربط وهو الشد، وسمي الم رابطاً لأن الم رابطين يربطون خيولهم ينتظرون الفزع، ثم قيل لكل منتظر قد ربط نفسه لطاعة ينتظرها رابط، ومنه قول النبي ﷺ: «ألا أخبركم بما يحو الله به الخطايا ويرفع

Shall I not inform you of that by which God erases sins and raises ranks? Perfecting ablution even when it is difficult, frequency of steps towards the mosques, and waiting for a prayer after another: that is *ribāt*, that is *ribat*!¹¹

It was said, "Be patient with your selves upon God's obedience, vie in patience with your hearts in a trial, and lie in wait with your secrets on the path to God."

It was also said, "Be patient in God, vie in patience through God, and lie in wait (i.e., do *ribāt*) with God."

{It was also said, "Be patient with bounties, vie in patience upon afflictions and harm, and vie in patience in the abode of the enemy, fearing the deity of the earth and the heavens, so that you may succeed in the enduring abode."

Hence, *ṣabr* is with respect to your own ego, *muṣābara* is between you and your enemy, and *murābaṭa* is to stay put and be prepared. Just as *ribāt* is to guard the frontiers whence the enemy might attack, *murābaṭa* is similarly to guard vigilantly the openings or weaknesses of one's heart against the assaults of Satan, lest he control it, ruin it, or destroy its order.

It was said, "Swallow patience: if it kills you, you will be a martyr, and if it sustains you, you will live in honor."

It was said, "Patience for God is richness, patience through God is endurance, [patience] in God is a trial, [patience] with God is fidelity, [patience] from [the attainment of] God is futility, patience in the quest is the index of achievement, and [patience] in a trial is the symbol of relief."

It was also said, "The servant's state with God is his *ribāt* (lit., that state of endurance before battle) and what is other than God is the enemy [he is battling]."

In al-Bukhārī's book of *al-Adab* [*al-Mufrad*], it is reported that the Messenger of God, God grant him blessing and peace, was asked about faith. He said, "It is patience and liberality." He (al-Bukhārī) narrated this on the authority of Mūsā b. Ismā'īl, who said: it was narrated by Suwayd who said: it was narrated by 'Abdallāh b. 'Umayr on the authority of his father who narrated from [Ibn 'Umayr's] grandfather.

This is the most comprehensive way to put it and most evident, encompassing all stations of faith, from the beginning to the end. For two things are required of the ego: to give what it has been commanded to give, which comes from liberality; and to abstain from what is prohibited, which comes from patience.

11 Muslim #251.

به الدرجات؟ إسباغ الوضوء على المكاره، وكثرة الخطى إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط فذلكم الرباط».

وقيل: «اصبروا في الله وصابروا بالله وربطوا مع الله».

وقيل: «اصبروا على النعماء وصابروا على البأساء والضراء وربطوا في دار الأعداء واتقوا إله الأرض والسماء» لعلمكم تفلحون في دار البقاء». فالصبر مع نفسك، والمصابرة بينك وبين عدوك، والمرابطة الثبات وإعداد العدة. وكما أن الرباط لزوم الثغر لثلا يهجم منه العدو، فكذلك المرابطة أيضاً لزوم ثغر القلب لثلا يهجم عليه الشيطان، فيملكه أو يخربه أو يشعته.

وقيل: «تجرع الصبر، فإن قتلك قتلك شهيداً وإن أحيأك أحيأك عزيزاً».

وقيل: «الصبر لله غناء وبالله بقاء وفي الله بلاء ومع الله وفاء وعن الله جفاء، والصبر على الطلب عنوان الظفر، وفي المحن عنوان الفرج».

وقيل: «حال العبد مع الله رباطه، وما دون الله أعداؤه».

وفي كتاب الأدب للبخاري، سئل رسول الله ﷺ عن الإيمان فقال: «الصبر والسماحة»، ذكره عن موسى بن إسماعيل، قال: حدثنا سويد قال: حدثنا عبد الله بن عمير عن أبيه عن جده—فذكره.

وهذا من أجمع الكلام وأعظمه برهاناً وأوعبه لمقامات الإيمان من أولها إلى آخرها.

فإن النفس يراد منها شيئان: بذل ما أمرت به وإعطائه. فالحامل عليه السماحة، وترك ما نهيت عنه. والبعد منه فالحامل عليه الصبر.

God the Most Exalted and Glorified has enjoined in His Book beautiful patience, beautiful forgiveness, and beautiful indulgence. I have heard the Shaykh al-Islam Ibn Taymiyya, may God purify his soul, say: beautiful patience is one which accompanies no complaint, beautiful forgiveness is one which accompanies no anger, and beautiful indulgence is one which accompanies no harm.

One Israelite report has it, "God revealed to one of His prophets: I sent down a trial upon My servant so he called unto Me, I delayed in responding so he complained, so I said to him: My servant, how can I have mercy upon you by relieving you of the thing through which I have mercy upon you?"

Ibn 'Uyayna said regarding God's words, "And We have made from among them leaders who guide by Our command, when they were patient" [32:24] that "They lived by the summit of all virtues (namely, patience) so God made them leaders."

It has been said that the best of the patience of the worshippers is when it is protected and the best of the patience of the lovers is when it is refused. As it was said,}

It became clear on the day of parting that all his resolve
To be patience was just a false hope

Complaining *to* God does not negate patience, for Ya'qūb (Jacob), upon him be peace, swore adherence to good patience, and a prophet never violates his promise, yet he said, "I only complain of my calamity and grief to God" [12:86]. Similarly, Ayyūb (Job) promised God to be patient, yet prayed, "Harm has touched my and You [O Lord] are the Most Merciful of all" [21:83].

What does negate patience, however, is complaining *of* God. One of them (the righteous) saw a man complaining to another of poverty and need, so he said, "You complain of the One who is merciful to you to one who is not!"

Then he recited:

When a calamity befalls you, endure the endurance of a nobleman,
For He is well aware of your state
When you complain to a son of Adam:
You complain of the Merciful to one who has no mercy

وقد أمر الله سبحانه وتعالى في كتابه بالصبر الجميل الذي لا شكوى فيه ولا معه، و«الصفح الجميل» هو الذي لا عتاب معه، و«الهجر الجميل» الذي لا أذى معه.

وفي أثر إسرائيلي: «أوحى الله إلى نبي من أنبيائه: أنزلت بعبدى بلائي فدعاني فاطلته بالإجابة، فشكاني، فقلت: عبدى، كيف أرحمك من شيء به أرحمك؟».

[وقال ابن عينة في قوله تعالى: ﴿وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا﴾] [السجدة: 24]. قال: «أخذوا برأس الأمر فجعلهم رؤساء».

وقيل: صبر العابدين أحسنه أن يكون محفوظاً، وصبر المحبين أحسنه أن يكون مرفوضاً كما قيل:

تئين يوم البين أن اعتزاه على الصبر من إحدى

الظنون الكواذب والشكوى إلى الله عز وجل لا تنافي الصبر، فإن يعقوب—عليه السلام—وعد بالصبر الجميل، والنبي إذا وعد لا يخلف، ثم قال: ﴿إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾ [يوسف: 86]. وكذلك أيوب أخبر الله أنه وجده صابراً مع قوله: ﴿مَسْنِي الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ [الأنبياء: 83]. وإنما ينافي الصبر شكوى الله لا الشكوى إليه، كما رأى بعضهم رجلاً يشكو إلى آخر فاقة وضرورة، فقال: يا هذا، تشكو من يرحمك إلى من لا يرحمك؟ ثم أنشد:

وإذا عرَّتكَ بلية فاصبر لها صبر الكريم فإنه بك أعلم
وإذا شكوت إلى ابن آدم إنما تشكو الرحيم إلى الذي لا يرحم

3 Patience according to al-Harawī

The author of *al-Manāzil* said,

Patience is to hold oneself upon what one dislikes and hold back the tongue from complaining, and this is the hardest of stations for the commoners and most desolate on the path of love, and most reprehensible on the path of divine unicity.

It is difficult for the commoner for he is a beginner on the path, lacking training on the way and the refinement necessary to cross the stations, so when trials befall him and apprehension overwhelms him, he finds it difficult to bear and endure it patiently. He is neither a devotee habituated in patience nor a lover who takes pleasure in the affliction in seeking the pleasure of his beloved.

His desolation on the path of love is because this path requires seeking pleasure in the trials given by the beloved, whereas patience necessitates hating them. He holds himself on to them despite his dislike, which is desolation in the path of love.

Desolation has a fine point in it, however. It is that seeking delight in a trial for love is the cause of the intimacy of the heart with the beloved, for when he feels the pain that requires him to be patient, he moves from intimacy to desolation. Were it not for the desolation, he would not feel the pain that would necessitate patience.

Its reprehensibility on the path of divine unicity is because it has the force of a claim: one who is patient claims his strength of endurance, which is a great claim on behalf of his ego, and this directly contradicts the purity of divine unicity, for no one has strength but God, and for God is all strength, there being no strength or power except through God. This is the reason for patience being reprehensible on the path of divine unicity, a most vile [trait] in fact, as he said, for affirmation of unicity refers all things back to God whereas patience refers them to one's ego. The affirmation of the ego in divine unicity is reprehensible.

This is the sum total of his discourse after a careful, thorough reading, and it is a reprehensible discourse in itself.

In reality, patience is among the surest of stations on the path of love, the most necessary for the lovers, the most needed of them, the most welcome and clearest of stations on the path of affirming divine unicity. The lover needs it in desperation.

If it is said: how can the lover need it in desperation, even if it negates perfect love, in that it is impossible without a sense of conflict with the love's will?

فصل

قال صاحب المنازل: «الصبر حبس النفس على المكروه، وعقل اللسان عن الشكوى، وهو من أصعب المنازل على العامة، وأوحشها في طريق المحبة، وأنكرها في طريق التوحيد».

إنما كان صعباً على العامة، لأن العامي مبتديء في الطريق، وما له دربة بالسلوك، ولا تهذيب المرتاض بقطع المنازل، فإذا أصابته المحن أدركه الجزع، وصعب عليه احتمال البلاء، وعز عليه وجدان الصبر، لأنه ليس من أهل الرياضة فيكون مستوطناً للصبر، ولا من أهل المحبة فيلتذ بالبلاء في رضى محبوبه.

وأما وحشته في طريق المحبة فلأنها تقتضي التذاذ المحب بامتحان محبوبه له، والصبر يقتضي كراهيته لذلك، وحبس نفسه عليه كرهاً، فهو وحشة في طريق المحبة.

وفي الوحشة نكتة لطيفة، لأن الالتذاذ بالحنة في المحبة هو من موجبات أنس القلب بالمحجوب، فإذا أحس بالألم—بحيث يحتاج إلى الصبر—انتقل من الأنس إلى الوحشية، ولولا الوحشة لما أحس بالألم المستدعي للصبر.

وإنما أنكرها في طريق التوحيد لأن فيه قوة الدعوى، لأن الصابر يدعي بحاله قوة الثبات، وذلك ادعاء منه لنفسه قوة عظيمة، وهذا مصادمة لتجريد التوحيد، إذ ليس لأحد قوة البتة، بل لله القوة جميعاً، ولا حول ولا قوة إلا بالله.

فهذا سبب كون الصبر منكراً في طريق التوحيد، بل من أنكر المنكر—كما قال—لأن التوحيد يرد الأشياء إلى الله، والصبر يرد الأشياء إلى النفس، وإثبات النفس في التوحيد منكر. هذا حاصل كلامه محرراً مقررًا، وهو من منكر كلامه.

بل الصبر من أكد المنازل في طريق المحبة وألزمها للمحبين، وهم أحوج إلى منزلته [من كل منزلة]، وهو من أعرف المنازل في طريق التوحيد وأبينها. وحاجة المحب إليه ضرورية.

فإن قيل: كيف تكون حاجة المحب إليه ضرورية مع منافاته لكمال المحبة، فإنه لا يكون إلا مع منازعات النفس لمراد المحبوب؟

It would be said: it is for this reason that it is the surest of stations on the path to love and most relevant to it, and by it sound and true love can be separated from deficient and false love. True love is known by the strength of endurance of pain in the quest of the beloved's pleasure.

This is why the love of most people is false, for everyone claims to love God Almighty but when afflicted with pain they abandon their love. None but the patient endure. Were it not for the difficulties and pain, their love would not be established. The greatest in love are those most patient for its sake.

This is why God Almighty has characterized His lovers and allies with patience, saying about his Beloved, "We found him patient," and then praised him, "how good a servant he is, truly devout" [38:44].

He commanded the dearest of His creation to Him to be patient upon His command, that their patience is by His own grace, and praised the patient ones with the best praise, guaranteeing them the greatest reward, and made their reward beyond reckoning when the reward of others is measured, and linked patience to the stations of submission, faith, and excellence, as has been said earlier, making it a virtue alongside trusting reliance, certitude, righteous works, and piety. He has declared also that only those with patience can benefit from His signs, that is it good for those who practice it, and that the angels greet them in the Garden, as has been stated previously.

There is nothing in the feeling of pain or coercion of the ego to be patient upon it anything to render its love or affirmation of divine unicity defective, for its sensing of pain and desire to repulse it are natural matters, just as its need for nourishment from food and water and its affliction if it lacks these. There is no way to eliminate or suspect the necessities of the ego altogether, or else it would not be a human ego, nor would love raise it; it would be another world altogether.

Patience and love do not contradict, but rather accompany and complement. A lover is one who is utterly perseverant. What is a defect in patience in reality and contradictory to love and affirmation of unicity is that its motive be anything other than the desire for the pleasure of the beloved, that its motive be desire for someone else or opposition to the Beloved. This is the desolation and reprehensibility of patience.

As for one who sees his patience as being for God, by God, and with God, witnessing that his patience is by God Almighty and not by the strength of his own ego, the love of such a one is not afflicted by desolation nor is his affirmation of unicity reprehensible.

If this endurance persists for him, he has still only attained one of the kinds of patience, which is patience in affliction. As for patience in obedience, hold-

قيل: هذه هي النكتة التي لأجلها كان من أكد المنازل في طريق المحبة وأعلقها بها، وبه يعلم صحيح المحبة من معلولها وصادقها من كاذبها، فإن بقوة الصبر على المكروه في مراد المحبوب يعلم صحة محبته. ومن هاهنا كانت محبة أكثر الناس كاذبة، لأنهم كلهم ادعوا محبة الله تعالى، فحين امتحنهم بالمكروه انخلوا عن حقيقة المحبة، ولم يثبت معه إلا الصابرون، فلولا تحمل المشاق وتحشم المكروه بالصبر لما ثبتت صحة محبتهم، تبين بذلك أن أعظمهم محبة أشدهم صبراً.

ولهذا وصف الله تعالى بالصبر خاصة أحبائه وأوليائه وأحبابه فقال عن حبيبه أيوب: ﴿إِنَّا وَجَدْنَاهُ صَابِرًا﴾ [ص:44]، ثم أثنى عليه فقال: ﴿نَعَمْ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾ [ص:44]. وأمر أحب الخلق إليه بالصبر لحكمه، وأخبر أن صبره به، وأثنى على الصابرين أحسن الثناء، وضمن لهم أعظم الجزاء، وجعل أجر غيرهم محسوباً وأجرهم بغير حساب، وقرن الصبر بمقامات الإسلام والإيمان والإحسان—كما تقدم—فجعله قرين التوكل واليقين والإيمان والأعمال والتقوى. وأخبر أن آياته إنما ينتفع بها أولو الصبر، وأخبر أن الصبر خير لأهله، وأن الملائكة تسلم عليهم في الجنة بصبرهم، كما تقدم ذلك.

وليس في استكراه النفوس لألم ما تصبر عليه وإحساسها به ما يقدح في محبتها ولا توحيدها، فإن إحساسها بالألم ونفرتها منه أمر طبيعي لها، كاقتنائها للغذاء من الطعام والشراب وتألمها بفقدته. فلوازم النفس لا سبيل إلى إعدامها أو تعطيلها بالكلية وإلا لم تكن نفساً إنسانية، وارتفعت المحبة وكانت عالماً آخر.

و«الصبر» و«المحبة» لا يتناقضان، بل يتواحيان ويتصاحبان. والمحبة صبور، بل علة الصبر في الحقيقة المناقضة للمحبة المزاحمة للتوحيد أن يكون الباعث عليه غير إرادة رضى المحبوب، بل إرادة غيره أو مزاحمته بإرادة غيره، أو المراد منه لا مراده، هذه هي وحشة الصبر ونكارتة. وأما من رأى صبره لله وصبره بالله وصبره مع الله، مشاهداً أن صبره به تعالى لا بنفسه، فهذا لا يلحق محبته وحشة ولا توحيد نكارة. ثم لو استقام له هذا لكان في نوع واحد من أنواع الصبر، وهو الصبر على المكروه.

ing fast to them, and in opposing disobedience, holding oneself from such acts by one's own choice and taking delight in that, how could this be desolation, and what is reprehensible at all about it?

If it is said if one does so out of choice, love, delight, and self-sacrifice, one was not driven by patience, rather, one's patience is the concomitance of the desolation and reprehensibility that he experiences which contradicts the state of a lover.

It would be said in response that there is no contradiction here for one's patience in such a case falls under his pleasure and contentment, and takes on the judgment of contentment, not because it vanishes but because the strength of the contentment and love and the preference for the Beloved, the station and the experience becomes one of delightful content, patience being one of its parts. We do not reject this much, if that is what is meant: well done, then, bravo! Our intention is not refutation and polemics. If the meaning was something else, it has now been examined and clarified.

4 First Level

He said,

It has three levels. First, patience upon disobedience by studying the warning in order to persist in faith and avoid the impermissible, and better than that is to endure against disobedience because of modesty.

He mentioned two motivations and benefits of enduring against disobedience. The two motivations are, first, fear of the warning associated with it and, second, modesty before the Lord Almighty, that His bounties be mobilized for His disobedience and that He be challenged by [the commission of] enormities.

The two benefits are persisting in faith and caution against the prohibited.

The study and fear of the warning is prompted by the strength of faith in the revelation and confirmation of its substance.

Modesty is prompted by the strength of knowledge and one's experience of the meanings of the Names and Attributes.

Better even than [the motive of modesty], however, is the motive of love.

Of the two benefits, persisting in faith motivates [one] to give up disobedience, for it inevitably reduces it, eliminates it altogether, or at least destroys its luster and freshness, puts out its light, enervates its faculties or fruits. This is a necessary relationship between disobedience and faith. It is known by intuitive experience, revelation, as well as intellect, as it has been authentically reported that he, God grant him blessing and peace, said,

فأما الصبر على الطاعات—وهو حبس النفس عليها—، وعن المخالفات—وهو منع النفس منها طوعاً واختياراً والتذاذاً—فأي وحشة في هذا؟ وأي نكارة فيه؟
 فإن قيل: إذا كان يفعل ذلك طوعاً ومحبةً ورضى وإيثاراً لم يكن الحامل له على ذلك الصبر، فيكون صبره في هذا الحال ملزوم الوحشة والنكارة لمنافاتها لحال المحب.
 قيل: لا منافاة في ذلك بوجه، فإن صبره حينئذ قد اندرج في رضاه وانطوى فيه، وصار الحكم للرضى، لا أن الصبر عدم، بل لقوة وارد الرضى والحب وإيثار مراد المحبوب صار المشهد والمنزل للرضى بحكم الحال، والصبر جزء منه ومنطوق فيه. ونحن لا ننكر هذا القدر، فإن كان هو المراد فبخدا الوفاق، وليس المقصود القيل والقال ومنازعات الجدال. وإن كان غيره فقد عرف ما فيه.

فصل

قال: «وهو على ثلاث درجات، الدرجة الأولى: الصبر عن المعصية بمطالعة الوعيد، إبقاءً على الإيمان وحذراً من الحرام، وأحسن منها الصبر عن المعصية حياءً».
 ذكر للصبر عن المعصية سببان وفائدتان:
 أما السببان: فالخوف من لحوق الوعيد المترتب عليها.
 والثاني: «الحياء» من الرب تبارك وتعالى أن يستعان على معاصيه بنعمه وأن يبارز بالعظائم.
 وأما الفائدتان، فالإبقاء على الإيمان، والحذر من الحرام.
 فأما مطالعة الوعيد والخوف منه، فيبعث عليه قوة الإيمان بالخبر والتصديق بمضمونه.
 وأما الحياء، فيبعث عليه قوة المعرفة ومشاهدة معاني الأسماء والصفات.
 وأحسن من ذلك أن يكون الباعث عليه وازع الحب، فيترك معصيته محبةً له، كحال الصبيبين.
 وأما الفائدتان، فالإبقاء على الإيمان يبعث على ترك المعصية لأنها لا بد أن تنقصه أو تذهب به أو تذهب رونقه وبهجته أو تطفئ نوره أو تضعف قوته أو تنقص ثمرته، وهذا أمر ضروري بين المعصية وبين الإيمان، يعلم بالوجود والخبر والعقل كما صح عنه: «لا يزني الزاني حين يزني وهو مؤمن،

A fornicator is not a believer while fornicating, nor one who drinks wine a believer while drinking it, nor a thief a believer while stealing, nor he who robs as people look on a believer while doing so. Beware, beware. Yet the door to repentance [stands] open afterwards.¹²

As for caution against the prohibited, it consists in enduring against excess in permissible things, fearing that it will lead to what is prohibited.

Modesty being a trait of the noble, those possessed of pure and dignified souls, its people are higher than those driven by fear. Furthermore, modesty before God is a sign of watchfulness before God and presence of the heart with Him. It is also a sign of His majesty and honor that is not in the motivation that comes from fear. For if one is motivated by fear, his heart is filled with fear, while the one who is motivated by modesty, his heart is filled with God. The one who fears is worried about his ego and wishes to protect it, while the one who is modest before God is concerned with God and in awe of His greatness. Both of these stations are stations of faith. Except that modesty is closer to the station of excellence, for if one reaches a place where it is as if he sees God, thence emanate and burst open from his heart springs of modesty.

He said,

The second level is patience upon obedience through constant guarding, keeping an eye on its purity, and improving it through knowledge.

This shows that in his view the doing of acts of obedience is harder than the avoidance of the illicit and endurance in them higher in rank than the endurance in avoiding what is illicit.

This is the correct view, as has been discussed before, for the avoidance of disobedience is the completion of obedience, and the prohibition is intended for the sake of what is commanded. The illicit acts weaken and deplete the strength of what is commanded, and so they have been prohibited for the sake of protecting the commanded things, and the command is, therefore, stronger and more emphatic. It is like [natural practices that sustain] health and life, whereas the prohibition of illicit things is for the sake of the protection of health and means of life.

The Shaykh also stated that patience in this level is attained by three means: constancy of obedience, their purification, and their performance in accordance with the demands of [revealed] knowledge. This is the attainment of excellence through knowledge.

¹² Bukhārī #2475; Muslim #57.

ولا يشرب الخمر حين يشربها وهو مؤمن، ولا يسرق حين يسرق وهو مؤمن، ولا ينتهب نهبةً ذات شرف—يرفع إليه الناس فيها أبصارهم حين ينتهبها—وهو مؤمن، فيأياكم إياكم، والتوبة معروضة بعد.

وأما الحذر عن الحرام فهو الصبر عن كثير من المباح حذراً من أن يسوقه إلى الحرام. ولما كان «الحياء» من شيم الأشراف وأهل الكرم والنفوس الزكية، كان صاحبه أحسن حالاً من أهل الخوف.

ولأن في الحياء من الله ما يدل على مراقبته وحضور القلب معه، ولأن فيه من تعظيمه وإجلاله ما ليس في وازع الخوف، فن وازعه الخوف قلبه حاضر مع العقوبة، ومن وازعه الحياء قلبه حاضر مع الله. والخائف مراعى جانب نفسه وحمايتها، والمستحي مراعى جانب ربه وملاحظ عظمته. وكلا المقامين من مقامات أهل الإيمان.

غير أن الحياء أقرب إلى مقام الإحسان وألصق به، فإنه إذا أنزل نفسه منزلةً من كأنه يرى الله، فنبتت ينابيع الحياء من عين قلبه وتفجرت عيونها.

قال: «الدرجة الثانية: الصبر على الطاعة بالمحافظة عليها دواماً، وبرعايتها إخلاصاً، وتحسينها علماً». هذا يدل على أن عنده أن فعل الطاعة أكد من ترك المعصية، فيكون الصبر عليها فوق الصبر على ترك المعصية في الدرجة.

وهذا هو الصواب—كما تقدم—. فإن ترك المعصية إنما كان لتكميل الطاعة، والنهي مقصود للأمر. فالمنهي عنه لما كان يضعف المأمور به وينقصه. نهى عنه حماية وصيانةً لجانب الأمر، لجانب الأمر أقوى وأكد، وهو بمنزلة الصحة [والحياة، والنهي بمنزلة الحمية التي تراد لحفظ الصحة] وأسباب الحياة. وذكر الشيخ أن الصبر في هذه الدرجة بثلاثة أشياء: دوام الطاعة، والإخلاص فيها، ووقوعها على مقتضى العلم وهو تحسينها علماً.

Obedience leaves behind one of these three, and if one doesn't keep constant watch one loses them, and if he protects them two maladies threaten him.

First, loss of purity in them if their motivation is other than the Face of God, the will to attain Him and His nearness. This is protected by watching one's works for purity. The second fear is that one's deeds do not correspond to knowledge, insofar as they contradict the Sunna. One protects them from this malady by purifying one's compliance just as he guarded against the first malady by purifying his intention and will. This is why he said, "through constant guarding, keeping an eye on its purity, and improving it through knowledge."

5 Third Level

He said,

The third level is patience in calamity by keeping the eyes on the excellence of the reward, anticipating the breath of relief, downplaying the calamity by counting the favors, and remembering the bounties of the past.

These three things motivate endurance in the face of affliction.

The first is keeping the eyes on the excellence of the reward. The affliction becomes easier to bear in proportion to one's attention to and confidence in the reward. Similarly, every sufferer finds his load lightened as he anticipates the delight at the end. Were it not so, the benefits of this world and the next would be lost, for no one steps forward in the face of immediate hardship except for the anticipation of a delayed reward, since the ego is addicted to the love of what is at hand, and intellect is the faculty that gestures toward the non-immediate and the consideration of the end-goals.

All wise men of all nations agree that bounties are not attained through bounties, and that whoever befriends comfort must part from it, and that comfort is attained only to the extent that one is willing to tire himself.

Great resolutions are attained by men of resolve in due measure

The noble in due proportion attain noble possessions

In the eyes of the small, the small ones are big

In the eyes of the great, the great ones are small

فإن الطاعة تتخلف من فوات واحد من هذه الثلاثة، فإن العبد إن لم يحافظ عليها دوماً عطّلها، وإن حافظ عليها دوماً عرض لها آفتان: أحدهما: ترك الإخلاص فيها، بأن يكون الباعث عليها غير وجه الله وإرادته والتقرب إليه، فحفظها من هذه الآفة برعاية الإخلاص. الثانية: ألا تكون مطابقة للعلم بحيث لا تكون على اتباع السنة، فحفظها من هذه الآفة بتجريد المتابعة، كما أن حفظها من تلك الآفة بتجريد القصد والإرادة، فذلك قال: «بالمحافظة عليها دوماً، ورعايتها إخلاصاً، وتحسينها علماً».

فصل

قال: «الدرجة الثالثة: الصبر في البلاء بملاحظة حسن الجزاء، وانتظار روح الفرج وتهوين البلية بعد أيادي المتن وتذكر سواف النعم». هذه ثلاثة أشياء تبعث على الصبر في البلاء. أحدها: ملاحظة حسن الجزاء وعلى حسب ملاحظته والوثوق به ومطالعته يخف حمل البلاء لشهود العوض، وهذا كما يخف على كل متحمل مشقة عظيمة حملها لما يلاحظه من لذة عاقبتها وظفره بها، ولولا ذلك لتعطلت مصالح الدنيا والآخرة وما أقدم أحد على تحمل مشقة عاجلة إلا لثمرة مؤجلة. فالنفس موكلة بحب العاجل، وإنما خاصة العقل تلح العواقب ومطالعة الغايات. وأجمع العقلاء من كل أمة على أن النعيم لا يدرك بالنعيم، وأن من رافق الراحة وأن قدر التعب تكون الراحة.

على قدر أهل العزم تأتي العزائم وتأتي على قدر الكريم الكرائم
ويكبر في عين الصغير صغيروها وتصغر في عين العظيم العظائم

The point is that to observe, anticipate, and be certain about the goodly reward in future aids you in enduring them, be it matters of your choice or those in which you have none.

The second is that “anticipation of the ease after difficulty” eases enduring one’s calamities with patience, especially if the hope is strong and the comfort after calamity certain. He finds even in the midst of the calamity a ray of hope and a breeze of relief, and this subtle anticipation already becomes a comfort for him. In moments such as this one understands the meaning of His name the Subtle.

The third is “downplaying the calamity,” which occurs by two means. First, by recounting the blessings and benefits bestowed by God upon him, for when the servant recognizes that he is incapable of counting or encompassing them for their sheer plenitude and greatness, his calamities look smaller to him in comparison and he realizes that compared to the blessings of God that he enjoys, his calamities are like a drop in the ocean. Second, by recalling the blessings of God that he has enjoyed, which pertains to the past, and by recounting the favors, which pertains to the present, and by anticipating the goodly reward and relief, which pertains to the future, one in this world and the other on the Day of Recompense.

It is reported that a devout woman given to worship tripped and fell and lost her finger, but she laughed it off. Someone asked, “You are laughing?” She said, “I will reply to you according to your understanding. The sweetness of the reward that I anticipate made me forget the bitterness of its loss.” She alluded that his understanding could not grasp what is beyond this, namely, her witnessing of the One who caused it and the excellence of His choice of this affliction, and her delight in gratitude to Him, and comparison with the bounties that have come before.

If it hurts me that you cause me a hurt
It delights me that you thought of me

6 Patience and God

He said,

The weakest kind of patience is patience for God, which is the patience of the commoners; above it is patience through God, which is the patience of the seekers, and above it is the patience upon God, which is the patience of the travelers on the path.

والقصد أن ملاحظة حسن العاقبة تعين على الصبر فيما تحمله باختيارك وغير اختيارك. والثاني: «انتظار روح الفرج». يعني راحته ونسيمه ولذته. فإن انتظاره ومطالعة وترقبه يخفف حمل المشقة ولا سيما عند قوة الرجاء والقطع بالفرج، فإنه يجد في حشو البلاء من روح الفرج ونسيمه وراحته ما هو من خفي الألفاف، وما هو فرج معجل، وبه—وبغيره—يفهم معنى اسمه «اللطيف». والثالث: «تهوين البلية» بأمرين:

أحدهما: أن يعد نعم الله عليه وأياديه عنده، فإذا عجز عن عدها وأبس من حصرها هان عليه ما هو فيه من البلاء ورآه—بالنسبة إلى أيادي الله ونعمه—كقطرة من بحر. الثاني: تذكر سوائف النعم التي أنعم الله بها عليه، فهذا يتعلق بالماضي، وتعداد أيادي المنن يتعلق بالحال، وملاحظة حسن الجزاء وانتظار روح الفرج يتعلق بالمستقبل، وأحدهما في الدنيا والثاني يوم الجزاء. ويحكى عن امرأة من العباد أنها عثرت فانقطعت إصبعها فضحكت، فقال لها بعض من معها: أتضحكين وقد انقطعت إصبعك؟ فقالت: أخاطبك على قدر عقلك. حلاوة أجرها أنستني مرارة ذكرها، إشارة إلى أن عقله لا يحتمل ما فوق هذا المقام، من ملاحظة المبتي ومشاهدة حسن اختياره لها في ذلك البلاء، وتلذذها بالشكر له والرضى عنه، ومقابلة ما جاء من قبله بالحمد والشكر، كما قيل:

لئن ساءني أن نلتني بمساءة فقد سرنى أني خطرت ببالكا

فصل

قال: «وأضعف الصبر الصبر لله. وهو صبر العامة، وفوقه الصبر بالله وهو صبر المريدين، وفوقه الصبر على الله وهو صبر السالكين».

He means that the patience of the commoners is for God, that is, in hope for His reward and for fear of His punishment, whereas the patience of the seekers of God is through God, that is, through His strength and aid, and they see no endurance or strength in themselves, rather, what carries them is the actualization of [the formula] “There is no strength nor power except in God” in knowledge, inner realization, and experience.

Above these two in rank is patience upon God, namely, upon His commands, for such a one witnesses the one who controls all things and endures with patience the divine decrees that are in effect upon him, bringing to him things that he loves or hates, and this is the patience of the travelers on the path.

These three in [al-Harawī’s] view are the levels of the commoners, as he has mentioned them in the station of patience under the commoners and stated that these are the weakest of them. This is the meaning of his words.

The correct view, however, is that patience for God is of a higher status than patience through God, for the former is related to God’s divinity [acknowledgment of God’s right to be worshiped alone], while the latter is related to God’s lordship [acknowledgement of God’s power]. What pertains to divinity is more complete and higher in rank than what relates to His lordship. It is so because patience for Him is worship and patience through Him is seeking His help—and since worship is the ultimate objective and seeking help a means to it, it follows that patience for the worship of God is higher in status than patience for other things in which God’s help is sought.

Furthermore, patience through God is common to believers as well as non-believers (i.e., non-Muslims), and the pious and the wicked—for whoever realizes the existential reality endures through Him. As for patience for Him, that is the status of the messengers, the prophets, and the most truthful, those who have observed the truth of “You alone we worship and You alone we seek for help.”

Also, patience for Him is patience in fulfilling His rights, in doing what is beloved and delightful to Him, whereas patience through Him could be for that end or it could be for what displeases or angers Him or is a neutral matter. How could the two be equal, then?

As for calling “patience upon His decrees” patience upon Him, there is no dispute about the choice of words once the meaning is clear, as it means patience upon His ordainment, and the Shaykh has placed that in the third level. You know by what has been said before that patience in obedience and in resisting disobedience is more perfect than patience upon His ordained decrees. For the latter is the patience of choice, love, and self-sacrifice, whereas patience upon His existential decrees is the patience of necessity, and between them there is a great difference as you now know.

معنى كلامه أن صبر العامة لله، أي رجاء ثوابه وخوف عقابه. وصبر المريدن بالله أي بقوته ومعونته، فهم لا يرون لأنفسهم صبراً ولا قوةً عليه، بل حاملهم التحقق بـ «لا حول ولا قوة إلا بالله» علماً ومعرفةً وحالاً.

وفوقهما الصبر على الله، أي على أحكامه، إذ صاحبه يشهد المتصرف فيه. فهو يصبر على أحكامه الجارية عليه جالبةً عليه ما جلبت من محبوب ومكروه، فهذه درجة صبر السالكين. وهؤلاء الثلاثة عنده من العوام، إذ هو في مقام الصبر. وقد ذكر أنه للعامة وأنه من أضعف منازلهم. هذا تقرير كلامه.

والصواب أن الصبر لله فوق الصبر بالله وأعلى درجة منه وأجل. فإن الصبر لله متعلق بالإلهية، والصبر به متعلق بربوبيته، وما تعلق بإلهيته أكل وأعلى مما تعلق بربوبيته. ولأن الصبر له عبادة، والصبر به استعانة، والعبادة غاية والاستعانة وسيلة، والغاية مرادة لنفسها والوسيلة مرادة لغيرها.

ولأن الصبر به مشترك بين المؤمن والكافر والبر والفاجر، فكل من شهد الحقيقة الكونية صبر به. وأما الصبر له فتنزلة الرسل والأنبياء والصديقين، أصحاب مشهد ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. ولأن الصبر له صبر فيما هو حق له، محبوب له مرضى له، والصبر به قد يكون في ذلك وقد يكون فيما هو مسخوط له، وقد يكون في مكروه أو مباح، فأين هذا من هذا؟

وأما تسمية «الصبر على أحكامه» صبراً عليه، فلا مشاحة في العبارة بعد معرفة المعنى. فهذا هو الصبر على أقداره، وقد جعله الشيخ في الدرجة الثالثة، وقد عرفت بما تقدم أن الصبر على طاعته والصبر عن معصيته أكل من الصبر على أقداره—كما ذكرنا—. فإن الصبر فيهما صبر اختيار وإيثار ومحبة، والصبر على أحكامه الكونية صبر ضرورة، وبينهما من البون ما قد عرفت.

By this logic, the patience of Abraham, Moses, and Noah, upon them be blessing and peace, in what occurred to them for God by their own choice as they confronted their people is more perfect than the patience of Job when he called out to God due to His affliction and trial that were not caused by his choice.

Similarly, the patience of Ishmael the slaughtered one and the patience of His father Abraham in fulfilling the command of God are more perfect than the patience of Jacob when he lost Joseph.

You know, therefore, that patience for God is more perfect than patience through God, and patience in obedience and in resisting disobedience is more meritorious than patience upon His decree and foreordainment. God's help alone we seek and on Him we reply, there is no strength nor power except in Him.

If you said that patience through God is stronger than patience for God, for what is through God is by means of His power and strength and what is by Him cannot be confronted by anything else, and it is the patience of the lords of inner knowledge, whereas the patience for God is the patience of the people of worship and renunciation, as he said, "The weakest of patience is the patience for God," it would be said in response:

There are four levels.

First, the level of perfection, the patience of the people of resolve, which is the patience for God and through God, as he seeks in his patience God's Face, through Him, abandoning any claim to his own strength and power, and this is the highest and noblest of levels.

Second, that one has neither this nor that, and this is the lowest of levels, and such is the meanest of creatures who deserves loss and deprivation.

Third, one who has patience through God, who seeks and relies on the strength and power of God and abjures any claim to his own power, but his patience is not for the sake of God, for there is nothing in his condition that corresponds to God's normative, religious command, and such a person will attain his goal and be successful, but he will not have any reward in the end, or he may even have an evil end, depending on his end-goal. This is the station of the unbelievers and the masters of satanic states, for their patience is through God but not for the sake of God, even as they have inner unveiling and influence in accordance with the strength of their states. Their example is that of oppressive kings, for inner states are like dominion, given to the righteous and the unrighteous, the believing and the unbelieving.

وبذلك كان صبر إبراهيم وموسى ونوح عليهم الصلاة والسلام على ما نالهم في الله باختيارهم وفعلهم ومقاومتهم قومهم أكل من صبر أيوب على ما ناله في الله من ابتلائه وامتحانه بما ليس مسبباً عن فعله.

وكذلك صبر إسماعيل الذبيح وصبر أبيه إبراهيم عليهما السلام على تنفيذ أمر الله أكل من صبر يعقوب على فقد يوسف.

فعلت أن الصبر لله أكل من الصبر بالله، والصبر على طاعته والصبر عن معصيته أكل من الصبر على قضائه وقدره، والله المستعان، وعليه التكلان، ولا حول ولا قوة إلا بالله.

فإن قلت: الصبر بالله أقوى من الصبر لله، فإن ما كان بالله كان بحوله وقوته وما كان به لم يقاومه شيء ولم يقم له، وهو صبر أرباب الأحوال والتأثير. والصبر لله صبر أهل العبادة والزهد، ولهذا هم — مع إخلاصهم وصبرهم لله — أضعف من الصابرين به، فلهذا قال «وأضعف الصبر، الصبر لله». قيل: المراتب أربع:

إحداها: مرتبة الكمال. وهي مرتبة أولي العزائم، وهي الصبر لله وبالله، فيكون في صبره مبتغياً وجه الله صابراً به متبرئاً من حوله وقوته، فهذا أقوى المراتب وأرفعها وأفضلها.

الثانية: ألا يكون فيه لا هذا ولا هذا، فهو أخس المراتب وأردأ الخلق، وهو جدير بكل خذلان وبكل حرمان

الثالثة: من فيه صبر بالله وهو مستعين متوكل على حوله وقوته، متبريء من حوله وقوته، ولكن صبره ليس لله إذ ليس فيما هو مراد الله الديني منه، فهذا ينال مطلوبه ويظفر به، ولكن لا عاقبة له وربما كانت عاقبته شر العواقب.

وفي هذا المقام خفاء الكفار وأرباب الأحوال الشيطانية، فإن صبرهم بالله لا لله ولا في الله، ولهم من الكشف والتأثير بحسب قوة أحوالهم وهم من جنس الملوك الظلمة، فإن الحال كالملك يعطاه البر والفاجر والمؤمن والكافر.

Fourth, one who possesses endurance for the sake of God but is weak in his share of patience through Him and reliance and trust in Him. Such a one still has a praiseworthy end, even if he is weak and incapable and fails in many of his pursuits, due to his weakness in “You we worship and You we seek for help.” His share from God is stronger than His share through God. This is the case of a weak believer.

In contrast, one who endures through God but not for the sake of God is like a strong but impious man. Accordingly, he who is patient for God and through God is like a strong believer, and “A strong believer is better and dearer to God than a weak believer.”¹³

One who endures for the sake of God and through God is strong and praiseworthy, and one who is neither for God nor endures through God is blameworthy and fruitless; he who endures through God but not for God is capable but blameworthy, whereas one who is for God but not through God is incompetent but praiseworthy.

This detail alleviates the confusion in this matter, separating error from rectitude.

13 Muslim #2664.

الرابعة: من فيه صبر لله لكنه ضعيف النصيب من الصبر به والتوكل عليه والثقة به والاعتماد عليه، فهذا له عاقبة حميدة ولكنه ضعيف عاجز، مخذول في كثير من مطالبه لضعف نصيبه من ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. فنصيبه من الله أقوى من نصيبه بالله، فهذا حال المؤمن الضعيف.

وصابر بالله لا لله حال الفاجر القوي. وصابر لله وبالله حال المؤمن القوي. والمؤمن القوي خير وأحب إلى الله من المؤمن الضعيف.

فصابر لله وبالله عزيز حميد، ومن ليس لله ولا بالله مذموم مخذول، ومن هو بالله لا لله قادر مذموم، ومن هو لله لا بالله عاجز محمود.

فهذا التفصيل يزول الاشتباه في هذا الباب، ويتبين فيه الخطأ من الصواب.

The Station of Joyful Contentment

Among the stations of “You we worship and Your help we seek” is the station of delightful contentment.

Scholars agree that contentment is emphatically liked, but disagree as to whether it is an obligation. I heard Shaykh al-Islam Ibn Taymiyya, may God honor his soul, report both opinions from the companions of Aḥmad, though he inclined toward it being beloved but not obligatory. He said, “No command has been given in its regard, unlike patience—which is an obligation—[however,] those who possess it have been praised.”

Concerning the report that “[God says] whosoever does not bear the trial I give with patience and is not pleased with My decree should find a Lord other than Me” he remarked, “It is of Israelite origin and is not authentically reported from the Prophet, God grant him blessing and peace.”

I add that especially for those who say that it is a gift rather than an acquired trait; how can it be obligated when it is not within one’s capacity?

The masters of the path are split into three opinions concerning this issue.

The Khorasanians say that delightful contentment falls in the category of stations, as it is the final stage of trusting reliance, and on this view, it is possible to acquire it.

The Iraqis hold that it is one of the states and hence cannot be earned, but rather it descends upon the heart just like all that states. The difference between stations and states is that the former are earned while the latter are given by God as gifts.

A third group adjudicates between the two positions, among them the author of *al-Risāla*,¹ who says, as do some others, that the beginning of contentment is earned by the servant, and can be considered among the stations, but its completion is a state, and hence cannot be acquired. Therefore it begins as a station and is perfected as a state.

Those who make it among the stations offer as proof the fact that God has praised its people and encouraged them to it, which suggests that it is within their capacity to attain it. The Prophet, God grant him blessing and peace, said,

1 For more on al-Qushayrī’s *Risāla*, see “Translator’s Introduction” in Volume One.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: الرضى.

وقد أجمع العلماء على أنه مستحب مؤكد استحبابه، واختلفوا في وجوبه على قولين. وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يحكيهما قولين لأصحاب أحمد، وكان يذهب إلى القول باستحبابه.

قال: ولم يجيء الأمر به كما جاء الأمر بالصبر، وإنما جاء الثناء على أصحابه ومدحهم. قال: وأما ما يروى من الأثر: «من لم يصبر على بلائٍ ولم يرض بقضائٍ فليتخذ رباً». فهذا أثر إسرائيلي ليس يصح عن النبي ﷺ.

قلت: ولا سيما عند من يرى أنه من جملة الأحوال التي ليست بمكتسبة، وأنه موهبة محضة. فكيف يؤمر به وليس مقدوراً؟

وهذه مسألة اختلف فيها أرباب السلوك على ثلاث طرق:

فالحراسانيون قالوا: إن الرضى من جملة المقامات، وهو نهاية التوكل، فعلى هذا يمكن أن يتوصل إليه العبد باكتسابه.

والعراقيون قالوا: هو من جملة الأحوال وليس كسبياً للعبد، بل هو نازلة تحل بالقلب كسائر الأحوال.

والفرق بين المقامات والأحوال أن المقامات عندهم من المكاسب، والأحوال مجرد المواهب. وحكمت فرقة ثالثة بين الطائفتين منهم—صاحب الرسالة—وغيره فقالوا: يمكن الجمع بينهما بأن يقال: بداية الرضى مكتسبة للعبد وهي من جملة المقامات، ونهايته من جملة الأحوال وليست مكتسبة. فأوله مقام ونهايته حال.

واحتج من جعله من جملة المقامات بأن الله مدح أهله وأئني عليهم وندبهم إليه، فدل ذلك على أنه مقدور لهم.

“He has truly tasted the taste of faith who is pleased with God as Lord, Islam as religion, and Muḥammad as messenger.”² He also said, “Whoever says upon hearing the call [to prayer], ‘I am pleased with God as lord, Islam as religion, and Muḥammad as messenger,’ his sins are forgiven.”³

These two Hadiths are the pivot of the religion, and they sum up the entire religion. They encompass being content and pleased with God’s lordship and divinity, being pleased with and obedience to His Messenger, and being pleased with and submission to His religion. Whosoever has all four of these, such is the most truthful believer indeed. Such a claim is easy on the tongue, but in reality the most difficult of all things when one is tested. Especially when one is faced with what opposes one’s desire and quest, it becomes clear that the contentment was limited to one’s words and not a reality.

Being content and pleased with God’s divinity includes being pleased with one’s love, fear, hope, repentance, and exclusive devotion to Him, making Him the sole object of one’s quest and love, like one who is utterly content with his Beloved. All this comprises His worship and unadulterated devotion to Him.

Being pleased with God’s lordship is to be pleased with His plan for his servant, and to make Him alone the object of his reliance. His seeking of help and his source of support and trust is none but God.

The first of these constitutes being pleased with God’s [religious] commands and the second is being pleased with God’s [existential] decree.

To be pleased with Muhammad, God grant him blessing and peace, as His Messenger entails total obedience and submission to him, such that he becomes preferable to one’s ego, to not seek guidance except in his words, to not seek a judge other than him, nor make anyone else a judge over his teachings, nor be pleased with anyone’s judgment but his, neither in the matter of God’s Names and Attributes, nor in the matter of the realities of faith and its various spiritual stations, nor in the matter of his judgments, be they related to external matters or internal. If one is unable to find his judgment, his turning to any other source must be like one who cannot find any food and turns to carrion and blood only out of dire necessity, and the best case would be for him to treat it like the alternative of dust for one’s ablution when he is unable to find purifying water.

To be pleased with Islam as one’s religion is to be pleased with what the religion commands, forbids, judges, and informs, and to not let there be in the heart the slightest discomfort or doubt regarding it, but to submit to it wholly, even if it be against one’s desires or plans or against the teachings of one’s shaykh, one’s authority in law (*taqlīd*), or his school.

² Muslim #34.

وقال النبي ﷺ: «ذاق طعم الإيمان من رضي بالله رباً وبالإسلام ديناً وبمحمد رسولاً». وقال: «من قال حين يسمع النداء: رضيت بالله رباً وبالإسلام ديناً وبمحمد رسولاً غفرت له ذنوبه».

وهذان الحديثان عليهما مدار مقامات الدين وإليهما ينتهي. وقد تضمننا الرضى برؤيته سبحانه وألوهيته، والرضى برسوله والانقياد له، والرضى بدينه والتسليم له. ومن اجتمعت له هذه الأربعة فهو الصديق حقاً. وهي سهلة بالدعوى واللسان، وهي من أصعب الأمور عند الحقيقة والامتحان، ولا سيما إذا جاء ما يخالف هوى النفس ومرادها من ذلك، تبين أن الرضى كان على لسانه لا على حاله. فالرضى بإلهيته يتضمن الرضى بحبته وحده وخوفه ورجاءه والإجابة إليه والتبذل إليه، وانجذاب قوى الإرادة والحب كلها إليه. فعل الراضى بحبوه كل الرضى وكل ذلك يتضمن عبادته والإخلاص له.

والرضى برؤيته يتضمن الرضى بتدبيره لعبده، ويتضمن إفراده بالتوكل عليه والاستعانة به والثقة به والاعتماد عليه، وأن يكون راضياً بكل ما يفعل به.

فالأول يتضمن رضاه بما يؤمر به، والثاني يتضمن رضاه بما يقدر عليه.

وأما الرضى بنبيه رسولاً فيتضمن كمال الانقياد له والتسليم المطلق إليه، بحيث يكون أولى به من نفسه فلا يتلقى الهدى إلا من مواقع كلماته، ولا يحاكم إلا إليه ولا يحكم عليه غيره، ولا يرضى بحكم غيره البتة، لا في شيء من أسماء الرب وصفاته وأفعاله، ولا في شيء من أذواق حقائق الإيمان ومقاماته، ولا في شيء من أحكام ظاهره وباطنه، [لا يرضى في ذلك بحكم غيره]، ولا يرضى إلا بحكمه. فإن عجز عنه كان تحكيمه غيره من باب غذاء المضطر إذا لم يجد ما يقينه إلا من الميتة والدم، وأحسن أحواله أن يكون من باب التراب الذي إنما يتيمم به عند العجز عن استعمال الماء الطهور.

وأما الرضى بدينه: فإذا قال أو حكم أو أمر أو نهى رضي كل الرضى، ولم يبق في قلبه حرج من حكمه، وسلم له تسليمًا. ولو كان مخالفاً لمراد نفسه أو هواها، أو قول مقلّده وشيخه وطائفته.

3 Muslim #386.

If you ever reach this station, you will find yourself alone amongst men except those who are strangers in this world. So be warned and never let yourself feel lonely even if you are left alone in this cause—for that, by God, is the true honor and might, and that is the price of the company of God and His messenger—that is a breeze of His ultimate nearness. This is what it means to be pleased with Him as your lord, with Muhammad, upon him be blessing and peace, as your Messenger, and with Islam as your religion.

In fact, whenever a truthful servant finds a touch of estrangement and ostracism for God's sake and tastes of God's exclusive company, he yearns for more of it, asking God: O God, increase me in isolation from men, and loneliness in the world, and nearness to you! The more he tastes the sweetness of this estrangement and isolation, the more he begins to see that nearness to [worldly] men is the true loneliness, to be honored by such is the true humiliation, to agree with their opinions and the filth of their minds is the very essence of ignorance, and to follow their customs and conventions is the true strangeness. He has not preferred anyone of the created things to his share from God, nor sold his portion from God in return for their agreement in what will not incur anything but loss and whose ultimate benefit is to gain their goodwill in this earthly abode. When the chain of causality ends, the realities are realized and what is in the graves resurrected and what is in the breasts brought out, when the secrets are unveiled and one finds no power nor succor except in the True Patron, profit will then become set apart from loss, and what will count in the Balance will become clear, and God alone is sought in help and reliance.

The resolution of the issue, then, is that the station of delightful contentment is acquired in regard to its causes and gifted in regard to its essence. Once one has earned its causes and planted its seed, he picks the fruit of contentment from it. For contentment is the end of trusting reliance on God, and once one becomes well-established in reliance, surrender, and relegation, contentment will inevitably come to him. However, due to its mighty status and the inability of most selves to incline to it and the difficulty of maintaining it, God has, in His mercy and concession, not made it an obligation upon His creation. Rather, He has made it recommended and praiseworthy, promising that the reward of their pleasure with Him in all things is nothing short of His pleasure with them, which is greater and loftier than the Gardens and all that is in them.

Whoever is content with his Lord, God is pleased with him; rather, the contentment of a servant towards God is a consequence of God's pleasure with him. In fact, God's pleasure with a servant surrounds the pleasure of the servant from either side. For it is due to God's pleasure and grace that the servant

وهاهنا يوحشك الناس كلهم إلا الغرباء في العالم، فإياك أن تستوحش من الاغتراب والتفرد، فإنه والله عين العزة، والصحة مع الله ورسوله وروح الأنس به والرضى به رباً، وبمحمد ﷺ رسولاً وبالإسلام ديناً.

بل الصادق كلما وجد مس الاغتراب وذاق حلاوته وتنسم روحه قال: اللهم زدني اغتراباً ووحشةً من العالم وأنساً بك، وكلما ذاق حلاوة هذا الاغتراب وهذا التفرد رأى الوحشة عين الأنس بالناس، والذل عين العزبهم، والجهل عين الوقوف مع آرائهم وزبالة أذهانهم، والانتقطاع عين التقيد برسومهم وأوضاعهم، فلم يؤثر بنصيبه من الله أحداً من الخلق ولم يبع حظه من الله بموافقتهم فيما لا يجدي عليه إلا الحرمان، وغايته مودة بينهم في الحياة الدنيا، فإذا انقطعت الأسباب وحقت الحقائق وبعثر ما في القبور وحصل ما في الصدور وبليت السرائر ولم يجد من دون مولاه الحق من قوة ولا ناصر، تبين له حينئذ مواقع الربح من الخسران، وما الذي يخف به الميزان، والله المستعان وعليه التكلان.

والتحقيق في المسألة أن «الرضى» كسي باعتبار سببه، موهي باعتبار حقيقته. فيمكن أن يقال بالكسب لأسبابه، فإذا تمكن في أسبابه وغرس شجرته اجتنى منها ثمرة الرضى، فإن الرضى آخر التوكل. فمن رسخ قدمه في التوكل والتسليم والتفويض حصل له الرضى ولا بد، ولكن لعزته وعدم إجابة أكثر النفوس له وصعوبته عليها لم يوجب الله على خلقه رحمةً بهم وتخفيفاً عنهم، لكن نديهم إليه وأثنى على أهلهم وأخبر أن ثوابه رضاه عنهم الذي هو أعظم وأكبر وأجل من الجنات وما فيها. فمن رضى عن ربه رضى الله عنه، بل رضى العبد عن الله من نتائج رضى الله عنه، فهو محفوف بنوعين من رضاه عن

attains contentment. Once the servant has attained it, God responds by being pleased with him or her even more. This is why contentment is the greatest of the doors to God, the Garden of the earth, a leisurely respite for the knowers, the life of the lovers, a bounty for the worshippers, and the coolness of the eyes of the devotees.

The greatest of the facilitating causes of contentment is to hold on to those things that God has characterized as being the source of His pleasure, for that surely leads to the path of contentment and delight.

Yaḥyā b. Mu'adh was asked, "When does a servant reach the station of contentment?" He said, "When he has established himself upon four principles in dealing with His Lord, he says, '[O Lord] If You give me, I accept; if You deprive me, I am content; if You leave me [by affording me free time], I worship you; and if you call on me, I respond.'"

Al-Junayd said, "Contentment is the soundness of the knowledge that reaches to the heart, for when the heart encounters the reality of knowledge, it attains contentment."

Contentment and love are not like the stations of hope and fear. For pleasure and love are two of the states of the dwellers of the Garden, yet they do not part from the seeker in this world, in the intermediate state [between death and the Judgment Day], and in the hereafter. Fear and hope, in contrast, do not accompany the righteous in the Garden, for now they know that they have attained what they hoped for and avoided what they feared. They still may hope eternally in His magnanimity, but one that has no uncertainty attached to it, but an anticipatory hope in a promise that is truthful by a Beloved that is omnipotent. This hope is of an entirely different order than hope in earthly life.

Ibn 'Aṭā', God have mercy on him, said, "Contentment is the tranquility of the heart in what God has eternally chosen for the servant as being the best possible choice, and so he is pleased with it."

I add that this contentment pertains to what is from God; as for contentment with Him, that is even higher and nobler than that; the difference between one who is pleased with His Beloved and one who is pleased with what he receives from the Beloved is the share of his ego.

عبده: رضى قبله أوجب له أن يرضى عنه، ورضى بعده هو ثمرة رضاه عنه، ولذلك كان الرضى باب الله الأعظم وجنة الدنيا ومستراح العارفين وحياة المحبين ونعيم العابدين وقرة عيون المشتاقين. ومن أعظم أسباب حصول الرضى أن يلزم ما جعل الله رضاه فيه. فإنه يوصله إلى مقام الرضى ولا بد.

قيل ليحيى بن معاذ: متى يبلغ العبد إلى مقام الرضى؟ فقال: «إذا أقام نفسه على أربعة أصول فيما يعامل به ربه، فيقول: إن أعطيتني قبلت وإن منعتني رضيت وإن تركتني عبدت وإن دعوتني أجبت».

وقال الجنيد: «الرضى هو صحة العلم الواصل إلى القلب. فإذا باشر القلب حقيقة العلم أداه إلى الرضى».

وليس الرضى والمحبة كالرجاء والخوف. فإن الرضى والمحبة حالان من أحوال أهل الجنة، لا يفارقان [المتلبس بهما] في الدنيا ولا في البرزخ ولا في الآخرة، بخلاف الخوف والرجاء، فإنهما يفارقان أهل الجنة بحصول ما كانوا يرجونه، وأمنهم مما كانوا يخافونه وإن كان رجاءهم لما ينالون من كرامته دائماً، لكنه ليس رجاءً مشوباً بشك، بل رجاء واثق بوعد صادق من حبيب قادر، فهذا لون ورجاءهم في الدنيا لون.

وقال ابن عطاء—رحمه الله—: «الرضى سكون القلب إلى قدم اختيار الله للعبد أنه اختار له الأفضل فيرضى به».

قلت: وهذا رضى بما منه، وأما الرضى به فاعلى من هذا وأفضل، ففرق بين من هو راض بمحبوبه وبين من هو راض فيما يناله من محبوبه من حظوظ نفسه.

1 Contentment versus Patience in Suffering

Contentment does not require absence of the feeling of pain and discomfort, but that one does not object to or feel resentment toward God's decree. This distinction has been lost on some people who reject the idea of contentment in the face of difficulties altogether as an unnatural thing, and argue that what is required is nothing other than patience. For pleasure at displeasure is oxymoronic, for the one is the opposite of the other.

The correct position, however, is that there is no contradiction between them, for the presence of affliction and discomfort of the self does not negate pleasure and contentment, such as the pleasure of a patient with drinking bitter medicine, or the pleasure of a fasting person on a hot day with the feeling of hunger and thirst, the pleasure of a warrior with the difficulties and struggles he faces in the path of God, and so on.

Contentment is a path to God that is short and quick and attains the highest goal. Yet, it is arduous. But it is not more arduous than the difficulty in the path of armed struggle, nor does it have the steep paths and deserts that the latter has. Its steep road is nothing but a lofty will, pure soul, and the settling of the self upon everything that comes from God. What makes it easy for the servant is his knowledge of the weakness and helplessness of one's self and the mercy, compassion, and goodness of God. When one considers the two facts and yet fails to throw himself before God in contentment with every motivation of love and joy drawn to it, his self is not worthy of God, far removed from Him, undeserving of His nearness and friendship, suffering from maladies and trials. For the path of contentment is one which causes a servant to leap in strides even when he is in his bed and makes him surpass a rider by many a destination.

The fruit of contentment is happiness and delight with the Lord Almighty. I saw Shaykh al-Islam Ibn Taymiyya, may God honor his soul, in a dream and mentioned to him an issue regarding the acts of the heart and went on to mention its greatness and benefit, which I will not mention here. His response was, "As for me: my way is to be pleased and delighted with God," or something to this effect. This was his state in life as is apparent and as his state made plain.

But al-Wāsiṭī⁴ said, "Put your contentment to use as best as you can, but do not let your contentment put you to use so that you will become veiled by its pleasure and lost in it to the reality of what you see." This allusion of al-Wāsiṭī

4 Muḥammad b. Mūsā al-Wāsiṭī (d. 320), a companion of al-Junayd's circle. For more on him, see Laury Silvers, *A Soaring Minaret: Abu Bakr al-Wasiti and the Rise of Baghdadi Sufism* (Albany: SUNY Press, 2010).

فصل

وليس من شرط «الرضى» ألا يحس بالألم والمكاره، بل ألا يعترض على الحكم ولا يتسخطه، ولهذا أشكل على بعض الناس الرضى بالمكروه وطعنوا فيه، وقالوا هذا ممتنع على الطبيعة، وإنما هو الصبر، وإلا فكيف يجتمع الرضى والكراهية وهما ضدان؟

والصواب أنه لا تناقض بينهما وأن وجود التألم وكراهة النفس له لا ينافي الرضى، كرضى المريض بشرب الدواء الكريه، ورضى الصائم في اليوم الشديد الحر بما يناله من ألم الجوع والظمأ، ورضى المجاهد بما يحصل له في سبيل الله من ألم الجراح، وغيرها.

وطريق الرضى طريق مختصرة قريبة جداً موصلة إلى أجل غاية، ولكن فيها مشقة، ومع هذا فليست مشقتها بأصعب من مشقة طريق الجهاد، ولا فيها من العقبات والمفاوز ما فيها، وإنما عقبتها همّة عالية ونفس زكية وتوطين النفس على كل ما يرد عليها من الله.

ويسهل ذلك على العبد علمه بضعفه وعجزه ورحمته به وشفقته عليه وبره به. فإذا شهد هذا وهذا ولم يطرح نفسه بين يديه ويرضى به وعنه، وتنجذب دواعي حبه ورضاه كلها إليه، فنفسه نفس مطرودة عن الله بعيدة عنه، ليست مؤهلةً لقربه وموالاته، أو نفس ممتحنة مبتلاة بأصناف البلايا والمحن.

فطريق الرضى والمحبة تُسير العبد وهو مستلق على فراشه، فيصبح أمام الركب بمراحل.

وثمرة الرضى الفرح والسرور بالرب تبارك وتعالى.

ورأيت شيخ الإسلام ابن تيمية—قدس الله روحه—في المنام، وكأني ذكرت له شيئاً من أعمال القلب وأخذت في تعظيمه ومنفعته—لا أذكره الآن—فقال: أما أنا فطريقتي الفرح بالله والسرور به أو نحو هذا من العبارة.

وهكذا كانت حاله في الحياة، يبدو ذلك على ظاهره وينادي به عليه حاله. لكن قد قال الواسطي: استعمل الرضى جهدك، ولا تدع الرضى يستعملك فتكون مجبوراً بلذته ورؤيته عن حقيقة ما تطالع.

is a greatly arduous pass and crossing in the view of the People [of Sufism], for to them seeking rest and tranquility in the states, stopping at them for the sake of pleasure and love, is a great veil between them and their Lord, as their own pleasure veils them from observing the rights of the object of their love and worship, and this difficult pass is not crossed except by the great masters.

Al-Wāsiṭī frequently cautioned against this challenge and warned of its [treacherous nature]. He would say, “Beware of sweetening your acts of worship, for they are a deadly poison.”

This, then, is the meaning of [al-Harawī’s] words, “putting contentment to use” but do not let it use you, that is, your work must not be intended to attain the sweetness of contentment, such that that becomes your real motivation. Rather, make it an instrument and cause in the attainment of your goal and objective, so that you use it rather than letting it use you.

This caution is not limited to the station of contentment, however, but pertains to all of the states and stations of the heart in which the heart finds peace. One ought not to work toward love just for the sake of love and the delight and bliss that accompanies it, but rather use the love to accomplish that which pleases the Beloved; to stop at the love would be a defect of love.

Dhū al-Nūn said, “There are three signs of contentment: abandoning control before the decree, possessing no bitterness after the decree, and the excitation of love when the affliction is at its worst.”

It was said to Ḥusayn the son of ‘Alī, God be pleased with them both, that Abū Dharr, God be pleased with him, says, “Poverty is dearer to me than affluence and sickness dearer to me than health.” Ḥusayn said, “God have mercy on Abū Dharr. As for me, I say, ‘Whosoever trusts the goodness of God’s choice for him does not wish for anything other than what God has chosen.’”

Al-Fuḍayl b. ‘Iyād said to Bishr al-Ḥāfi, “Contentment is superior to renunciation towards this world, for one who is pleased does not desire for anything above what he has been given.”

Abū ‘Uthmān was asked about the saying of the Prophet, peace be upon him, “I ask for contentment after the divine decree,” so he said, “This is because being pleased before divine judgment [of a matter that afflicts us] is only intention and resolution; the real contentment is the one that is after the judgment.”

It was said: “Contentment is to avoid complaining about any affliction, whatever it may be.”

“It is to give up choice.”

“It is to welcome decrees with delight.”

“It is the tranquility of the heart under the passing decrees.”

وهذا الذي أشار إليه الواسطي هو عقبة عظيمة عند القوم ومقطع لهم. فإن مساكنة الأحوال والسكون إليها والوقوف عندها استلذاً ومحبةً حجاب بينهم وبين ربهم بحظوظهم عن مطالعة حقوق محبوبيهم ومعبودهم، وهي عقبة لا يجوزها إلا أولو العزائم. وكان الواسطي كثير التحذير من هذه العقبة شديد التنبيه عليها. ومن كلامه: إياكم واستحلاء الطاعات فإنها سموم قاتلة.

فهذا معنى قوله: «استعمل الرضى ولا تدع الرضى يستعملك»، أي لا يكون عملك لأجل حصول حلاوة الرضى، بحيث تكون هي الباعثة لك عليه، بل اجعله آلة لك وسبباً موصلاً إلى مقصودك ومطلوبك، فتكون مستعملاً له لا أنه مستعمل لك.

وهذا لا يختص بالرضى، بل هو عام في جميع الأحوال والمقامات القلبية التي يسكن إليها القلب. حتى إنه أيضاً لا يكون عاملاً على المحبة لأجل المحبة وما فيها من اللذة والسرور والنعيم، بل يستعمل المحبة في مرضي المحبوب لا يقف عندها، فهذا من علل المحبة. وقال ذو النون: «ثلاثة من أعلام الرضى: ترك الاختيار قبل القضاء، وفقدان المראה بعد القضاء، وهيجان الحب في حشو البلاء».

وقيل للحسين بن علي —رضي الله عنهما—: إن أبا ذر رضي الله عنه يقول: الفقر أحب إلي من الغنى والسقم أحب إلي من الصحة، فقال: رحم الله أبا ذر، أما أنا فأقول: من اتكل على حسن اختيار الله له لم يتن غير ما اختار الله له.

وقال الفضيل بن عياض لبشر الحافي: الرضى أفضل من الزهد في الدنيا لأن الراضى لا يتمنى فوق منزلته.

وسئل أبو عثمان عن قول النبي ﷺ: «أسألك الرضى بعد القضاء» فقال: لأن الرضى قبل القضاء عزم على الرضى، والرضى بعد القضاء هو الرضى.

وقيل: الرضى ارتفاع الجزع في أي حكم كان.

وقيل: رفع الاختيار.

وقيل: استقبال الأحكام بالفرح.

وقيل: سكون القلب تحت مجاري الأحكام.

وقيل: نظر القلب إلى قديم اختيار الله للعبد، وهو ترك السخط.

ʿUmar b. al-Khaṭṭāb wrote to Abū Mūsā al-Ashʿarī, may God be pleased with them both,

All goodness lies in being pleased and content. So if you can, do so, otherwise, be patient.

Abū ʿAlī al-Daqqāq said,

Man is like an earthen pot that has no value if it opposes the degree of the Truth Almighty.

Abū ʿUthmān al-Ḥirī said,

For forty years God has not made me stay in a place that I have disliked or made me move to another than I have resented.

Contentment has three kinds. The contentment of the commoners with what God has apportioned for him and given him, the contentment of the elite with what God has apportioned and decreed, and the contentment of the elite of the elite with Him in exchange for everything else.

2 Contentment and Tranquility

The author of *al-Manāzil* says:

God Almighty has said,

“O soul at peace, return unto thy Lord, well-pleased, well-pleasing!

Enter thou among My servants! Enter thou My Garden!”

[This verse means that] God has not permitted a way unto Him for one who is resentful. Thus He made entry into the state of contentment a condition for any seeker. And contentment is the name of a truthful stop where [God] stops his servant, seeking neither to move forward nor backward, neither increase nor replace any state. It is among the first steps of the elite and the most arduous for the commoners.

His words “God has not permitted a way unto Him for one who is resentful” make the [honorable] return of the soul to His Majesty contingent upon the attribute of contentment, lacking which there is no way unto Him. An example of this is in the words of the Almighty,

وكتب عمر بن الخطاب إلى أبي موسى رضي الله عنهما: «أما بعد، فإن الخير كله في الرضى، فإن استطعت أن ترضى وإلا فاصبر».

وقال أبو علي الدقاق: الإنسان خزف، وليس للخزف من الخطر ما يعارض فيه حكم الحق تعالى. وقال أبو عثمان الحيري: منذ أربعين سنة ما أقامني الله في حال فكرهته، وما نقلني إلى غيره فسخطته.

والرضى ثلاثة أقسام: رضى العوام بما قسمه الله وأعطاه، ورضى الخواص بما قدره الله وقضاه، ورضى خواص الخواص به بدلاً من كل ما سواه.

فصل قال صاحب المنازل—رحمه الله—:

«قال الله تعالى: ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ﴾ [الفجر: 27-30]. لم يدع في هذه الآية للمتسخط إليه سبيلاً، وشرط القاصد الدخول في الرضى، والرضى اسم للوقوف الصادق، حيثما وقف العبد لا يلتمس متقدماً ولا متأخراً، ولا يستزيد مزيداً ولا يستبدل حالاً، وهو من أوائل مسالك أهل الاختصاص وأشقها على العامة». أما قوله: «لم يدع في هذه الآية للمتسخط إليه سبيلاً»، فلا أنه قيد رجوعها إليه سبحانه بحال، وهو وصف الرضى. فلا سبيل إلى الرجوع إليه مع سلب ذلك الوصف عنها، وهذا نظير قوله تعالى:

[So God recompenses the godfearing,] whom the angels receive [in death] well-disposed, saying, "Peace be on you! Enter the Garden for what you used to do." [16:32]

Here [God] has conditioned the reception of the angels' greetings and glad tidings on their dying well-disposed. This verse leaves no room for one who does not meet this condition to deserve this glad tiding. This means that [al-Harawī's idea of] attainment of contentment as a condition for a soul returning to its Lord [honorably] is, I say, related to the allusion of the verse, not its immediate meaning. For the immediate meaning of the verse is the soul's pleasure with what it has attained of noble and generous reception [with its Lord], and His pleasure with it. This will be said to it at the moment of its exit from the abode of this world and its presentation before God.

ʿAbdallāh b. ʿAmr, God be pleased with them both, said,

When a believing servant dies God sends to it two angels along with a gift from the Garden. It is thus addressed, "Come out, O tranquil soul, come to breeze and fragrance, and to a Lord who is with thee well-pleased."⁵

There are three opinions as to the occasion of this glad tiding. The first, and the most well-known, is that it will be the time of death. Al-Ḥasan [of Basra] said, "When God intends to collect it, it resigns to its Lord in tranquility, well-pleased with God, and so God is pleased with it."

The second opinion is that this glad tiding will be given to it at the time of resurrection. This is the opinion of ʿIkrima, ʿAṭā, al-Ḍaḥḥāk, and a few others.

The third opinion is that the first part of this compliment, namely, "Return unto thy Lord, well-pleased, well-pleasing," will be said at the time of death, while the second part, "Enter thou among My servants! Enter though My Garden!" will be said to it on the Day of Resurrection. Abū Ṣāliḥ said that "Return unto thy Lord, well-pleased, well-pleasing" will be said upon its exit from the world, whereas on the Day of Resurrection, it will be said, "Enter thou among My servants! Enter though My Garden!"

The correct opinion is that this compliment will be presented to the goodly soul upon its departure from this world as well as on the Day of Resurrection. For the first resurrection of the soul is its death. At that moment, if it had been tranquil and content with God, it will find itself in the presence of the Highest Companion and His Garden. Sound Hadiths provide evidence for this. Then, on the Day of Resurrection, this glad tiding is [once again] given to it, and thus the return to God and entry into the Garden is complete.

⁵ Reported in al-Nasāʾī on the authority of Abū Hurayra.

﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [النحل:32].
فإنما أوجب لهم هذا السلام من الملائكة والبشارة، بقيد وهو وفاتهم طيبين، فلم تبق الآية لغير الطيب سبيلاً لهذه البشارة.

والحاصل أن الدخول في الرضى شرط في رجوع النفس إلى ربها، فلا ترجع إليه إلا إذا كانت راضية.

قلت: هذا تعلق بإشارة الآية لا بالمراد منها، فإن المراد منها رضاها بما حصل لها من كرامته ونالته عند الرجوع إليه، فحصل لها رضاها والرضى عنها، وهذا يقال لها عند خروجها من دار الدنيا وقدمها على الله.

قال عبد الله بن عمرو رضي الله عنهما: «إذا توفي العبد المؤمن أرسل الله إليه ملكين، وأرسل إليه بتخفة من الجنة، فيقال: اخرجي أيتها النفس المطمئنة، اخرجي إلى روح وريحان، ورب عنك راض.»

وفي وقت هذه المقالة ثلاثة أقوال للسلف:

أحدها: أنه عند الموت وهو الأشهر، قال الحسن—رضي الله عنه—: إذا أراد الله قبضها اطمأنت إلى ربها ورضيت عن الله، فيرضى الله عنها.

وقال آخرون: إنما يقال لها ذلك عند البعث، هذا قول عكرمة وعطاء والضحاك وجماعة.
وقال آخرون: الكلمة الأولى—وهي: ﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾—تقال لها عند الموت، والكلمة الثانية—وهي: ﴿فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي﴾—إنما تقال لها يوم القيامة. قال أبو صالح: ﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾، هذا عند خروجها من الدنيا، فإذا كان يوم القيامة قيل لها: ﴿فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي﴾.

والصواب أن هذا القول يقال لها عند الخروج من الدنيا ويوم القيامة، فإن أول بعثها عند مفارقتها الدنيا، وحينئذ فهي في الرفيق الأعلى إن كانت مطمئنة إلى الله، وفي جنته كما دلت عليه الأحاديث الصحيحة. فإذا كان يوم القيامة قيل لها ذلك، وحينئذ فيكون تمام الرجوع إلى الله ودخول الجنة. فأول ذلك عند الموت، وتمامه ونهايته يوم القيامة. فلا اختلاف في الحقيقة.

However, the Shaykh [al-Harawī] understands from this verse that the return of the soul to God is contingent upon its being well-pleased. It would have been better if he had employed it to endorse the station of tranquility, for this state of being well-pleased and well-pleasing occurs to the soul, according to the verse, due to its tranquility.

Now we shall return to the explanation of his statements.

His statement “And contentment is the truthful stop” means stopping with what the Lord Almighty has required in religion without hesitation or objection. This is required of those who are the foremost, which is truthful standing with the intended meaning or demand of the Truth without being muddled by any hesitation or impeded by one’s own desire.

His statement could be read as “where a servant stops” such that the servant is the subject of the verb, so that he stops by the leave of his Lord seeking neither to move forward nor backward. It would also be correct if [the servant] is read as the object, and this is more obvious. The meaning would now be “wherever God stops His servant,” as the verb *waqafa* could be used as transitively or intransitively. This would mean that wherever his Lord makes him stand, he seeks neither to advance nor retreat. This must, however, refer to conditions related to God’s existential will that does not pertain to divine command and prohibition; if it meant the religious decree, then perfection always lies in seeking to advance in it. If he does not aspire to advance toward God in every moment, he would return to what he does not know. There is no standing in the way, but if he stands in a place with respect to wealth and poverty, comfort and discomfort or illness, or being at home or homeless, he stands where He makes him stand, seeking nothing other than the state that He has given. This is to perfect his contentment with the choice of God for him and his effacement of his own choice into it. The same applies to his statement “he seeks neither increase nor to replace a state.”

This point that the Shaykh [al-Harawī] has brought up is one of the many kinds of contentment, which is contentment with respect to divine ordainment and existential decrees, against which resistance has not been commanded.⁶

6 This point by al-Harawī, and Ibn al-Qayyim’s agreement with it, is non-trivial, if one juxtaposes it to the scriptural imperative to seek prosperity and strength in this world (for example, Q. 2:201; 8:60; 11:52, etc). Consider, also, the doctrine of beneficial objectives (*maqāṣid*) of the *sharīʿa* that Muslim scholars have long endorsed.

ولكن الشيخ أخذ من إشارة الآية أن رجوعها إلى الله من الخلق في هذا العالم إنما يحصل برضاها، ولكن لو استدل بالآية في مقام الطمأنينة لكان أولى، فإن هذا الرجوع الذي حصل لها فيه رضاها والرضى عنها إنما نالته بالطمأنينة، وهو حظ الكسب من هذه الآية، وموضع التنبيه على موقع الطمأنينة وما يحصل لصاحبها، فلنرجع إلى شرح كلامه.

قوله: «الرضى هو الوقوف الصادق»، يريد به الوقوف مع مراد الرب تبارك وتعالى الديني حقيقة، من غير تردد في ذلك ولا معارضة، وهذا مطلوب القوم السابقين، وهو الوقوف الصادق مع مراد الحق تعالى من غير أن يشوب ذلك تردد ولا يزاخمه مراد.

قوله: «حيثما وقف العبد»، يصح أن يكون «العبد» فاعلاً، أي حيث ما وقف بإذن ربه لا يلتمس تقدماً ولا تأخراً ويصح أن يكون مفعولاً وهو أظهر، أي حيثما وقف الله العبد—فإن «وقف» يستعمل لازماً ومتعدياً—أي حيثما وقفه ربه لا يطلب تقدماً ولا تأخراً، وهذا إنما يكون فيما يقفه فيه من مراده الكوني الذي لا يتعلق بالأمر والنهي. وأما إذا وقفه في مراد ديني فكأله بطلب التقدم فيه دائماً، فإنه إن لم تكن همته التقدم إلى الله في كل لحظة رجع من حيث لا يدري، فلا وقوف في الطريق. ولكن إذا وقف في مقام—من الغنى والفقر، والراحة والتعب، والسقم، والاستيطان ومفارقة الأوطان—يقف حيث وقفه، فلا يطلب غير تلك الحالة التي أقامه الله فيها، وهذا لتصحيح رضاه باختيار الله له والفناء به عن اختياره لنفسه.

وكذلك قوله: «لا يستزيد مزيداً ولا يستبدل حالاً».

هذا الذي ذكره الشيخ فرد من أفراد الرضى، وهو الرضى بالأقسام والأحكام الكونية التي لم يؤمر بمداومتها.

His statement that it “is among the first steps of the elite” means that since the path of the elite is part from the ego, and parting from the will is the beginning of the parting from the ego, which is why contentment in this sense is the beginning of the path of the elite. This idea in essence is based on his position that annihilation is the ultimate goal above the station of contentment.

The correct opinion, however, is that contentment is nobler and loftier than annihilation. Contentment is the goal, not the beginning. Indeed, the station of gratitude is above even contentment, which is in between [the station of gratitude] and the station of patience.

Finally, [al-Harawī's] statement that contentment “is the most arduous for the commoners” means that abjuring sensual pleasures and comforts is the most difficult thing for common people, and that is precisely the first requirement of attaining contentment.

3 Three Levels of Contentment

He said,

It has three levels. First is the contentment of the commoners, which is contentment with God as Lord and displeasure with the worship of all other than Him, and this is the pivot of Islam that purifies one from major associationism.

Contentment with God as Lord means not taking a master other than God Almighty in whose disposal of affairs one seeks his peace of heart and to whom one brings one's needs. The Almighty said, “Say: Shall I seek a lord other than God, when He in fact is the lord of all things?” [6:164]. Ibn ‘Abbās, God be pleased with him, said [concerning the meaning of “lord” in this verse], “Master and diety”. It means, then: How can I seek a lord other than Him who is the lord of all things? He said in the beginning of the Sūra, “Say: Shall I take as an ally other than God who is the originator of the heavens and the earth?” [6:14]. That is, [the ally here means] deity, source of support, help, and refuge; this is the kind of alliance that necessitates love and obedience. In the middle [of the Sūra] He said, “Shall I seek an arbiter other than God when He is the one who has revealed to you a Book clearly detailed?” [6:114]. That is, shall I seek other than God someone who will arbitrate between me and you and to whom we can turn for judgment? Similarly, this being the Book of the master of all the judges, how can we seek arbitration from a book other than His, when He has sent it down as a book that is detailed, clear, sufficient, and efficacious?

وقوله: «وهو من أوائل مسالك أهل الخصوص» يعني أن سلوك أهل الخصوص هو بالخروج عن النفس، والخروج عن الإرادة هو مبدأ الخروج عن النفس، فإذا الرضى بهذا الاعتبار من أوائل مسالك الخاصة.

وهذا على أصله في كون الفناء غاية مطلوبة فوق الرضى.
والصواب أن «الرضى» أجل منه وأعلى، وهو غاية لا بداية.
نعم، فوقه مقام «الشكر» فهو منزلة بينه وبين منزلة الصبر.
وقوله: «وأشقتها على العامة» وذلك لمشقة الخروج عن الحفظ على العامة، و«الرضى» أول ما فيه الخروج عن الحفظ.

فصل

قال: «وهو على ثلاث درجات: الدرجة الأولى رضى العامة، وهو الرضى بالله رباً، وتسخط عبادة ما دونه، وهذا قطب رضى الإسلام، وهو يطهر من الشرك الأكبر».

الرضى بالله رباً ألا يتخذ رباً غير الله تعالى يسكن إلى تديره وينزل به حوائجه. قال الله تعالى: ﴿قُلْ أَغْيِرَ اللَّهُ آبِغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾ [الأنعام: 164]. قال ابن عباس رضى الله عنهما: «سيداً وإلهاً»، يعني فكيف أطلب رباً غيره وهو رب كل شيء؟ وقال في أول السورة: ﴿قُلْ أَغْيِرَ اللَّهُ آخِذُ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ﴾ [الأنعام: 14]، يعني معبوداً وناصراً ومعيناً وملجأً، وهو من الموالاة التي تتضمن الحب والطاعة. وقال في وسطها: ﴿أَفَغْيِرَ اللَّهُ آبِغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا﴾ [الأنعام: 114]، أي أغغير الله أبغني من يحكم بيني وبينكم، فتحاكم إليهم فيما اختلفنا فيه؟ وهذا كتابه سيد الحكام فكيف نتحاكم إلى غير كتابه، وقد أنزله مفصلاً مبيناً كافياً شافياً؟

When you consider these three verses properly you shall see that [their teachings] comprise nothing but contentment with God as the lord, Islam as the religion, and Muhammad as the messenger, and you will see the hadith⁷ reflecting these [verses] and derived from them. Many are pleased with Him as the lord and seek no lord but Him, yet they are not pleased with Him as their patron, but rather, their patrons are other than Him, thinking that they bring them closer to God. Their patronage is like those who receive the patronage of the courtiers of kings. This precisely is associationism. True monotheism is that one does not take patrons other than Him, and the Qur'an is filled with declarations that characterize the pagans as those who have taken patrons other than God.

This is the essence of the clientage of his prophets and messengers and His believing servants, as this is part of the perfection of faith. The clientage of His clients is a class and taking of patrons other than Him is a class altogether different. One who understands the difference between them should seek monotheism from its essence. This question is the essence and crux of monotheism.

Many others seek a judge other than Him, seeking his judgment, arguing for him and being pleased with his judgment. These three, then, are the pillars of monotheism: that one takes no lord other than Him, nor object of worship, nor judge.

The exegesis of pleasure with God as the lord is that you are displeased with the worship of other than Him, {this is to be pleased with God as god, which is the perfection of being pleased with God as the lord, for whosoever is duly pleased with God has his lord is necessarily displeased with the worship of another} absolutely. For being pleased with the purification of his lordship necessitates the purification of His worship, just as the knowledge of the unicity of His lordship necessitates the knowledge of the unicity of His divinity.

His statement "And it is the pivot of Islam" means that the pivot of Islam is that one is content with His worship alone and displeased with the worship of any other, and it has been stated that worship is love with humility, and so everyone to whom you have humbled yourself, obeyed, and loved other than God, you are his slave.

7 The reference is to several hadiths that include this formula; see, for example, Muslim #386.

وأنت إذا تأملت هذه الآيات الثلاث حق التأمل، رأيتها هي نفس الرضى بالله رباً وبالإسلام ديناً وبمحمد رسولاً، ورأيت الحديث مترجماً عنها ومشتقاً منها، فكثير من الناس يرضى به رباً ولا يبغي رباً سواه، لكنه لا يرضى به وحده ولياً، بل يوالي من دونه أولياء ظناً منه أنهم يقربونه إلى الله، وأن مواليتهم كموالاة خواص الملك وهذا عين الشرك. بل التوحيد ألا يتخذ من دونه أولياء. والقرآن مملوء من وصف المشركين بأنهم اتخذوا من دونه أولياء.

وهذا غير موالاة أنبيائه ورسوله وعباده المؤمنين فيه. فإن هذا من تمام الإيمان وتمام موالاته، فوالاة أوليائه لون واتخاذ الولي من دونه لون، ومن لم يفهم الفرقان بينهما فليطلب التوحيد من رأس فإن هذه المسألة أصل التوحيد وأساسه.

وكثير من الناس يبتغي غيره حكماً يحاكم إليه ويخاصم إليه ويرضى بحكمه، وهذه المقامات الثلاث هي أركان التوحيد، ألا يتخذ سواه رباً ولا إلهاً ولا غيره حكماً.

وتفسيره الرضى بالله رباً أن تسخط عبادة ما دونه، [وهذا هو الرضى بالله إلهاً، وهو من تمام الرضى بالله رباً. فمن أعطى الرضى به رباً حقه سخط عبادة ما دونه] قطعاً، لأن الرضى بتجريد ربوبيته يستلزم تجريد عبادته، كما أن العلم بتوحيد الربوبية يستلزم العلم بتوحيد الألوهية.

وقوله: «وهو قطب رضى الإسلام» يعني أن مدار رضى الإسلام على أن يرضى العبد بعبادة وحده، يسخط عبادة غيره، وقد تقدم أن العبادة هي الحب مع الذل، فكل من ذلت له وأطعته وأحببته دون الله، فأنت عبد له.

His statement “and it purifies one from major associationism” means that associationism is of two kinds, major and minor; this contentment purifies one from the major one. As for the minor one, what purifies from it is to descend on the station of “You we worship and You alone we seek for help.”

4 The Three Conditions of Contentment

He said,

It is sound when three conditions are met, that God Almighty is dearer of all things to the servant, the foremost object of one's reverence, and the most deserving of things of one's obedience.

He means that this kind of contentment can be sound only with three things.

First, that God Almighty is the dearest of things to the servant, and this is known by three further things. One, that his love is greater in the heart than any other love and any other object of love; two, that His love overwhelms every other love, such that the love of all things other than Him is overpowered, overwhelmed, and contained in His love; and three, that the love of other than Him is subservient to His love. Thus, He is the One loved for His sake as the foremost objective, and other than Him is loved in following His love, just as anyone else is obeyed in obedience to Him. He alone in reality is the Obeyed and the Loved.

These three apply to Him being the highest object of one's reverence and obedience as well.

To sum up, then, He alone ought to be the greatest beloved and master; one who does not love and revere Him does not obey Him, and such a one is arrogant before Him. When he loves and glorifies another along with Him, and obeys the other along with Him, he is an associationist. Only when he singles Him out for love, glorification, and obedience is he truly the monotheistic servant.

وقوله: «وهو يطهر من الشرك الأكبر» يعني أن الشرك نوعان: أكبر وأصغر، فهذا الرضى يطهر صاحبه من الأكبر، وأما الأصغر فيطهره نزوله منزلة ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

فصل

قال: «وهو يصح بثلاثة شروط: أن يكون الله عز وجل أحب الأشياء إلى العبد، وأولى الأشياء بالتعظيم، وأحق الأشياء بالطاعة.

[يعني أن هذا النوع] من الرضى إنما يصح بثلاثة أشياء أيضاً:

أحدها: أن يكون الله عز وجل أحب شيء إلى العبد. وهذه تعرف بثلاثة أشياء:

أحدها: أن تسبق محبته إلى القلب كل محبة، فتتقدم محبته المحاب كلها.

الثاني: أن تفهر محبته كل محبة [فتكون محبته غيره مقهورة مغلوبةً منطويةً في محبته. الثالث: أن تكون محبة غيره] تابعةً لمحبته فيكون هو المحبوب بالذات والقصد الأول، وغيره محبوباً تبعاً لحبه، كما يطاع تبعاً لطاعته. فهو في الحقيقة المطاع المحبوب.

وهذه الثلاثة في كونه أولى الأشياء بالتعظيم والطاعة أيضاً.

فالحاصل أن يكون الله وحده المحبوب المعظم المطاع، فمن لم يحبه ولم يطعه ولم يعظمه فهو متكبر عليه، ومتى أحب معه سواء وعظم معه سواء وأطاع معه سواء فهو مشرك، ومتى أفرد وحده بالحب والتعظيم والطاعة فهو عبد موحد.

5 Second Level

He said,

The second level is contentment with⁸ God, and this is the contentment of which the revelation has spoken, and it is contentment with Him in everything He decides and measures out, and this is the beginning of the paths of the elite.

The Shaykh has made this level higher than the last one. This is because one does not enter Islam except by means of the first level, when his feet are established in it; as for this level, it pertains to the affairs of the heart and is for the elite and concerns contentment with His judgments and decrees.

This is only the beginning of the path of the elite because it is the foreshadowing of parting from the ego, which is the path of the elite. This foreshadowing is the beginning of their path as the latter consists in the servant's abjuration of his own shares of pleasure and standing with God rather than his ego.

This is the precise meaning of his words, and yet his making this level higher than the last is clearly open to debate, and is analogous to his making patience by God higher than patience for God.

What ought to be the case is that the first level be higher and loftier in worth, but this level is, in fact, ambiguous, for contentment with the decree could happen from a believer and an unbeliever, its end goal being surrender to the decree and apportionment of one's share by God. How is this comparable to being joyfully content with God as one's lord, deity, object of worship, and judge? This contentment is an obligation, rather, it is the greatest of obligations by the agreement of the Community. Whosoever is not pleased with Him as the lord, neither his Islam nor work is sound.

As for being pleased with His decree, most people hold that it is preferred and not obligated. It has also been said that it is an obligation. These are the two opinions in the school of Aḥmad.

8 In English, it is difficult to express through a preposition the difference al-Harawī wishes to express between *riḍā bi-llāh* and *riḍā 'an-illāh*; the former stresses being pleased and content with God's Being and the latter with God's acts.

فصل

قال: «الدرجة الثانية: الرضى عن الله، وبهذا الرضى نطقت آيات التنزيل، وهو الرضى عنه في كل ما قضى وقدر، وهذا من أوائل مسالك أهل الخصوص».

الشيخ جعل هذه الدرجة أعلى من الدرجة التي قبلها.

ووجه قوله إنه لا يدخل في الإسلام إلا بالدرجة الأولى، فإذا استقر قدمه عليها دخل في مقام الإسلام.

وأما هذه الدرجة فمن معاملات القلوب وهي لأهل الخصوص، وهي الرضى عنه في أحكامه وأقضيته.

وإنما كان من أول مسالك أهل الخصوص، لأنه مقدمة للخروج عن النفس والذي هو طريق أهل الخصوص، فقدمته بداية سلوكهم، لأنه يتضمن خروج العبد عن حظوظه ووقوفه مع مراد الله عز وجل لا مع مراد نفسه.

هذا تقرير كلامه، وفي جعله هذه الدرجة أعلى من التي قبلها نظر لا يخفى، وهو نظير جعله الصبر بالله أعلى من الصبر لله.

والذي ينبغي أن يكون الدرجة الأولى أعلى شأنًا وأرفع قدرًا، فإنها مختصة وهذه الدرجة مشتركة، فإن الرضى بالقضاء يصح من المؤمن والكافر، وغايته التسليم لقضاء الله وقدره. فأين هذا من الرضى به رباً وإلهاً ومعبوداً وحكماً؟ فالرضى به رباً فرض، بل هو أكد الفروض باتفاق الأمة، فمن لم يرض به رباً لم يصح له إسلام ولا عمل.

وأما الرضى بقضائه فأكثر الناس على أنه مستحب وليس واجباً، وقيل: بل هو واجب، وهما قولان في مذهب أحمد.

The difference between the two levels is the difference between the obligatory and the preferred; as a sound divine hadith has it, "God Almighty says, My servant has not drawn near to Me by anything like the performance of what I have obligated upon him." This shows that drawing near to the Almighty by dispensing the obligation is superior to and loftier than the same by means of supererogatory acts.

Furthermore, being pleased with Him as the lord is inclusive of and requires being content with Him, for it entails being content with what He has commanded and prohibited as well as what He has given and predestined for and prevented from one. If one is not content with all that, one cannot be pleased and content with Him as the lord in a complete fashion, even if he is content with some aspects of it, but being pleased and content in every way is certainly part of it.

Also, being content with Him pertains to His Being, Names, and Attributes, and His lordship both general and particular, the latter being inclusive of His being the Creator, the Planner, the Commander, the Prohibitor, the King, the Giver and the Withholder, the Arbiter, the Caretaker, the Patron, the Grantor of victory and success, the Sufficient, the Inspector and Watcher, the One who tests and overlooks, who expands and contracts, among other attributes of His lordship.

As for contentment with His acts, it constitutes the contentment of a servant with what He does with him and gives him, which is why [this phrase] has occurred with respect to reward and punishment, as in His saying, "O tranquil self, return to your Lord, pleased and well-pleasing": this is the self's contentment with Him in what it has received of His bounty. Similarly, in the words of Almighty, "Their reward with their Lord is Gardens of eternity beneath which rivers flow, abiding therein forever and ever: God is pleased with them and they are pleased with Him: this is for any who fears his Lord" [98:8].

The contentment with His Being is the essence of being content with His acts; the latter is the fruit of the former.

The secret of this conundrum is that contentment with Him pertains to His Names and Attributes whereas contentment with His acts pertains to His reward and punishment.

Also, the Prophet connected the taste of faith to whoever is pleased with God as his lord, not to one who is pleased with His acts, as he said, "He has truly tasted faith who is pleased with God as his lord, with Islam as his religion, and with Muhammad as the messenger." He thus made pleasure with Him the companion of pleasure with His religion and His prophet, and these three are the foundations of Islam without which it cannot exist.

فالفرق ما بين الدرجتين فرق ما بين الفرض والندب، وفي الحديث الإلهي الصحيح: «يقول الله عز وجل: ما تقرب إلي عبدي بمثل أداء ما افترضت عليه»، فدل على أن التقرب إليه سبحانه بأداء الفرض أفضل وأعلى من التقرب إليه بالنوافل.

وأيضاً، فإن الرضى به رباً يتضمن الرضى عنه ويستلزمه، فإن الرضى بربوبيته هو رضى العبد بما يأمره به وينهاه عنه ويقسمه له ويقدره عليه، ويعطيه إياه ويمنعه منه، فحتى لم يرض بذلك كله لم يكن قد رضى به رباً من جميع الوجوه، وإن كان راضياً به رباً من بعضها. فالرضى به رباً من كل وجه يستلزم الرضى عنه ويتضمنه بلا ريب.

وأيضاً: فالرضى به رباً يتعلق بذاته وصفاته وأسمائه وربوبيته العامة والخاصة. فهو الرضى به خالقاً ومدبراً وآمراً وناهياً وملكاً ومعطياً ومانعاً وحكماً ووكيلاً وولياً وناصراً ومعيناً وكافياً وحسيباً ورفيقاً ومبتلياً ومعافياً وقابضاً وباسطاً، إلى غير ذلك من صفات ربوبيته.

وأما الرضى عنه: فهو رضى العبد بما يفعله به ويعطيه إياه، ولهذا إنما جاء في الثواب والجزاء، كقوله تعالى: ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾ [الفجر: 27-28]. فهذا رضاها عنه لما حصل لها من كرامته، وكقوله تعالى: ﴿جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَن خَشِيَ رَبَّهُ﴾ [البينة: 8].

والرضى به أصل الرضى عنه، والرضى عنه ثمرة الرضى به.

وسر المسألة أن الرضى به متعلق بأسمائه وصفاته، والرضى عنه متعلق بثوابه جزائه. وأيضاً، فإن النبي علق ذوق طعم الإيمان بمن رضى بالله رباً ولم يعلقه بمن رضى عنه، كما قال: «ذاق طعم الإيمان من رضى بالله رباً وبالإسلام ديناً وبمحمد رسولاً»، فجعل الرضى به قرين الرضى بدينه ونبيه، وهذه الثلاثة هي أصول الإسلام التي لا يقوم إلا بها. وأيضاً، فالرضى به رباً يتضمن توحيده وعبادته والإنابة

Furthermore, being pleased and content with Him is inclusive of the affirmation of His unicity and worship, repentance to Him, trusting reliance on Him, fear, hope and love for Him, gratitude for His bounties: in fact, seeing all that is from Him as bounty and blessing even if He is harsh with His servant. Contentment with Him as the lord includes the testimony that there is no god but God and being content with Muhammad as the messenger includes the testimony that Muhammad is the messenger of God. Being content with Islam as the religion consists of adherence to His service, and obedience to Him and His messenger. The three together complete the whole religion.

Contentment with Him as the lord is further inclusive of taking Him alone as the sole Patron and as the object of worship, as the Almighty said to His messenger, "Shall I seek a judge other than Him?" [6:114] and also, "Shall I take a Patron other than Him?" [6:14] and "Say: Do I seek a lord other than God when He is the lord of everything?" [6:124]; this is the essence of contentment with Him as the lord.

Also, He made the reality of contentment with Him as the lord displeasure with the worship of other than Him; when the servant is displeased with the worship, love, fear, hope in and reverence of false gods, he now truly realizes the contentment that is the pivot of the axis of Islam.

The pivot of the axis of the religion is that all of one's beliefs, works, and states are built on the affirmation of the unicity of God Almighty in worship and displeasure with the worship of all other than Him. Whoever is deficient in this lacks his center, and whosoever possess it attains the axis that brings him out from the circle of associationism to the circle of Islam, thereby firmly grounding the axis of his Islam and faith in its pivot.

Also, He made the attainment of this degree of contentment depend on God Almighty being dearer to the servant than all else, the most deserving of veneration and obedience, and all these gather in their ambit the principles of worship and order their branches and parts.

If total love is the total inclination of the heart to the object of love, that inclination leads to its obedience and veneration, and the stronger the inclination, the more complete the obedience and the more profound the veneration. This inclination is a necessity of faith, rather, it is the soul and essence of faith. What can be loftier than a matter that includes in itself the requirement that God Almighty be dearer of all things to the servant, the most deserving of veneration and obedience?

By virtue of this precisely does the servant find sweetness of faith as in the *Ṣaḥīḥ* that he, God grant him blessing and peace, said,

إليه والتوكل عليه، وخوفه ورجاءه ومحبته، والصبر له وبه، والشكر على نعمه، بل رؤية كل ما منه نعمة وإحساناً، وإن ساء عبده فالرضا به رباً يتضمن «شهادة ألا إله إلا الله»، والرضى بمحمد رسولاً يتضمن شهادة «أن محمداً رسول الله»، والرضى بالإسلام ديناً يتضمن التزام عبوديته وطاعته وطاعة رسوله، فجمعت هذه الثلاثة الدين كله.

وأيضاً، فإن الرضى به رباً يتضمن اتخاذه معبوداً دون ما سواه، واتخاذهُ ولياً ومعبوداً، وقد قال تعالى لرسوله: ﴿أَغْيِرَ اللَّهُ أَمْرِي حَكْماً﴾ [الأنعام: 114]، وقال: ﴿قُلْ أَغْيَرَ اللَّهُ أَمْرِي وَوَلِيّاً﴾ [الأنعام: 14]، وقال: ﴿قُلْ أَغْيَرَ اللَّهُ أَمْرِي رَبّاً وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾ [الأنعام: 164]. فهذا هو عين الرضى به رباً.

وأيضاً، فإنه جعل حقيقة الرضى به رباً أن يسخط عبادة ما دونه، فتي يسخط العبد عبادة ما سواه من الآلهة الباطلة حباً وخوفاً ورجاءً وتعظيماً وإجلالاً—فقد تحقق بالرضى به الذي هو قطب رحي الإسلام.

وإنما كان قطب رحي الدين، لأن جميع العقائد والأعمال والأحوال إنما تنبني على توحيد الله عز وجل في العبادة، ويسخط عبادة ما سواه. فمن لم يكن له هذا القطب لم يكن له رحي يدور عليه، ومن حصل له هذا القطب ثبتت له الرحي التي تدور عليه فيخرج حينئذ من دائرة الشرك إلى دائرة الإسلام، فتدور رحي إسلامه وإيمانه على قطبها الثابت اللازم.

وأيضاً فإنه جعل حصول هذه الدرجة من الرضى موقوفاً على كون المرضي به رباً—سبحانه—أحب إلى العبد من كل شيء، وأولى الأشياء بالتعظيم وأحق الأشياء بالطاعة. ومعلوم أن هذا يجمع قواعد العبودية وينظم فروعها وشعبها.

ولما كانت المحبة التامة ميل القلب بكليته إلى المحبوب، كان ذلك الميل حاملاً على طاعته وتعظيمه. وكلما كان الميل أقوى كانت الطاعة أتم والتعظيم أوفر. وهذا الميل يلزم الإيمان، بل هو روح الإيمان ولبه. فأى شيء يكون أعلى من أمر يتضمن أن يكون الله سبحانه أحب الأشياء إلى العبد وأولى الأشياء بالتعظيم وأحق الأشياء بالطاعة؟

وبهذا يجد العبد حلاوة الإيمان كما في الصحيح عنه أنه قال: «ثلاث من كن فيه وجد بهن حلاوة

One finds the sweetness of faith by three things: one to whom God and His messenger become dearer than all else, one who loves another for no other reason but for God, and one who hates to be thrown into the fire.⁹

And it is God we seek for help.

Both this and that result from one's contentment with Him alone as the lord and disavowal of servitude to anyone else, the inclination of the heart to Him and the attraction of all the powers of the lover to Him alone; the Lord's satisfaction with the servant depends on this contentment. Whoever is content with God as the lord, God is pleased with Him as His servant. However, whoever is pleased and content with Him in what He has given and withheld and in the afflictions and safety He has given, does not attain the level of the pleasure and satisfaction of the Lord with Him if he is not also pleased with Him as the lord, His prophet as the messenger, and Islam as the religion. For a servant may be happy with God in what He has given him or kept from him but not with Him alone as his god and one deserving worship. This is why He guaranteed [His]¹⁰ pleasure only to him who is pleased with Him as the lord, as the Prophet said,

Whoever says every day, I am pleased with God as the lord, Islam as the religion, and Muhammad as the prophet, it is his right upon God to be pleased with him on the Day of Resurrection.¹¹

6 Differentiating Normative and Ontological Commands

This having been established, we turn now to the explanation of [al-Harawī's] words.

He said,

And of this contentment the revelation speaks.

He is referring to the words of Almighty,

God said, This day the truth of the truthful shall benefit them, for them are Gardens beneath which rivers flow, forever and ever: God is pleased with them and they with God. Such is the great success. [5:119]

9 Bukhārī #16; Muslim # 43.

الإيمان: من كان الله ورسوله أحب إليه مما سواهما، ومن كان يحب المرء لا يحبه إلا الله، ومن كان يكره أن يعود في الكفر—بعد إذ أنقذه الله منه—كما يكره أن يلقى في النار».

فعلّق ذوق الإيمان بالرضى بالله رباً، وعلق وجود حلاوته بما هو موقوف عليه ولا يتم إلا به، وهو كونه سبحانه أحب الأشياء إلى العبد هو ورسوله.

ولما كان هذا الحب التام والإخلاص—الذي هو ثمرته—أعلى من مجرد الرضى بربوبيته سبحانه كانت ثمرته أعلى، وهي وجد حلاوة الإيمان، وثمره الرضى ذوق طعم الإيمان. فهذا وجد حلاوة وذاك ذوق لطعم. والله المستعان.

وإنما ترتب هذا وهذا على الرضى به وحده رباً. والبراءة من عبودية ما سواه ميل القلب بكيّفته إليه وانجذاب قوى المحب كلها إليه، ورضاه عن ربه تابع لهذا الرضى، فمن رضى بالله رباً رضى الله له عبداً، ومن رضى عنه في عطائه ومنعه وبلائه وعافيته لم ينل بذلك درجة رضى الرب عنه إن لم يرض به رباً وبنبيه رسولاً وبالإسلام ديناً. فإن العبد قد يرضى عن الله فيما أعطاه ومنعه ولم يرض به وحده معبوداً وإلهاً، ولهذا إنما ضمن رضى العبد يوم القيامة لمن رضى به رباً كما قال النبي: «من قال كل يوم: رضيت بالله رباً وبالإسلام ديناً وبمحمد نبياً إلا كان حقاً على الله أن يرضيه يوم القيامة».

فصل

إذا عرف هذا فلنرجع إلى شرح كلامه.

قال: «وبهذا الرضى نطق النزيل».

يشير إلى قوله عز وجل: ﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [المائدة: 119]، وقال تعالى:

10 The text has it “the pleasure of the servant,” but the context suggests that this is a more obvious reading.

11 This is the version in the *Musnad* of Aḥmad and elsewhere; the report in Muslim #386 associates this formula with how one should respond to the call to prayer.

The Almighty also said,

You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. God is pleased with them, and they are pleased with Him. [58:22]

He also said,

Their reward with God will be Gardens of eternity beneath which rivers flow, wherein they will abide forever and ever; God is pleased with them and they with Him. That is for whoever has feared his Lord. [98:8]

These verses are inclusive of their recompense for their truthfulness and faith, their good works and their struggle against His enemies and their negation of allegiance to them, that He is pleased with them and has pleased them so they are pleased with Him. This only occurred after their pleasure and contentment with Him as the lord, Muhammad as the prophet, and Islam as the religion.

His statement,

And that is joyful contentment with Him in all that He has decreed.

There are three things here: contentment with God, contentment with God [with respect to His decrees], and contentment with God's decrees themselves.

To be pleased and content with Him is an absolute obligation; to be pleased with His decrees, even though among the highest and noblest kinds of servitude, has not been demanded of [the servants] due to their incapacity and its arduous nature. Some do, however, consider it an obligation just like the obligation of being pleased with Him. For this, they have offered several arguments.

Among them, one is that if one is not pleased with His decrees, one is [then] displeased and resentful, there being no third possibility. And a servant's displeasure with his Lord's decree is contradictory to pleasure with Him as the lord.

They further argue that lack of pleasure and contentment with Him necessitates ill thought of Him and contesting Him in His choice with respect to His slave-servant, that the Blessed Lord chooses whatever He pleases and the servant has no choice and [that He] does not choose nor is pleased with other things. This is in opposition to worship and servitude.

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ [وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ]﴾ [المجادلة: 22]. وقال: ﴿جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾ [البينة: 8].

فتضمنت هذه الآيات جزاءهم على صدقهم وإيمانهم وأعمالهم الصالحة، ومجاهدة أعدائه وعدم ولايتهم، بأن رضي الله عنهم فأرضاهم فرضوا عنه، وإنما حصل لهم هذا بعد الرضى به رباً وبمحمد نبياً وبالإسلام ديناً.

قوله: «وهو الرضى عنه في كل ما قضى».

هاهنا ثلاثة أمور: الرضى بالله والرضى عن الله والرضى بقضاء الله.

فالرضى به فرض والرضى عنه،—وإن كان من أجل الأمور وأشرف أنواع العبودية—فلم يطالب به العموم لعجزهم عنه ومشتقه عليهم، وأوجبته طائفة كما أوجبوا الرضى به واحتجوا بحجج. منها أنه إذا لم يكن راضياً عن ربه فهو ساخط عليه، إذ لا واسطة بين الرضى والسخط، وسخط العبد على ربه مناف لرضاه به رباً.

قالوا: وأيضاً، فعدم رضاه عنه يستلزم سوء ظنه به ومنازعته في اختياره لعبده، وأن الرب تبارك وتعالى يختار شيئاً ويرضاه، فلا يختاره العبد ولا يرضى به وهذا مناف للعبودية.

They also say that a divine tradition says, "Whoever is not pleased with My judgment and is not patient with My affliction should seek a lord other than Me."

None of these arguments hold up.

Their statement that one cannot avoid displeasure with his Lord except by avoiding it with respect to His decrees, there being no middle ground between pleasure and displeasure, is questionable, for there is no necessity that displeasure with the decree implies displeasure with the One who issued it. Similarly, hatred, resentment, and the desire to repel it do not necessitate the extension of these to the One who decreed and destined it. A servant may be displeased with what has been decided for him but pleased with the One who decreed it. In fact, his displeasure and pleasure are united in the same decree, as shall be made clear presently.

Your statement that it necessitates ill thinking of Him and contestation of His choice is also not valid. Rather, [the servant] maintains good thought of his Lord in both cases, as he is displeased with one decree only in favor of another, and is displeased with what is decreed only in favor of what he loves. He contests God's decree with another decree of God, by the power of God and for the sake of God, as in the case of seeking refuge in His pleasure from His displeasure, and in His safety from His punishment, and in Him from Him.

As for one choosing for oneself what the Lord has chosen, this requires further detail and cannot be answered with an affirmation or negation. For the Lord chooses for His servant two kinds of things. First, the religious, normative command, and it is an obligation upon the servant to choose nothing else in its place. The Almighty said, "It is not for a believing man or woman when God and His messenger have decreed a thing to have a choice in the matter" [33:36]. The servant's choice against this is indeed contradictory to his faith and submission, and [to] his contentment with God as the lord, Islam as the religion, and Muhammad as the messenger.

The second kind is the ontological, predestinarian choice, [questioning which] does not displease the Lord, like the afflictions with which God tests His servant, and escaping from these to the decree that relieves him from it does not harm him. This does not entail contesting His lordship, even if it involves the opposition of one decree with another. This is sometimes even an obligation and at other times preferred and at other times neutral in which both sides are equal, and at times it may be disliked. As for the decree that He does not love or like, such as the decree of [moral] flaws and sins, the servant is commanded to be displeased with it and prohibited from being content with such.

This is the necessary detail pertaining to contentment with the decree.

قالوا: وفي بعض الآثار الإلهية: «من لم يرض بقضائي ولم يصبر على بلائي فليخذ رباً سواي»، ولا حجة في شيء من ذلك.

أما قولهم: «إنه لا يتخلص من السخط على ربه إلا بالرضى عنه، إذ لا واسطة بين الرضا والسخط» فكلام مدخول، لأن السخط بالمقضي لا يستلزم السخط على من قضاه، كما أن كراهة المقضي وبغضه والنفرة عنه لا تستلزم تعلق ذلك بالذي قضاه وقدره. فالمقضي قد يسخطه العبد وهو راض عن من قضاه وقدره، بل قد يجتمع تسخطه والرضى بنفس القضاء، كما سيأتي.

وأما قولكم: «إنه يستلزم سوء ظن العبد بربه ومنازعة له في اختياره» فليس كذلك، بل هو حسن الظن بربه في الحالتين. فإنه إنما يسخط المقدور وينازعه بمقدور آخر، كما ينازع القدر الذي يكرهه ربه بالقدر الذي يحبه ويرضاه، فينازع قدر الله بقدر الله بالله، كما يستعذ برضاه من سخطه، وبمعافاته من عقوبته ويستعبد به منه.

وأما «كونه يختار لنفسه ما يختاره الرب» فهذا موضع تفصيل، لا يسحب عليه ذيل النفي والإثبات. فاختيار الرب تعالى لعبده نوعان:

أحدهما اختيار ديني شرعي. فالواجب على العبد ألا يختار في هذا النوع غير ما اختاره له سيده. قال تعالى: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمِئَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب: 36]. فاختيار العبد خلاف ذلك مناف لإيمانه وتسليمه، ورضاه بالله رباً وبالإسلام ديناً وبمحمد رسولاً.

النوع الثاني اختيار كوني قدري، لا يسخطه الرب، كالمصائب التي يبتلي الله بها عبده، فهذا لا يضره فراره منها إلى القدر الذي يرفعها عنه ويدفعها ويكشفها، وليس في ذلك منازعة للربوبية وإن كان فيه منازعة للقدر بالقدر.

فهذا يكون تارةً واجباً وتارةً يكون مستحباً، وتارةً يكون مباحاً مستوي الطرفين، وتارةً يكون مكروهاً وتارةً يكون حراماً.

وأما القدر الذي لا يحبه ولا يرضاه—مثل قدر المعائب والذنوب—فالعبد مأمور بسخطها، منهي عن الرضى بها.

وهذا هو التفصيل الواجب في الرضى بالقضاء.

People suffer from great confusion in this matter, and only those who attend to the necessary distinctions and detail are saved from it. For the expression “pleasure with the decree” is a praiseworthy and commanded thing and among the stations of the truthful, and has acquired such reverence that for one group its acceptance without discrimination has become an obligation. This led them to think that everything the Lord has decreed and created must be submitted to with contentment. Thereafter, they became divided into two groups. One group said that the decree and contentment with it mutually necessitate each other, and since it is known that we are commanded to hate sins, unbelief, and oppression, the latter must not be decreed or predestined. The other group said that reason and revelation show that they indeed happen by God’s decree and predestination, and so we are pleased with them all.

Both groups, however, are in error and transgression against the right path. One takes [evil] out of God’s decree and predestination and the other is pleased with it rather than dissatisfied with it; one opposes the Lord Almighty in what He likes and dislikes, thus voiding His Law and religion, and the other denied the connection of His decree and predestination to [evil].

This [discrimination] is the way of many of our [Ḥanbalite] companions, and this is how al-Qāḍī Abū Yaʿlā answered the question, as did Ibn al-Bāqillānī. He said: If it is asked whether you agree with God’s decree and predestination, it would be said in response: We are pleased with God’s decree that He has created, that He has commanded us to be content with, and we are not pleased with what He has prohibited us from agreeing with, nor do we stand above God nor object to His judgment.

Another group said, the term contentment is applied to the decree in general, not its details that have been decreed and predestined, so we say: We are pleased with God’s decree in general and do we not resent it, but we do not apply the term to every single one of the decrees. Just as Muslims say: Everything vanishes and perishes, but do not say: God’s proofs vanish and perish [even though everything is God’s proof]. Similarly, they say: God is the lord of all things, but do not attach His lordship to evil and filthy things in particular.

Another group said: We are pleased with them in the way they are attached to the lord as His creation and will, and we are displeased with them with respect to their attachment to the servant as his acquisition and enactment.

Yet another group said: we are pleased with the decree but displeased with what is decreed, thus pleasure and displeasure are not attached to the same thing.

These answers have no mileage with one whose principle is the love of the Lord Almighty on the one hand and His pleasure and will on the other as one and the same thing, as is one of the sayings of the Ashʿarites and most of [al-

وقد اضطرب الناس في ذلك اضطراباً عظيماً، ونجا منه أصحاب الفرق والتفصيل. فإن لفظ «الرضى بالقضاء» لفظ محمود مأمور به، وهو من مقامات الصديقين، فصار له حرمة أوجب لطائفة قبوله من غير تفصيل، وظنوا أن كل ما كان [مقضيّاً للرب تعالى مخلوقاً ينبغي له الرضى به]، ثم انقسموا فرقتين:

فقلت فرقة: إذا كان القضاء والرضى متلازمين، فنعلم أنا مأمورون ببغض المعاصي والكفر والظلم، فلا تكون مقضيةً مقدرةً.

وفرقة قالت: قد دل العقل والشرع على أنها واقعة بقضاء الله وقدره فنحن نرضى بها. والطائفتان منحرفتان جائرتان عن قصد السبيل. فأولئك أخرجوها عن قضاء الرب وقدره، وهؤلاء رضوا بها ولم يسخطوها. هؤلاء خالفوا الرب تعالى في رضاه وسخطه وخرجوا عن شرعه ودينه، وأولئك أنكروا تعلق قضائه وقدره بها.

واختلفت طرق أهل الإثبات للقدر والشرع في جواب الطائفتين:

فقلت طائفة: لم يقيم دليل من الكتاب ولا السنة ولا الإجماع على جواز الرضى بكل قضاء، فضلاً عن وجوبه واستحبابه، فأين أمر الله عباده ورسوله أن يرضوا بكل ما قضاه الله وقدره؟ وهذه طريقة كثير من أصحابنا وغيرهم، وبه أجاب القاضي أبو يعلى وابن الباقلاني.

قال: فإن قيل: أفترضون بقضاء الله وقدره؟

قيل له: نرضى بقضاء الله الذي هو خلقه الذي أمرنا أن نرضى به، ولا نرضى من ذلك ما نهانا عنه أن نرضى به، ولا نتقدم بين يدي الله تعالى ولا نعترض على حكمه.

وقالت طائفة أخرى: يطلق الرضى بالقضاء في الجملة دون تفاصيل المقضي المقدّر، فنقول: نرضى بقضاء الله جملةً ولا نسخطه، ولا نطلق الرضى على كل واحد من تفاصيل المقضي كما يقول المسلمون: كل شيء يبيد ويهلك، ولا يقولون: حجج الله تبيد وتهلك. ويقولون: الله رب كل شيء، ولا يضيفون ربوبيته إلى الأعيان المستخبئة المستقدرة بخصوصها.

وقالت طائفة أخرى: نرضى بها من جهة إضافتها إلى الرب خلقاً ومشئته، ونسخطها من جهة إضافتها إلى العبد كسباً له وقياماً به.

وقالت طائفة أخرى: بل نرضى بالقضاء ونسخط المقضي، فالرضى والسخط لم يتعلقا بشيء واحد. وهذه الأجوبة لا يتشبه شيء منها على أصول من يجعل محبة الرب تعالى ورضاه ومشئته واحدةً، كما هو أحد قول الأشعري وأكثر أتباعه.

Ash'arī's] followers. They hold that whatever He has willed and decreed He loves and finds pleasing, for the universe is beloved and pleasing to Him, and we love what He loves and are pleased with what He is pleased with. Your saying that "We agree with the decree but not with what is decreed" is valid only for those who made the decree other than what is decreed, the action other than what is acted on, but for those who do not discriminate between the two it cannot be correct.

Al-Qāḍī al-Bāqillānī raises the same questions and asks:

If it is asked whether the decree is the same thing in your view as the decreed, it would be said: It is two kinds. The decree in the sense of the creation is the same as what is decreed, for the creation is the same as what is created. The decree that is the necessity, the informing, and the writing [of the divine decree], however, is different from what is decreed, because the command is different from what is commanded, just as a report is different from what is being reported about.

This response does not save him either, however, for the problem is not the necessity, the informing, and the writing, but rather in the very action that is predestined, informed, and written; is its measurer and author, the Almighty, pleased with it or not? Is the servant commanded to be pleased with it himself or not? This is the crux of the problem.

God Almighty has refuted those who make His will and judgment necessary concomitants of his love and pleasure; what, then, about those who make the two one and the same thing? The Almighty said,

Those who associated with God will say, "If God had willed, we would not have associated, and nor would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but telling lies." [6:148]

The Almighty also said,

And those who associate others with God say, "If God had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. [16:35]

The Almighty also said,

And they said, "Had God desired we would not have worshiped these": They have no knowledge of that! [43:20]

فإن هؤلاء يقولون: إن كل ما شاء وقضاه فقد أحبه ورضيه، وإذا كان الكون محبوباً له مرضياً، فنحن نحب ما أحبه ونرضى ما رضيه.

وقولكم: إن الرضى بالقضاء يطلق جملةً ولا يطلق تفصيلاً [لا مخلص في هذا المقام، فإنه وإن لم يطلق تفصيلاً] فذلك في جملة المرضي به، فيعود الإشكال.

وقولكم: نرضى بها من جهة كونها خلقاً لله ونسخطها من جهة كونها كسباً للعبد، فكسب العبد إن كان أمراً وجودياً فهو خلق لله فنرضى به، وإن كان أمراً عدمياً فلا حقيقة له نرضى ولا تسخط. وأما قولكم: نرضى بالقضاء دون المقضي. فهذا إنما يصح على قول من جعل القضاء غير المقضي، والفعل غير المفعول، وأما من لم يفرق بينهما فكيف يصح هذا على أصله؟

وقد أورد القاضي الباقلاني على نفسه هذا السؤال فقال:

فإن قيل: القضاء عندهم هو المقضي أو غيره؟

قيل: هو على ضربين. فالقضاء—بمعنى الخلق—هو المقضي، لأن الخلق هو المخلوق، والقضاء—الذي هو الإلزام والإعلام والكتابة—غير المقضي، لأن الأمر غير المأمور والخبر غير المخبر عنه. وهذا الجواب لا يخلصه أيضاً لأن الكلام ليس في الإلزام والإعلام والكتابة، وإنما في نفس الفعل المقدور المعلم به المكتوب، هل مقدره وكتبه سبحانه راض به أم لا؟ وهل العبد مأمور بالرضى به نفسه أم لا؟ هذا حرف المسألة.

وقد أنكر الله سبحانه وتعالى على من جعل مشيئته وقضاه مستلزمين لمحبه ورضاه، فكيف بمن جعل ذلك شيئاً واحداً؟ قال الله تعالى: ﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾ [الأنعام: 148]. وقال تعالى: ﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ﴾ [النحل: 35]، وقال تعالى: ﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبْدْنَا هُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ﴾ [الزخرف: 20].

They argued that His decree that they worship false gods necessitates that He loves and likes that, and by this argument they opposed His command and prohibition. In this there is the clearest refutation of those who make His desire identical to His love and pleasure. The confusion arose from their equating will with love, and they only increased it by making the action the same as what is acted on and the decree the same as what is decreed, from which it became compulsory for them to hold that God loves and likes that, and they must too like it.

What clears this confusion and undoes this snare is the separation between what God has separated, which is that the will and love are neither identical nor mutually necessary; rather, He may will what He does not love and love what He does not desire to be. An example of the former is the existence of Iblis and his troops and His general will to all that is in existence, even with His dislike for some of it. The latter is like His love for the faith of the unbelievers, obedience of the wicked, justice of the unjust, repentance of the hard sinners, and if He had willed any of that it would exist. For whatever God wills occurs and whatever He does not will does not.

If this principle is established, namely, that the action is not identical to what is acted on, nor the decree same as the decreed, and that God has not commanded His servants to be pleased with everything that He has created and willed, [then] all doubts vanish, confusions disappear, and the praise is all God's. There remains no contradiction between the Law of the lord and His predestination such that one would cancel out the other; rather, the predestination aids the Law and the Law endorses the predestination, and each actualizes the other.

Once this is known, it is evident that being happy with the normative, religious decree is an obligation, and that is the foundation of Islam and faith, and a servant must be content and pleased with it without the slightest hesitation, opposition, and objection; God Almighty said,

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad,] judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. [4:65]

He takes an oath that they do not believe until they make His messenger the judge, and any hesitation with that judgment vanishes, and they submit to his judgment; this is the reality of pleasure and contentment with His judgment.

Making someone a judge or arbiter here takes the place of Islam, the lifting of discomfort and hesitation the place of faith, and total submission the place of excellence [in the well-known Hadith of Gabriel].

فهم استدلوا على محبته ورضاه لشركهم بمشيئته لذلك، وعارضوا بهذا الدليل أمره ونهيه، وفيه أبين الرد لقول من جعل مشيئته غير محبته ورضاه. فالإشكال إنما نشأ من جعلهم المشيئة نفس المحبة، ثم زادوه بجعلهم الفعل نفس المفعول، والقضاء عين المقضي، فنشأ من ذلك إلزامهم بكونه تعالى راضياً محباً لذلك، والتزام رضاهم به.

والذي يكشف هذه الغمة ويبصر من هذه العماية وينجي من هذه الورطة، التفريق بين ما فرق الله بينه، وهو المشيئة والمحبة فليسا واحداً، ولا هما متلازمين، بل قد يشاء ما لا يحبه ويحب ما لا يشاء كونه.

فالأول كمشيئته لوجود إبليس وجنوده، ومشيئته العامة لجميع ما في الكون مع بغضه لبعضه. والثاني كمحبته إيمان الكفار وطاعات الفجار وعدل الظالمين وتوبة الفاسقين، ولو شاء ذلك لوجد كله وكان جميعه، فإنه ما شاء الله كان وما لم يشأ لم يكن.

فإذا تقرر هذا الأصل، وأن الفعل غير المفعول، والقضاء غير المقضي، وأن الله سبحانه لم يأمر عباده بالرضى بكل ما خلقه وشاءه، زالت الشبهات وانحلت الإشكالات والله الحمد، ولم يبق بين شرع الرب وقدره تناقض، بحيث يظن إبطال أحدهما للآخر، بل القدر ينصر الشرع والشرع يصدق القدر وكل منهما يحقق الآخر.

إذا عرف هذا فالرضى بالقضاء الديني الشرعي واجب، وهو أساس الإسلام وقاعدة الإيمان. فيجب على العبد أن يكون راضياً به بلا حرج ولا منازعة ولا معارضة ولا اعتراض. قال الله تعالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً﴾ [النساء: 65].

فأقسم أنهم لا يؤمنون حتى يحكموا رسوله، ويرتفع الحرج من نفوسهم من حكمه، ويسلموا لحكمه. وهذا حقيقة الرضى بحكمه.

فالتحكيم في مقام الإسلام، [واتقاء الحرج في مقام الإيمان]، والتسليم في مقام الإحسان.

When the heart is infused with the freshness of faith and its sight sharpened by the reality of certitude and quickened by the reality of revelation, and its natural potential is fulfilled, the blaming self has turned into one that is tranquil, content, and meek, and it receives the rulings of the Lord Almighty with an open, welcoming, and submitting heart; he has attained total contentment and pleasure with this normative, religious decree that is beloved to God and His messenger.

As for contentment and pleasure with the existential, predestinarian decree that coincides with the love and pleasure of a servant, such as good health, wealth, safety, and delight, it is a naturally pleasing matter, as it is in suitable to the servant and dear to him. There is no worship in contentment with such a thing; worship, rather, is in receiving it with gratitude, acknowledgment of the bounty, and using it in the way that God loves rather than in disobeying the Giver.

Contentment with the existential decree that goes against the desire of the servant, against what is suitable and dear to him, and is not a matter of his choice, is religiously preferred, and is one of the stations of faith, and in its being an obligation there are two opinions. The example of this kind is like illness, poverty, harm that comes to one from others, heat and cold, and suffering in general.

Contentment with the decree that he has choice over and that God loathes and dislikes and has prohibited, such as all kinds of oppression, wickedness, and disobedience, is prohibited and punishable. It is opposed to the Almighty Lord, for God is not pleased with it, so how can one love and like what the Beloved dislikes and loathes? You must, therefore, make this distinction in the matter of contentment with the decree.

If you say, How can God Almighty desire a matter that He does not love or like? How does He will it and bring it to come into existence? How can God's will and dislike come together?

It will be said that this question is precisely the one because of which people have become divided into groups and schools.

Know that the word "desire" is of two kinds: something that is desired for itself and something that is desired for the sake of something else. What is desired for its own sake is sought for the good that is in it as an end and objective.

What is desired for something else, in contrast, may be something that is not desired by in itself, nor is there in it any benefit, it is only a means to one's end and objective. It may be undesirable in itself but desirable in the results it produces. Two different judgments come together in the same thing as they pertain to two different aspects, like extremely bitter medicine taken for its remedial

ومتى خالط القلب بشاشة الإيمان واكتحلت بصيرته بحقيقة اليقين، وحيى بروح الوحي وتمهدت طبيعته وانقلبت النفس الأمارة مطمئنة راضيةً وأدعةً، وتلقى أحكام الرب تعالى بصدر واسع منشرح مسلم، فقد رضى كل الرضى بهذا القضاء الديني المحبوب لله ورسوله.

والرضى بالقضاء الكوني القدري، الموافق لمحبة العبد وإرادته ورضاه—من الصحة والغنى والعافية واللذة—أمر لازم بمقتضى الطبيعة، لأنه ملائم للعبد محبوب له. فليس في الرضى به عبوديةً، بل العبودية في مقابلته بالشكر والاعتراف بالمنة ووضع النعمة مواضعها التي يحب الله أن توضع فيها، وألا يعصى المنعم بها.

والرضى بالقضاء الكوني القدري الجاري على خلاف مراد العبد ومحبه مما لا يلائمه ولا يدخل تحت اختياره—مستحب، وهو من مقامات الإيمان، وفي وجوبه قولان، وهذا كالمرض والفقر، وأذى الخلق له، والحر والبرد والآلام ونحو ذلك.

والرضى بالقدر الجاري عليه باختياره—مما يكرهه الله ويسخطه وينهى عنه—كأنواع الظلم والفسوق والعصيان حرام يعاقب عليه، وهو مخالف لربه تعالى. فإن الله لا يرضى بذلك ولا يحبه، فكيف يثفق المحبة ورضى ما يسخطه الحبيب ويغضه؟ فعليك بهذا التفصيل في مسألة الرضى بالقضاء.

فإن قلت: كيف يريد الله سبحانه أمراً لا يرضاه ولا يحبه؟ وكيف يشاؤه ويكونه؟ وكيف تجتمع إرادة الله له وبغضه وكراهيته؟

قيل: هذا السؤال هو الذي افترق الناس لأجله فرقاً، وتباينت عنه طرقهم وأقوالهم. فاعلم أن «المراد» نوعان: مراد لنفسه ومراد لغيره.

فالمراد لنفسه مطلوب لذاته وما فيه من الخير، فهو مراد إرادة الغايات والمقاصد. والمراد لغيره قد لا يكون في نفسه مقصوداً للهريد ولا فيه مصلحة له بالنظر إلى ذاته، وإن كان وسيلةً إلى مقصوده ومراده، فهو مكروه له من حيث نفسه وذاته، مراد له من حيث إفضاؤه وإيصاله إلى مراده، فيجتمع فيه الأمران: بغضه وإرادته، ولا يتنافياً لاختلاف متعلقهما، وهذا كالدواء

effect, or the amputation of a limb that is necessary to save the rest of the body, or traversing long, arduous distances in order to seek one's beloved. A wise man, in fact, needs only sufficient rather than absolute reason to prefer such things, even when the end is not entirely in sight. How much more so than the one from whom no end is hidden? The Almighty dislikes and loathes a thing in itself but that does not preclude His desiring it for some other end, and that thing becoming a means to a desired end.

7 God's Wisdom in Creating the Devil

An example of that is the Almighty's creation of Iblīs, who is the source of the corruption of people's religion, works, belief, and pious intentions, and the cause of the failure and infelicity of the servants, of their doing what angers the Almighty Lord, his effort being nothing but opposing what God loves and likes in every way possible. Despite that, he is the means to many things that the Almighty loves that come out of his creation and whose existence is dearer to Him than their absence.

Among them is to show the servants the power of the Almighty to create opposed and complementary things. He created this creation (Iblīs) that is the most wicked of beings and source of all evil in contrast to the person of Gabriel, which is the noblest and purest of beings and source of all good. Blessed is God for this and that. Similarly, His power becomes evident to them in the creation of night and day, light and dark, disease and remedy, life and death, heat and cold, beauty and ugliness, heaven and earth, water and fire, and good and evil.

This is the greatest evidence to the perfection of His power and honor, His authority and dominion, for these opposites confront and dominate each other, and He has created them [to be] the site of His arrangement, ordering, and wisdom, and the lack of existence of any one of them would call into question His wisdom, perfect control, and dominion.

Among them also is the manifestation of His Names of dominance such as "the Dominant," "the Avenger," "the Just," "the One who inflicts harm," "the Swift in punishment," "He who strikes with terrible might," "He who lowers," and "He who humiliates." What is signified by these names must exist, and if all of the creation were like the angels, these names would not be manifested.

Among them also is the manifestation of His Names signifying His forbearance, lenience, forgiveness, and covering up of sins, clemency in exacting His rights and emancipating of whoever He wishes of His slaves. Had He not created what He dislikes of the causes that would lead to these names, these gems of wisdom and insights would vanish as well. The Prophet alluded precisely to this in His saying,

المتناهي في الكراهة، [إذا علم متناوله أن فيه شفاءه، وكقطع العضو] المتآكل إذا علم أن في قطعه بقاء جسده، وكقطع المسافة الشاقة جداً إذا علم أنها توصله إلى مراده ومحبوه. بل العاقل يكتفي في إثارة هذا المكروه وإرادته بالظن الغالب وإن خفيت عنه عاقبته وطويت عنه مغبته، فكيف بمن لا تخفى عليه العواقب؟ فهو سبحانه وتعالى يكره الشيء ويغضه في ذاته ولا ينافي ذلك إرادته لغيره، وكونه سبباً إلى أمر هو أحب إليه من فوته.

مثال ذلك أنه سبحانه خلق إبليس الذي هو مادة لفساد الأديان والأعمال، والاعتقادات والإرادات، وهو سبب شقاوة العبيد وعملهم بما يغضب الرب تبارك وتعالى، وهو الساعي في وقوع خلاف ما يحبه الله ويرضاه بكل طريق وكل حيلة. فهو مبغوض للرب سبحانه وتعالى مسخوط له، لعنه الله ومقتته وغضبه عليه، ومع هذا فهو وسيلة إلى محاب كثيرة للرب تعالى ترتبت على خلقه، وجودها أحب إليه من عدمها.

منها أن تظهر للعباد قدرة الرب تعالى على خلق المتضادات المتقابلات. نخلق هذه الذات—التي هي أحبب الذوات وشرها، وهي سبب كل شر—في مقابلة ذات جبريل التي هي أشرف الذوات وأطهرها وأزكاها، وهي مادة كل خير. فتبارك الله خالق هذا وهذا، كما ظهرت لهم قدرته التامة في خلق الليل والنهار والضياء والظلام والداء والدواء والحياة والموت والحر والبرد والحسن والقبيح والأرض والسماء والماء والنار والخير والشر.

وذلك من أدل الدلائل على كمال قدرته وعزته وسلطانه وملكوته. فإنه خلق هذه المتضادات وقابل بعضها ببعض وسلط بعضها على بعض وجعلها محال تصرفه وتدييره وحكمته، نفخو الوجود عن بعضها بالكلية تعطيل لحكمته وكال تصرفه وتدييره مملكته.

ومنها ظهور آثار أسمائه القهرية، مثل القهار والمنتقم والعدل والضار وشديد العقاب وسريع الحساب وذو البطش الشديد والخافض والمذل، فإن هذه الأسماء والأفعال كمال، فلا بد من وجود متعلقها. ولو كان الخلق كلهم على طبيعة الملك لم يظهر أثر هذه الأسماء والأفعال.

ومنها ظهور آثار أسمائه المتضمنة لحلمه وعفوه ومغفرته وستره وتجاوزه عن حقه، وعتقه لمن شاء من عبيده، فلو لا خلق ما يكره من الأسباب المفضية إلى ظهور آثار هذه الأسماء لتعطلت هذه الحكم

If you did not sin, God would remove you and bring those who would sin and ask for forgiveness so He would forgive them.¹²

Among them also is the manifestation of the names of wisdom and knowledge, for He is the All-wise, All-knowing who places all things in their place, allotting to each its desert, not placing anything out of its place nor allotting any share unsuitably. This is not possible without the perfection of His knowledge, wisdom, and mastery. He neither places scarcity and deprivation in place of bounty¹³ and grace, nor vice versa. He neither gives reward in place of punishment nor vice versa. He does not lower in a place fit for elevating, nor vice versa. He neither gives honor in place of humility, nor vice versa. He neither gives a commandment in place of prohibition, nor vice versa.

He knows, accordingly, where to inspire His revelation, who is most fit to receive it, and is grateful to receive it, and knows also who is incapable and undeserving of receiving it. He is too wise to hold it back from those who deserve it and to place it in an undeserving site.

If these hated and loathed causes were to disappear, so too these effects, and they would not manifest to His creation, and their wisdom and benefits that ultimately result from them would be lost.

If these causes were to be eliminated because of their evil, the much greater good that results from them too would cease to exist, like sin, the rain, and the wind, which have benefits that are far, far greater than the evil and harm that may come from them; if they were eliminated in order to avoid that limited evil, the incomparably greater good that results from them too would disappear.

Among them is the attainment of the diverse forms of servitude and worship that would be deficient without the creation of Iblīs.

The service of struggle in God's path is among the dearest to the Almighty; if all men were believers, this kind of worship and all that comes with it would not exist, such as alliance and hostility for Him, love and hate for Him, the sacrifice of the ego against the enemy, the commanding of right and forbidding of wrong, endurance and resistance against desire, and the sacrifice of personal preferences for the sake of what God loves.

¹² Muslim #2749.

والقوائد. وقد أشار النبي إلى هذا بقوله: «لو لم تذنبوا لذهب الله بكم، ولجاء بقوم يذنبون فيستغفرون الله، فيغفر لهم».

ومنها ظهور آثار أسماء الحكمة والخبرة، فإنه سبحانه الحكيم الخبير الذي يضع الأشياء مواضعها، وينزلها منازلها اللائقة بها، فلا يضع الشيء في غير موضعه ولا ينزله غير منزلته التي يقتضيها كمال علمه وحكمته وخبرته، فلا يضع الحرمان والمنع موضع العطاء والفضل، ولا الفضل والعطاء موضع الحرمان والمنع، ولا الثواب موضع العقاب ولا العقاب موضع الثواب، ولا الخفض موضع الرفع ولا الرفع موضع الخفض، ولا العز مكان الذل ولا الذل مكان العز، ولا يأمر بما ينبغي النهي عنه ولا ينهى عما ينبغي الأمر به.

فهو أعلم حيث يجعل رسالته وأعلم بمن يصلح لقبولها ويشكره على انتهائها إليه ووصولها، وأعلم بمن لا يصلح لذلك ولا يستأهله، وأحكم من أن يمنعها أهلها ويضعها عند غير أهلها. فلو قدر عدم الأسباب المكروهة البغيضة له لتعطلت هذه الآثار، ولم تظهر خلقه، ولفات الحكم والمصالح المترتبة عليها، وفواتها شر من حصول تلك الأسباب.

فلو عطلت تلك الأسباب—لما فيها من الشر—لتعطل الخير الذي هو أعظم من الشر الذي في تلك الأسباب، وهذا كالشمس والمطر والرياح التي فيها من المصالح ما هو أضعاف أضعاف ما يحصل بها من الشر والضرر. فلو قدر تعطيلها—لثلا يحصل منها ذلك الشر الجزئي—لتعطل من الخير ما هو أعظم من ذلك الشر بما لا نسبة بينه وبينه.

فصل

ومنها حصول العبودية المتنوعة التي لولا خلق إبليس لما حصلت، ولكن الحاصل بعضها لا كلها. فإن عبودية الجهاد من أحب أنواع العبودية إليه سبحانه، ولو كان الناس كلهم مؤمنين لتعطلت هذه العبودية وتوابعها من الموالاة فيه سبحانه والمعادة فيه والحب فيه والبغض فيه، وبذل النفس له في محاربة عدوه وعبودية الأمر بالمعروف والنهي عن المنكر، وعبودية الصبر ومخالفة الهوى، وإيثار محاب الرب على محاب النفس.

13 The text here must be corrupted; instead of *al-'iqāb* (bounty), the context requires *al-'atā'* (bounty).

Among them also is the worship of repentance, return, and seeking forgiveness, for the Almighty loves the penitent and their contrition, and if the means that create cause for repentance were to disappear, so would the worship [in the form] of repentance and seeking forgiveness.

Among them is the worship [in the form] of hostility to the enemy and opposition to him for God's sake, this being among the dearest kinds of worship to God, for God loves that His allies oppose and battle with His enemy, and this worship cannot be appreciated except by the wise. Among them also is to worship Him by seeking His protection and refuge from His enemy and his deception and harm. Among them is that His servants increase in their fear and caution when they witness the end of His enemy [Iblīs], his fall from the angelic state to the devilish state, and dare not repose to deceptive wishing. Among them is that they attain the reward of opposing and repelling him, which cannot be attained if they did not do so, and most acts of worship—be it of the heart or the body—is the result of opposing him. Among them also is the fact that the very hostility to him is among the greatest kinds of worship, as the Almighty said, "The Satan is your enemy, so take him as your enemy" [35:6]. This is most beneficial for the servant and dearest to the Lord. Among these is the fact that human nature comprises the good and the bad, the wholesome and unwholesome, infused in it like the fire is hidden in a flint stone, and Satan was created by actualizing the potential of evil that is in the nature of the wicked, and the prophets were derived by actualizing the potential of the righteous that inheres in the righteous. The Most Wise thus actualizes the righteous potential of the one group to bring about its results and the evil potential of the other group to bring about its results, His wisdom being manifest in both, His judgment effective in both, bringing out what was already known to Him in His prior knowledge.

This is the question that the angels asked when they said,

And when your Lord said to the angels, "I will make upon the earth a successor," they said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" He said, "Indeed, I know that which you know not." [2:30]

The angels understood that the existence of those who glorify His praise, obey and worship Him, is better than the existence of those who disobey and oppose Him, but the Almighty responded that He knows of wisdom, benefits, and praiseworthy ends in the creation of this kind that the angels do not.

Among [God's wise purposes in creating the devil] is the manifestation of many of His miraculous signs and wonders in His creation that are accom-

ومنها عبودية التوبة والرجوع إليه واستغفاره، فإنه سبحانه يحب التوابين ويحب توبتهم، فلو عطلت الأسباب التي يتاب منها لتعطلت عبودية التوبة والاستغفار منها.

ومنها عبودية مخالفة عدوه ومرغمته في الله وإغاضته فيه، وهي من أحب أنواع العبودية إليه، فإنه سبحانه يحب من وليه أن يغيظ عدوه ويرغمه ويسوءه، وهذه عبودية لا يتفطن لها إلا الأكياس.

ومنها أن يتعبد له بالاستعاذة من عدوه وسؤاله أن ينجيه منه ويعصمه من كيده وأذاه.

ومنها أن عبيده يشتد خوفهم وحذرهم إذا رأوا ما حل بعدوه بخالفته وسقوطه من المرتبة الملكية إلى المرتبة الشيطانية، فلا يخلدون إلى غرور الأمل بعد ذلك.

ومنها أنهم ينالون ثواب مخالفته ومعاداته، الذي حصوله مشروط بالمعاداة والمخالفة، فأكثر عبادات القلوب والجوارح مرتبة على مخالفته.

ومنها أن نفس اتخاذه عدواً من أكبر أنواع العبودية وأجلها، قال الله تعالى: ﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾ [فاطر:6]. فاتخاذه عدواً أنفع شيء للعبد، وهو محبوب للرب.

ومنها أن الطبيعة البشرية مشتملة على الخير والشر والطيب والخبيث، وذلك كامن فيها كمن النار في الزناد، فخلق الشيطان مستخرجاً لما في طبائع أهل الشر من القوة إلى الفعل، وأرسلت الرسل تستخرج ما في طبيعة أهل الخير من القوة إلى الفعل، فاستخرج أحكم الحاكمين ما في قوى هؤلاء من الخير الكامن فيها، ليترتب عليه آثاره، وما في قوى أولئك من الشر، ليترتب عليه آثاره وتظهر حكمته في الفريقين]، وينفذ حكمه فيهما، ويظهر ما كان معلوماً له مطابقاً لعلبه السابق.

وهذا هو السؤال الذي سألته ملائكته حين قالوا: ﴿أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾ [البقرة:30]، فظنت الملائكة أن وجود من يسبح بحمده ويطيعه ويعبده أولى من وجود من يعصيه ويخالفه، فأجابهم سبحانه بأنه يعلم من الحكم والمصالح والغايات المحمودة في خلق هذا النوع ما لا تعلمه الملائكة.

ومنها أن ظهور كثير من آياته وعجائب صنعه حصل بسبب وقوع الكفر والشر من النفوس

plished because of the occurrence of the unbelief and wickedness of some, like the great sign of the Flood and the Wind [which destroyed the people of Noah and Ād respectively], the destruction of the people of Thamūd and the people of Lot, the miracle of the fire turning cool and peaceful on Abraham, and the signs that God showed at the hands of Moses, and other signs. After mentioning each one of these God says,

Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord—He is the Exalted in Might, the Merciful. [26:139–140]

Were it not for the unbelief of the ingrates and the animosity of the obdurate, these signs of which men speak generation after generation would not manifest themselves.

Among them also is the creation of complementary causes that compete and collide with each other, and that is the perfection of His lordship, omnipotence, wisdom, and dominion. Even though the lordship would be perfect in itself without creating these means, its creation is nonetheless a corollary of His perfection, dominion, omnipotence, and wisdom. Their manifestation and effect in the world of being is the realization of that perfection and its cause. This is the plenitude of the effects of unqualified divine perfection, in all its possibilities, kinds, and ends, in all the domains of the unseen and the seen.

In sum, then, the worship, the signs, and the wonders that result from the creation, predestination, and willing of what He does not love or like are dearer to Him than the alternative.

If you ask: Is it possible for the wise purposes to come into effect without these [evil] causes?

I say: This is an invalid question, for it requires the existence of the result without its cause, like requiring the existence of son without a father, movement without a mover, and repentance without a penitent.

If you said: If these causes are desired because of their wise purposes, are they loved and desired in this respect, or are they disliked in every way?

I would say that this question can be asked from two perspectives.

First, from the perspective of the Lord Almighty: Whether He loves them in the sense that they lead to what He loves even if He dislikes them for their own sake?

Second, from the perspective of the servant: Is it permissible for him to be pleased with them from that perspective as well? This is a great question.

Know that all evil is ultimately from privation: I mean the privation of good and its means, which is evil from this perspective. As for existence in itself, there

الكفرة الظالمة، كآية الطوفان وآية الريح وآية إهلاك ثمود وقوم لوط، وآية انقلاب النار على إبراهيم برداً وسلاماً، والآيات التي أجزاها الله تعالى على يد موسى، وغير ذلك من آياته التي يقول سبحانه عقيب ذكر كل آية منها: ﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ [الشعراء: 139-140]. فلولا كفر الكافرين وعناد الجاحدين لما ظهرت هذه الآيات الباهرة التي يتحدث بها الناس جيلاً بعد جيل إلى الأبد.

ومنها أن خلق الأسباب المتقابلة التي يقهر بعضها بعضاً ويكسر بعضها بعضاً هو من شأن كمال الربوبية والقدرة النافذة والحكمة التامة والملك الكامل—وإن كان شأن الربوبية كاملاً في نفسه، ولو لم يخلق هذه الأسباب—لكن خلقها من لوازم كماله وملكه وقدرته وحكمته. فظهور تأثيرها وأحكامها في عالم الشهادة تحقيق لذلك الكمال وموجب من موجباته. فتعمير مراتب الغيب والشهادة بأحكام الصفات من آثار الكمال الإلهي المطلق بجميع وجوهه وأقسامه وغاياته.

وبالجملة، فالعبودية والآيات والعجائب التي ترتبت على خلق ما لا يحبه ولا يرضاه وتقديره ومشيتته أحب إليه سبحانه وتعالى من فواتها، وتعطيلها بتعطيل أسبابها.

فإن قلت: فهل كان يمكن وجود الحكم بدون هذه الأسباب؟

قلت: هذا سؤال باطل، إذ هو فرض وجود الملزوم بدون لازمه كفرض وجود الابن بدون الأب، والحركة بدون المتحرك، والتوبة دون التائب.

فإن قلت: فإذا كانت هذه الأسباب مرادة لما تفضي إليه من الحكم، فهل تكون مرضيةً محبوبةً من هذا الوجه، أم مسخوطةً من جميع الوجوه؟

قلت: هذا السؤال يورد على وجهين:

أحدهما من جهة الرب سبحانه وتعالى. وهل يكون محباً لها من جهة إفضاؤها إلى محبوبه وإن كان يبغيها لذواتها؟

والثاني من جهة العبد، وهو أنه هل يسوغ له الرضى بها من تلك الجهة أيضاً؟ فهذا سؤال له شأن. فاعلم أن الشر كله يرجع إلى العدم—أعني عدم الخير وأسبابه المفضية إليه—وهو من هذه الجهة شر. وأما من جهة وجوده المحض فلا شر فيه.

is no evil. Its example is the wicked selves whose existence is a good in the sense that they exist, and evil occurs to them because of the severance of the substance of the good from them; they were created essentially in motion, never stagnant, and if helped with knowledge and inspiration they move by it and if left they move by their nature against that. Its motion inasmuch as it is movement is a good and becomes evil only when modified by something additional, but not insofar as it is movement. All evil is a kind of injustice, which is to place a thing where it does not belong, but if the same thing were placed in the right place, it would no longer be injustice.

It has become known, therefore, that the aspect of evil in them is by virtue of an additional will. This is why [legal] punishments when applied in a proper manner are a good in themselves, even if they are an evil with respect to the site (the criminal) on which they are applied because of the pain that they create in him and since his nature is suitable and receptive to its opposite, namely, pleasure. That pain, in that respect, becomes an evil for it, even if it is good with respect to its agent because and inasmuch as [the penalizing authority] applied it in its place, for the Almighty does not create anything that is purely evil in all its aspects. His wisdom forbids that. A creation may be evil and corrupting in some respects, but in its creation there are benefits and wise purposes in other respects that supersede the evil aspects, and all reality encompasses this fact. It is not possible for the Truth Almighty to wish a thing that is corrupt in every respect and aspect and has no benefit in creating it whatsoever. This is the most obvious impossibility, for in His hands is all good; evil is not attributable to Him, all that is attributable to Him is good, and evil obtains only as a result of the absence of this addition and relation to Him. Were it attributable to Him, it would not be evil. Reflect on this: it is the severance of a thing to Him that turns it into an evil.

If you say: But the relation to Him has not become severed in creation and will.

I would say: In this respect, it is not evil. It is only its existence that is attributed to Him and in this respect it is not evil; the evil in it is only the lack of the additional supply of the good and its means, and the absence is not a thing, and so not attributable to God.

If you seek further clarification, know that the means of the good are three: creation *ex nihilo*, preparation, and aid.

Creation *ex nihilo* of a good means is a good and is attributed to God, and its preparation is a good, also attributed to God, and its addition to the agent is also a good, and that too is His. If He did not prepare the agent and supply it, evil occurs as a result of this absence.

If you ask: But why did He not supply it [with good] after having created it?

مثاله أن النفوس الشريرة وجودها خير من حيث هي موجودة، وإنما حصل لها الشر بقطع مادة الخير عنها، فإنها خلقت في الأصل متحركة لا تسكن، فإن أعينت بالعلم وإلهام الخير تحركت به، وإن تركت تحركت بطبعها إلى خلافه. وحركتها من حيث هي حركة خير، وإنما تكون شراً بالإضافة لا من حيث هي حركة، والشر كله ظلم وهو وضع الشيء في غير موضعه، فلو وضع في موضعه لم يكن شراً.

فعلم أن جهة الشر فيه بمشيئة إضافية، ولهذا كانت العقوبات الموضوعة في محالها خيراً في نفسها، وإن كانت شراً بالنسبة إلى المحل الذي حلت به، لما أحدثت فيه من الألم الذي كانت الطبيعة قابلةً لضده من اللذة، مستعدةً له، فصار ذلك الألم شراً بالنسبة إليها وهو خير بالنسبة إلى الفاعل، حيث وضعه موضعه. فإنه سبحانه لا يخلق شراً محضاً من جميع الوجوه والاعتبارات، فإن حكمته تأبى ذلك، بل قد يكون ذلك المخلوق شراً ومفسدةً ببعض الاعتبارات، وفي خلقه مصالح وحكم باعتبارات أخر أرحم من اعتبارات مفسده، بل الواقع منحصر في ذلك، فلا يمكن في جنب الحق — جل جلاله — أن يريد شيئاً يكون فساداً من كل وجه وبكل اعتبار، لا مصلحة في خلقه بوجه ما. هذا من أبين المحال، فإنه سبحانه بيده الخير والشر ليس إليه، بل كل ما إليه نخير، والشر إنما حصل لعدم هذه الإضافة والنسبة إليه، فلو كان إليه لم يكن شراً، فتأمل، فانقطع نسبته إليه هو الذي صيره شراً. فإن قلت: لم تنقطع نسبته إليه خلقاً ومشيةً.

قلت: هو من هذه الجهة ليس بشر، فإن وجوده هو المنسوب إليه، وهو من هذه الجهة ليس بشر، والشر الذي فيه من عدم إمداده بالخير وأسبابه. والعدم ليس بشيء حتى ينسب إلى من بيده الخير. فإن أردت مزيداً إيضاح لذلك، فاعلم أن أسباب الخير ثلاثة: الإيجاد والإعداد والإمداد. فهذه هي الخيرات وأسبابها.

فإيجاد هذا السبب خير وهو إلى الله، وإعداده خير وهو إليه أيضاً، وإمداده خير وهو إليه. فإذا لم يحدث فيه إعداد ولا إمداد حصل فيه الشر بسبب هذا العدم الذي ليس إلى الفاعل، وإنما إليه ضده.

فإن قلت: فهلا أمدّه إذ أوجده.

I would say: What His wisdom requires creation and supplying, the Almighty creates and supplies, and what His wisdom requires creating but not supplying: He created it by His wisdom and deprived from supply of good by His wisdom. His creation is good and the evil occurred only from lack of its supply.

If you say: Why did He not supply all of the creation?

I would say: This is an invalid question as it supposes that the equality of all existents is greater in wisdom, and this is utter ignorance. The essence of all wisdom is precisely in the great difference that exists among them. But in the creation of each of these kinds there is no difference insofar as the attribute of creation is the same, rather, the difference among them owes to matters of absence, not creation.

If this is difficult for you to grasp properly, consider the saying,

If you cannot do a thing
Ignore it for things that you can

As it is mentioned that al-Aṣmaʿī met once with al-Khalīl [b. Aḥmad] seeking to understand the art of prosody but it proved difficult for him, so the latter said to the former on the day, "Parse this verse for me," and recited this couplet, and he understood his meaning and gave it up.

The core of the matter is that contentment with God necessitates contentment with His attributes, acts, names, and judgments, but does not require contentment with all of the objects of His action. The reality of worship, in fact, is that the servant be in agreement with His pleasure and displeasure, pleased and content with what He is pleased with and displeased with what He is displeased with.

If it is said: The Almighty is pleased with the punishment of whoever deserves punishment, but how can a servant be pleased with His punishment of him?

It would be said: If he were to be in agreement with His punishment, it would turn into delight and joy, but such a thing will not issue from him. For if he failed to agree with Him in His love and obedience, which constitute the pleasure of the soul, the coolness of the eyes, and life of the heart, how could he agree with His punishment for him, which is in fact the most hated and painful of all things to him. In reality, he had hated what He loved, namely, obedience and monotheism, and will not love His punishment. Yet, if he were to do it, the punishment would vanish.

If you say: How can pleasure with the decree be reconciled with the hatred that the servant experiences for things such as disease, poverty, and pain?

قلت: ما اقتضت الحكمة إيجاده وإمداده، فإنه—سبحانه—يوجد ويمده، وما اقتضت الحكمة إيجاده وترك إمداده أوجده بحكمته ولم يمده بحكمته، فإيجاده خير، والشر وقع من عدم إمداده. فإن قلت: فهلا أمد الموجودات كلها.

لت: هذا سؤال فاسد يظن مورده أن التسوية بين الموجودات أبلغ في الحكمة وهذا عين الجهل، بل الحكمة كل الحكمة في هذا التفاوت العظيم الواقع بينها، وليس في خلق كل نوع منها تفاوت. فكل نوع منها ليس في خلقه من تفاوت، والتفاوت إنما وقع بأمر عدمية لم يتعلق بها الخلق، وإلا فليس في الخلق من تفاوت.

فإن اعتاص ذلك عليك ولم تفهمه حق الفهم، فراجع قول القائل:

إذا لم تستطع شيئاً فدعه وجاوزه إلى ما تستطيع

كما ذكر أن الأصمعي اجتمع بالخليل وحرص على فهم العروض منه، فأعياه ذلك، فقال له الخليل يوماً: قطع لي هذا البيت، وأنشده: «إذا لم تستطع ... البيت»، ففهم ما أراد، فأمسك عنه ولم يشتغل به.

وسر المسألة أن الرضى بالله يستلزم الرضى بصفاته وأفعاله وأسمائه وأحكامه، ولا يستلزم الرضى بمفعولاته كلها، بل حقيقة العبودية أن يوافقه عبده في رضاه وسخطه، فيرضى منها بما رضى به ويسخط منها ما سخطه.

فإن قيل: فهو سبحانه يرضى عقوبة من يستحق العقوبة، فكيف يمكن العبد أن يرضى بعقوبته له؟ قيل: لو وافقه في رضاه بعقوبته لانقلبت لذة وسروراً، ولكن لا يقع منه ذلك.

فإنه لم يوافقه في محبته وطاعته التي هي سرور النفس وقرة العين وحياة القلب، فكيف يوافقه في محبته للعقوبة التي هي أكره شيء إليه وأشق شيء عليه؟ بل كان كارهاً لما يحبه من طاعته وتوحيده، فلا يكون راضياً بما يختاره من عقوبته، ولو فعل ذلك لارتفعت عنه العقوبة.

فإن قلت: فكيف يجتمع الرضى بالقضاء الذي يكرهه العبد—من المرض والفقر والألم—مع كراهته؟

It would be said: There is no incompatibility in that, for he is pleased with it insofar as it leads to what he loves but dislikes it in the respect that it hurts him, like a bitter medicine that he knows will cure him, thus he combines in it pleasure and displeasure.

If you say: How could He be pleased with a thing for His servant yet not help him in attaining it?

I would say: Because His helping him in that act of obedience that He loves would lead to the loss of what is more beloved to Him. It may be that that act of obedience by the servant may lead to a consequence that would be more loathsome to the Almighty than that act of obedience is desirable. Its occurrence would necessitate a preponderant harm or repel a preponderant benefit. God Almighty has alluded to precisely this in His words,

And if they had intended to go forth, they would have prepared for it something. But God disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain." Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] sedition. And among you are those who would avidly listen to them. And God is Knowing of the wrongdoers. [9:46–47]

The Almighty has declared here that He loathed their being sent out with His messenger for an expedition, which is an act of obedience and devotion and He had commanded them to it, but when He loathed it for some of them, He held them back. The Almighty then mentions some of the harms that would have resulted from their joining of the expedition. He informed them that "had they gone out with you they would have only increased you in confusion," that is, in corruption and evil, and "they would have been busybodies in your midst," that is, they would have striven for corruption, "seeking sedition, there being among you those who would avidly listen to them" that is, they receive and respond to such things, and there would have been sedition and evil as a result that is much greater than the benefit of their going out with you. Wisdom and mercy, therefore, required that He prevent them from going with you and held them back.

Make this an example that serves as the foundation for your thinking on this matter.

If you ask: This has allowed me to imagine the pleasure of the Lord Almighty in a thing that He creates in one respect and His displeasure with the same in another respect. How, then, do the two come together in my being as regards sins and wickedness?

قلت: لا تنافي في ذلك، فإنه يرضى به من جهة إفضائه إلى ما يحب، ويكرهه من جهة تألمه به، كالدواء الكريه الذي يعلم أن فيه شفاءه، فإنه يجتمع فيه رضاه به وكراهته له.

فإن قلت: كيف يرضى لعبده شيئاً ولا يعينه عليه؟

قلت: لأن إعانته عليه قد تستلزم فوات محبوب له أعظم من حصول تلك الطاعة التي رضىها له. وقد يكون وقوع تلك الطاعة منه يتضمن مفسدة هي أكره إليه سبحانه من محبته لتلك الطاعة، بحيث يكون وقوعها منه مستلزماً لمفسدة راجحة، ومفوتاً لمصلحة راجحة، وقد أشار تعالى إلى ذلك في قوله: ﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ [التوبة: 46-47]. فأخبر سبحانه أنه كره انبعاثهم مع رسوله للغزو، وهو طاعة وقربة، وقد أمرهم به، فلما كرهه منهم ثبطهم عنه. ثم ذكر سبحانه بعض المفاصل التي كانت تترتب على خروجهم لو خرجوا مع رسوله ﷺ، فقال: ﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا﴾، أي فساداً وشرّاً، ﴿وَلَا أُضْعِفُوا خِلَالَكُمْ﴾، أي سعوا فيما بينكم بالفساد والشر ﴿يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ﴾، أي قابلون منهم مستجيبون لهم، فتولد من بين سعي هؤلاء بالفساد وقبول أولئك منهم من الشر ما هو أعظم من مصلحة خروجهم، فاقترضت الحكمة والرحمة أن منعهم من الخروج وأقعدهم عنه.

فاجعل هذا المثال أصلاً لهذا الباب وقس عليه.

فإن قلت: قد تصور لي هذا في رضى الرب تعالى لبعض ما يخلقه من وجه وكراهته من وجه آخر، فكيف لي بأن يجتمع الأمران في حقي بالنسبة إلى المعاصي والفسوق؟

I would say: That too is easy to imagine, but rather a common occurrence, for a servant dislikes and loathes these things, and hates that he committed them, and they occurred by his own acquisition, will, and choice, yet he is pleased with the knowledge, foreordination, will, and existential command of God. He is pleased with what is from God and displeased with what is from him. This is the path of one group from the people of gnosis.

Another group recommends loathing it all in every respect.

The latter in reality do not oppose the former, for when the servant loathes it in every way, the sentiment is applied to the aspect of [the evil] that is in fact loathsome; they do not in fact loathe the Lord's knowledge, writ, will, and His existential command, nor do the former like it in the respect in which the Lord dislikes it.

The gist of the matter is that what is God's in this matter [of evil] is not loathed and what is the servant's is loathed and disliked.

If you ask: How could there be a share of the servant in it?

I would say: This would be the false kind of determinism that would not permit one to get out of this difficult question; the one who believes in free will is more likely to find a solution than the one who rejects it, but the Ahl al-Sunna are moderate between the Qadarites and the Jabrites, and most successful in finding a resolution.

For if you say: How can one experience regret and repentance while also keeping one's eyes fixed on the wisdom of His judgment and also testifying to His omnipotence and His irresistible judgment?

I would say: This is what the blind who misunderstand the issue have fallen into, for they come to see those acts [of sin] as obedience because one agrees with the divine will and predestination, saying that in disobeying the divine command one has obeyed the divine will. It was said,

I have become the object of whatever You choose to do
To me: my acts are all acts of obedience

Such men are the most blind and ignorant of all, knowing neither God, nor His religious commands, nor His existential ones. Obedience is nothing but agreement with the command, not with the predestination and will, otherwise Iblis would have been the greatest of God's devotees, as too the people of Noah, 'Ād, and Thamūd, as would be the people of Lot and those of Pharaoh, and on this view they were punished and avenged by God for obeying Him. This is the epitome of ignorance of God, His attributes, and His acts.

If you say: With this, then, lament and repentance reconcile for me with the recognition of His omnipotence and wisdom.

قلت: هو متصور ممكن بل واقع، فإن العبد يسخط ذلك ويبغضه، ويكرهه من حيث هو فعل له، وواقع بكسبه وإرادته واختياره، ويرضى بعلم الله وكتابته ومشيتته وإذنه الكوني، فيرضى بما من الله ويسخط ما هو منه. فهذا مسلك طائفة من أهل العرفان.

وطائفة أخرى رأوا كراهة ذلك مطلقاً، وعدم الرضى به من كل وجه. وهؤلاء في الحقيقة لا يخالفون أولئك، فإن العبد إذا كرهها مطلقاً فإن الكراهة إنما تقع على الاعتبار المكروه منها، وهؤلاء لم يكرهوا علم الرب وكتابته ومشيتته وإلزامه حكمه الكوني، وأولئك لم يرضوا بها من الوجه الذي سخطها الرب وأبغضها لأجله.

وسر المسألة أن الذي إلى الرب منها غير مكروه، والذي إلى العبد منها هو المكروه والمسخوط. فإن قلت: ليس إلى العبد شيء منها.

قلت: هذا هو الجبر الباطل الذي لا يمكن صاحبه التخلص من هذا المقام الضيق، والقدري أقرب إلى التخلص منه من الجبري، وأهل السنة المتوسطون بين القدرية والجبرية هم أسعد بالتخلص منه من الفريقين.

فإن قلت: كيف يتأتى الندم والتوبة مع شهود الحكمة في التقدير ومع شهود القيومية والمشئنة النافذة؟

قلت: هذا هو الذي أوقع من عميت بصيرته في شهود الأمر على خلاف ما هو عليه، فرأى تلك الأفعال طاعات لموافقته فيها المشئنة والقدر، وقال: إن عصيت أمره فقد أطعت إرادته في ذلك، قيل:

أصبحت منفعلاً لما تختاره مني ففعلي كله طاعات.

وهؤلاء أعمى الخلق بصائر وأجهلهم بالله وأحكامه الدينية والكونية. فإن الطاعة هي موافقة الأمر لا موافقة القدر والمشئنة، ولو كانت موافقة القدر طاعةً لله لكان إبليس من أعظم المطيعين لله، وكان قوم نوح وعاد وثمود وقوم لوط وقوم فرعون، كلهم مطيعين له، فيكون قد عذبهم أشد العذاب على طاعته، وانتقم منهم لأجلها، وهذا غاية الجهل بالله وبأسمائه وصفاته وأفعاله. فإن قلت: ومع ذلك فاجمع لي بين الندم والتوبة، وبين مشهد القيومية والحكمة.

I say: The servant witnesses his incapacity and the enactment of divine predestination upon himself, his perfect dependence on Him, His incapacity to protect himself even for the wink of an eye; and his falling into sin cannot occur in such a state when he is fortified by Him who says, "By Me he hears, by Me he sees, by Me he strikes, and by Me he walks," it is unimaginable that such a one would sin in such a state. When he is barred from such a state and falls to his natural existence, being left to himself, he is now dominated by the forces of the ego, the nature, and desire, and this natural existence is one in which many a trap and hunter lie in wait for him, and he must fall into one of the many such snares; this existence is veiled from his Lord. When the veil falls, the drives rage, the prohibitions weaken, the darkness deepens, the faculties dim, nowhere can he find a way to escape the snares and false gods. When the mist of that nature lifts and the darkness recedes and you turn to your Lord from your ego and habit,

The secret that you had long hidden is unveiled
 The morning you were whose night has appeared
 When you vanished
 it encamped in [your heart] and settled
 It is you who is the veil of your heart from its own secret
 Were it not for you it would not have been sealed
 A speech has come whose listener is never filled
 Lured we are to its prose and its verse
 The soul is rejuvenated when it mentions it
 And the tormented heart's darkness disappears

He is visited by contrition, penitence, and return, for he was in disobedience when he subsisted by his ego, veiled from his Lord and His obedience; when that being parted from him and he became another, he subsisted by His Lord, not by his ego.

When this is known, repentance and contrition become in this being in which he dwells by his Lord, and this in no way contradicts His wisdom and omnipotence, but is rather reconciled with it and derives from it. All success is from God.

قلت: العبد إذا شهد عجز نفسه ونفوذ الأقدار فيه وكمال فقره إلى ربه وعدم استغنائه عن عصمته وحفظه طرفه عين، كان بالله في هذه الحال لا بنفسه، فوقع الذنب منه لا يتأتى في هذه الحال البتة، فإن عليه حصناً حصيناً من: «في يسمع، وبني يصرون وبني يبطشون وبني يمشي»، فلا يتصور منه الذنب في هذه الحال، فإذا جُلب عن هذا المشهد وسقط إلى وجوده الطبيعي وبقي بنفسه، استولى عليه حكم النفس والطبع والهوى وهذا الوجود الطبيعي قد نصبت فيه الشباك والأشراك، وأرسلت عليه الصيادون، فلا بد أن يقع في شبكة من تلك الشباك وشرك من تلك الأشراك، وهذا الوجود هو حجاب بينه وبين ربه. فيقع الحجاب ويقوى المقتضى ويضعف المانع وتشتد الظلمة وتضعف القوى، فأنى له بالخلاص من تلك الأشراك والشباك. فإذا انقشع ضباب ذلك الوجود الطبيعي وإنجاب ظلامه وزال قتامه وصرت بربك ذاهباً عن نفسك وطبعك.

بدا لك سر طال عنك اكتتامه	ولاح صباح كنت أنت ظلامه
فإن غبت عنه حل فيه وطنبت	على منكب الكشف المصون خيامه
فأنت حجاب القلب عن سر غيبه	ولولاك لم يطع عليه ختامه
وجاء حديث لا يمل سماعه	شهبي إلينا نثره ونظامه
إذا ذكرته النفس زال عناؤها	وزال عن القلب المعنى قتامه

فهناك يحضره الندم والتوبة والإنابة، فإنه كان في المعصية بنفسه محبوباً فيها عن ربه وعن طاعته، فلما فارق ذلك الوجود وصار في وجود آخر، بقي بربه لا بنفسه. وإذا عرف هذا، فالتوبة والندم يكونان في هذا الوجود الذي هو فيه بربه، وذلك لا ينافي مشهد الحكمة والقيومية، بل يجامعه ويستمد منه، وبالله التوفيق.

8 Sixty-Two Virtues of Contentment and Indifference to Pleasure and Pain

[Al-Harawī's] words,

[Joyful contentment] is rectified by three conditions: the equality of states with the servant, giving up of competition with the creation, and purification from asking and begging.

He means that contentment with God can only be realized if these three conditions are met. A joyfully content person finds the states of bounty and calamity equally acceptable, being pleased with God's choice for him.

{He doesn't mean that the various states are the same with respect to his natural suitability to some and repulsion to others, for this would be against the human nature, nay, but the nature of all living beings.}

Nor is the meaning here the equality of states of obedience and disobedience, for this is opposed to worship and service in every way. The calamity and bounty are equal in many other ways, however:

First, he has relegated his affairs to God and such a person is pleased with whatever the One to whom he has relegated chooses for him, especially if he is certain of His perfect wisdom, subtle bounties, and good judgment. Second, he is certain that there is no changing God's words, nor repelling His judgment; whatever He wills occurs and whatever He does not will does not, and knows that whatever has come to him of bounty or calamity is a fait accompli. Third, [he knows] that he is merely a slave, and a slave cannot be displeased with the shepherding of the commands of his compassionate, benevolence, earnest, and munificent master, but rather receives them with joyful contentment. Fourth, he is a lover, and a true lover is pleased with whatever his beloved does with him. Fifth, he is ignorant of the end result of his affairs and his master knows his benefit and welfare. Sixth, he does not desire his benefit from every way even if he knew how to attain it, he being not only ignorant but also a wrongdoer, whereas his Almighty Lord desires his benefit and drives him to its means, and among the greatest of means to it is what the servant hates, his benefit in what he hates being manifold that in what he loves. The Almighty said,

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you: God Knows and you know not. [2:216]

قوله: «ويصح بثلاثة شرائط: باستواء الحالات عند العبد، وسقوط الخصومة مع الخلق، وبإخلاص من المسألة والإلحاح».

يعني أن الرضى عن الله إنما يتحقق بهذه الأمور الثلاثة، فإن الراضى الموافق تستوي عنده الحالات—من النعمة والبلية—في رضاه بحسن اختيار الله له.

[وليس المراد استوائها عنده في ملاءمته ومنافرتة، فإن هذا خلاف الطبع البشري، بل خلاف الطبع الحيواني].

وليس المراد أيضاً استواء الحالات عنده في الطاعة والمعصية، فإن هذا مناف للعبودية من كل وجه، وإنما تستوي النعمة والبلية عنده في الرضى بهما لوجه.

أحدها أنه مفوض، والمفوض راض بكل ما اختاره له [من فوض إليه، ولا سيما إذا علم كمال حكمته ورحمته ولطفه وحسن اختياره له].

الثاني أنه جازم بأنه لا تبديل لكلمات الله ولا راد لحكمه وأنه ما شاء الله كان وما لم يشأ لم يكن. فهو يعلم أن كلاً من البلية والنعمة سابق وقد رتب.

الثالث: أنه عبد محض، والعبد المحض لا يسخط جريان أحكام سيده المشفق البار الناصح المحسن، بل يتلقاها كلها بالرضى به وعنه.

الرابع: أنه محب والمحبة الصادق من رضى بما يعامله به حبيبه.

الخامس: أنه جاهل بعواقب الأمور وسيده أعلم بمصلحته وما ينفعه.

السادس: أنه لا يريد مصلحته من كل وجه، ولو عرف أسبابها فهو جاهل ظالم، وربّه تعالى يريد مصلحته ويسوق إليه أسبابها. ومن أعظم أسبابها ما يكرهه العبد، فإن مصلحته فيما يكره

أضعاف مصلحته فيما يحب. قال الله تعالى: ﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

And also,

It may happen that you hate a thing wherein God has placed much good.
[4:19]

Seventh, that he is a Muslim, and a Muslim is he who has surrendered his soul to God and has no objection to nor shows displeasure with the passing of His judgments over him. Eighth, he is a knower of his Lord, expecting nothing but good of Him, not questioning Him in any of His judgments and decrees; his good thought of Him makes him feel the same about all his states in respect of his contentment with his master. Ninth, he knows his share of predestination is what he inevitably receives of delight or resentment: if he is delighted, that is his share, and if he is resentful, that is his share. Tenth, his knowledge that his pleasure and contentment will turn his trial into a blessing, mitigate the difficulty of bearing pain, and he will be helped in it, and if he is resentful, his burden will redouble and no good will come of it. If resentment were of any help, it would have been some comfort, but nothing is better for him than contentment. The point here is that his faith in the decree of the Almighty Lord is good for him, as the Prophet said, "By Him in whose hands is my soul, God does not decree a thing for the believer but that it is good for him: if it be a bounty, it is good, and if it be a calamity, it is good, and this only for a believer."

Eleventh, he should know that the perfection of service is the occurrence of divine judgments on him, otherwise, if only good things happened to him, it would be the farthest thing from service to his Lord. The worship of endurance, trusting reliance, joyful contentment, humility, begging and meekness, and others, would not occur if not for the fulfilment of decrees that he loathes. Contentment has no meaning in decrees that one loves, but only in ones that pain and repulse him. Twelfth, he should know that his contentment with his Almighty Lord in all states results in the Lord's pleasure with him. If he is happy with the little of what he has been given, God is pleased with the little he puts forth by way of works. If he is pleased with Him in all his states and circumstances, and the good and the bad are the same to him, he will find it the quickest way to His pleasure. Thirteenth, the greatest of his pleasures, comforts, and luxuries will be his contentment with his Lord in all his states, for contentment is the greatest of God's gates, the respite of His knowers, the Garden of the world, and it behooves anyone who wishes well for himself to desire it with all he has and settle for nothing else. Fourteenth, resentment or discontentment opens the door of worry, grief, sorrow, and dispersion of the heart and misery and bad thoughts, of thoughts of Him that are unfit for Him, whereas contentment removes all of that and opens a door for the Garden even

[البقرة:216]. وقال تعالى: ﴿فَإِنْ كَرِهْتُمُوهُمْ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ [النساء:19].

السابع: أنه مسلم، والمسلم من قد سلم نفسه لله ولم يعترض عليه في جريان أحكامه عليه ولم يتسخط بذلك.

الثامن: أنه عارف بربه حسن الظن به، لا يتهمة فيما يجريه عليه من أفضيته وأقداره. فحسن ظنه به يوجب له استواء الحالات عنده ورضاه بما يختاره له سيده.

التاسع: أنه يعلم أن حظه من المقدور ما يتلقاه به من رضى أو سخط، فلا بد له منه، فإن رضى فله الرضى وإن سخط فله السخط.

العاشر: عليه بأنه إذا رضى انقلب في حقه نعمة ومنحة، وخف عليه حمله وأعين عليه، وإذا سخطه تضاعف عليه ثقله وكله، ولم يزد إلا شدة، فلو أن السخط يجدي عليه شيئاً لكان له فيه راحة أنفع له من الرضى به.

ونكتة المسألة إيمانه بأن قضاء الرب تعالى خير له كما قال النبي ﷺ: «والذي نفسي بيده، لا يقضي الله للمؤمن قضاءً إلا كان خيراً له، إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له، وليس ذلك إلا للمؤمن».

الحادي عشر: أن يعلم أن تمام عبوديته في جريان ما يكرهه من الأحكام عليه، ولو لم يجز عليه منها إلا ما يحب لكان أبعد شيء عن عبودية ربه، فلا تتم له عبوديته—من الصبر والتوكل والرضى والتضرع والافتقار والذل والخضوع وغيرها—إلا بجريان القدر له بما يكرهه، وليس الشأن في الرضى بالقضاء [الملائم للطبيعة، إنما الشأن في الرضى بالقضاء] المؤلم المنافر للطبع.

الثاني عشر: أن يعلم أن رضاه عن ربه سبحانه وتعالى في جميع الحالات يثمر له رضى ربه عنه. فإذا رضى عنه بالقليل من الرزق رضى الله عنه بالقليل من العمل، وإذا رضى عنه في جميع الحالات واستوت عنده، وجده أسرع شيء إلى رضاه إذا ترضاه وتملقه.

الثالث عشر: أن أعظم راحته وسروره ونعيمه في الرضى عن ربه في جميع الحالات. فإن الرضى باب الله الأعظم ومستراح العارفين وجنة الدنيا، فحذير بمن نصح نفسه أن تشتد رغبته فيه، لا يستبدل بغيره منه.

الرابع عشر: أن السخط باب الهم والغم والحزن وشتات القلب وكسف البال وسوء الحال والوسواس، والظن خلاف ما هو أهله، والرضى يخلصه من ذلك كله ويفتح له باب جنة الدنيا قبل جنة الآخرة.

before the afterlife. Fifteenth, contentment brings tranquility, coolness of the heart, and serenity, whereas resentment causes disturbance, doubt, and restlessness. Sixteenth, contentment descends upon him tranquility which is of unmatched benefit, for that accords him stability, and all his affairs are set right; resentment, in contrast, distances him from [tranquility] in proportion to its intensity, and along with tranquility go all his happiness, peace, and motivation and goodness in life. Tranquility is among the greatest of God's blessings upon a servant and its single greatest cause is to be delightfully content with Him in all states. Seventeenth, contentment brings him wholeness, making his heart sound, free of deception, cloudiness, and hatred, and no one can be saved from God's penalty except him who comes to Him with a sound heart, which is impossible with the feeling of resentment. The soundness of his heart increases in proportion to his contentment; filth, deception, and corruption. Eighteenth, resentment leads him to volatility instead of steadfastness to God, for he is only pleased with what is gratifying to his body and ego, but divine decrees are ever-turning, sometimes gratifying and at other times not, and he is resentful whenever he is not gratified, which prevents him from being steadfast in service to God. Contentment in all circumstances, in contrast, establishes his feet firmly. Nothing, in fact, rids the servant of volatility better than contentment. Nineteenth, resentment leads him to doubt God and His decree and predestination, His wisdom and knowledge; rarely can a resentful person avoid doubt stirring in his heart even if he is unaware of it, but if he carefully inspected his heart he would find his certitude in God deficient and compromised, for contentment and certitude are brothers and friends, whereas doubt and resentment too are companions. This is the meaning of the Hadith reported in al-Tirmidhī [and] elsewhere, "If you can act in contentment with certitude, do so, but if you cannot, there is much good in enduring what you dislike."¹⁴

Twentieth, contentment with the predestination is part of the [ultimate] felicity of a son of Adam and resentment part of his [ultimate] failure, as in the *Musnad* and [*Sunan* of] al-Tirmidhī in the Hadith of Sa'd b. Abi Waqqāṣ, God be pleased with him, who said that the Messenger of God, God grant him blessing and peace, said,

Of the felicity of the son of Adam is his seeking God's guidance and of his felicity is his contentment with what God has decreed, and of the failure is his resentment of what God Almighty has decreed and of the failure of the son of Adam is his giving up seeking God's guidance.

14 Tirmidhī #2516.

الخامس عشر: أن الرضى يوجب له الطمأنينة ويرد القلب وسكونه وقراره، والسخط يوجب اضطراب قلبه وريبه وانزعاجه وعدم قراره.

السادس عشر: أن الرضى ينزل عليه السكينة التي لا أنفع له منها، ومتى نزلت عليه السكينة استقام وصلحت أحواله وصلح باله. والسخط يبعدة منها بحسب قلته وكثرته، وإذا ترحلت عنه السكينة ترحل عنه السرور والأمن والدعة وطيب العيش. فمن أعظم نعم الله على عبده تنزيل السكينة عليه، ومن أعظم أسبابها الرضى عنه في جميع الحالات.

السابع عشر: أن الرضى يفتح له باب السلامة فيجعل قلبه سليماً نقياً من الغش والدغل والغل، ولا ينجو من عذاب الله إلا من أتى الله بقلب سليم. وتستحيل سلامة القلب مع السخط وعدم الرضى، وكلما كان أشد رضى كان قلبه أسلم. فالتحلب والدغل والغش قرين السخط، وسلامة القلب وبره ونصحه قرين الرضى، وكذلك الحسد هو من ثمرات السخط، وسلامة القلب من ثمرات الرضى.

الثامن عشر: أن السخط يوجب تلون العبد وعدم ثباته مع الله، فإنه لا يرضى إلا بما يلائم طبعه ونفسه، والمقادير تجري دائماً بما يلائمه وبما لا يلائمه، وكلما جرى عليه منها ما لا يلائمه سخطه فلا ثبت له على العبودية قدم، فإذا رضى عن ربه في جميع الحالات استقرت قدمه في مقام العبودية، فلا يزيل التلون عن العبد شيء مثل الرضى.

التاسع عشر: أن السخط يفتح عليه باب الشك في الله وقضائه وقدره وحكمته وعلمه. فقل إن يسلم الساخط من شك يداخل قلبه ويتغلغل فيه وإن كلاً لا يشعر به، فلو قتش غابة التفتيش لوجد يقينه معلولاً مدخولاً، فإن الرضى واليقين أخوان مصطحبان، والشك والسخط قرينان، وهذا معنى الحديث الذي في الترمذي—أو غيره: «إن استطعت أن تعمل بالرضى مع اليقين فافعل، فإن لم تستطع فإن في الصبر على ما تكره النفس خيراً كثيراً».

العشرون: أن الرضى بالمقدور من سعادة ابن آدم وسخطه من شقاوته كما في المسند والترمذي من حديث سعد بن أبي وقاص رضي الله عنه قال: قال رسول الله ﷺ: «من سعادة ابن آدم استخارة الله عز وجل، ومن سعادة ابن آدم رضاه بما قضى الله، ومن شقوة ابن آدم سخطه بما قضى الله عز وجل، ومن شقاوة ابن آدم ترك استخارة الله». فالرضا بالقضاء من أسباب السعادة، والتسخط على القضاء من أسباب الشقاوة.

Twenty-first, contentment rids him of despair of what he has lost and also of being over-excited about what He has given him, and this is the noblest qualities of faith. Its prevention of despair is obvious, as for its prevention of over-excitement, it is because he knows that there is calamity in the very attainment of bounty, how can he then be over-excited about what he knows inevitably has a trial hidden in it. Twenty-second, whose heart is filled with contentment with divine predestination, God fills it with richness, peace, and conviction, emptying his heart for God's love, repentance, reliance, and whoever lacks it his heart is filled with the opposite. Contentment empties the heart for God whereas resentment empties the heart of God. Twenty-third, contentment breeds gratitude, which is among the loftiest stations of faith, rather it is the essence of faith; resentment, in contrast, breeds its opposite, ingratitude toward the bounties and even ingratitude and unbelief in the Bounteous. When he is content with Him in all circumstances, he is grateful; and if he fails to be content, he becomes resentful and treads the path of the unbelievers. Twenty-fourth, contentment repels the maladies of greed and competition for this world, which is the headspring of all error and calamity, the source of all nastiness, and his contentment with his Lord rids him of these diseases. Twenty-fifth, the Satan has his way with man only when he is given to resentment or desire, that is where he hunts them, especially if his resentment is so deep that he utters, does, and intends things that do not please the Lord. This is why the Prophet said when his son Ibrāhīm died: "The heart grieves and the eye tears but we say nothing but what pleases the Lord."¹⁵ The death of sons is a calamity that breeds resentment with the decree, so the Prophet declared that even in such a state he says nothing—even in this circumstance that causes resentment in most men who are then led to say and do things that displease God—but what pleases the Lord Almighty. This is when the son of al-Fuḍayl b. 'Iyāḍ, he was found laughing in the funeral. When asked, "Do you laugh when your son has died?" He said, "God has decreed a decree and I love to be pleased with it." A group of scholars objected to al-Fuḍayl at this, saying: The Messenger of God wept the day his son died and said that the heart grieves and the eyes shed tear, even though he occupied the highest stations of joyful contentment; how should this conduct count as a virtue of al-Fuḍayl?

15 Bukhārī #1303.

الحادي والعشرون: أن الرضى يوجب له ألا يأسى على ما فاتته ولا يفرح بما آتاه، وذلك من أفضل خصال الإيمان.

أما عدم أساه على الفاتت فظاهر، وأما عدم فرحه بما آتاه فلأنه يعلم أن المصيبة فيه مكتوبة من قبل حصوله، فكيف يفرح بشيء يعلم أن له فيه مصيبةً منتظرةً ولا بد؟
الثاني والعشرون: إن من ملأ قلبه من الرضى بالقدر ملأ الله صدره غنىً وأمنًا وقناعةً وفرغ قلبه لمحبهته والإنابة إليه والتوكل عليه، ومن فاتته حظه من الرضى امتلأ قلبه بضد ذلك واشتغل عما فيه سعادته وفلاحه. فالرضى يفرغ القلب لله والسخط يفرغ القلب من الله.

الثالث والعشرون: أن الرضى ينثر الشكر الذي هو من أعلى مقامات الإيمان، بل هو حقيقة الإيمان. والسخط ينثر ضده وهو كفر النعم، وربما أثمر له كفر المنعم، فإذا رضى عن ربه في جميع الحالات أوجب له ذلك شكره فيكون من الراضين الشاكرين، وإذا فاتته الرضى كان من الساخطين وسلك سبيل الكافرين.

الرابع والعشرون: أن الرضى ينفي عنه آفات الحرص والكب على الدنيا، وذلك رأس كل خطيئة وأصل كل بلية وأساس كل رزية. فرضاه عن ربه في جميع الحالات ينفي عنه هذه الآفات.
الخامس والعشرون: أن الشيطان إنما يظفر بالإنسان غالباً عند السخط والشهوة، فهناك يصطاده ولا سيما إذا استحكم سخطه، فإنه يقول ما لا يرضى الرب ويفعل ما لا يرضيه وينوي ما لا يرضيه، ولهذا قال النبي عند موت ابنه إبراهيم: «يحزن القلب وتدمع العين، ولا نقول إلا ما يرضي الرب». فإن موت البنين من العوارض التي توجب للعبد التسخط على القدر، فأخبر النبي أنه لا يقول في مثل هذا المقام—الذي يسخطه أكثر الناس، فيتكلمون بما لا يرضي الله ويفعلون ما لا يرضيه—إلا ما يرضي ربه تبارك وتعالى، ولهذا لما مات ابن الفضيل بن عياض رؤي في الجنابة ضاحكاً، فقيل له: أتضحك وقد مات ابنك؟ فقال: إن الله قضى بقضاء فأحببت أن أَرْضَى بقضائه.

فأنكرت طائفة هذه المقالة على الفضيل وقالوا: رسول الله ﷺ بكى يوم مات ابنه، وأخبر أن «القلب يحزن والعين تدمع» وهو في أعلى مقامات الرضى، فكيف يعد هذا من مناقب الفضيل؟

The fact is that the heart of the Messenger of God God grant him blessing and peace is expansive enough to perfect all the levels of contentment with God and weeping out of love¹⁶ for his son, as his was the station of contentment as well as the stations of compassion and softness of the heart, whereas al-Fuḍayl could not encompass that [which is why his station of contentment overwhelmed him from the station of compassion], and the two did not come together for him. People in this respect are four levels. First, those who combine contentment with the decree with compassion and love for the child, such that his eyes water while the heart is content; those whose contentment overwhelms his compassion; those whose compassion and feeling overwhelms his contentment; and fourth, one who has neither contentment nor compassion, and whose grief is the loss of his own pleasure from the deceased, this being the state of most men: neither excellence in faith nor contentment with the Most Compassionate. God alone is sought for help.

Twenty-sixth, contentment is to choose what God has chosen for the servant and resentment is to loathe it, which is a kind of challenge to God that cannot be eliminated except with contentment in all states. Twenty-seventh, contentment expels capricious desire from the heart and makes one accord with the Lord's decree—I meant the decree that He loves and likes—for contentment and desire do not ever come together in a heart, even if it may have a part of this and a part of that, but it belongs to the one that dominates it of the two. Twenty-eighth, contentment with God in all circumstances yields contentment of God with him, as presented earlier in the discussion of contentment with Him as Lord, the general principle being that reward is of a piece with the works, and in an Israelite tradition it says that when Moses asked his Lord about what brings him closer to His contentment, He said, "My contentment is in your contentment with My decree."¹⁷ Twenty-ninth, contentment with the decree is the hardest thing for the ego, indeed it is like slaughtering it, as it requires opposition to desire and the very nature and will of the ego, which does not ever become tranquil until it agrees with the decree, and only then does it deserve to be called on thus: "O tranquil self: return to thy lord, pleased and well-pleasing. Enter into My servants, enter into My Garden" [89:27–30]. Thirtieth, he who is content receives the decrees of his Lord, both religious and existential, with openness and submission, and happiness and surrender, whereas the resentful receives them in the opposite way except when they accord with his own

16 The Arabic here is *rahma*, usually translated as 'mercy' and 'compassion', but this usage shows the limitation of translation: one cries upon a son's death out of love, not mercy.

17 This lore appears in the early spiritual treatises like *Qūt al-qulūb* and *Ihyā'*; Ibn Taymiyya calls these into question (*al-Istiqāma* 2:82).

والتحقيق أن قلب رسول الله ﷺ اتسع لتكميل المراتب، من الرضى عن الله والبكاء رحمة للصبي، فكان له مقام الرضى ومقام الرحمة ورقة القلب، والفضيل لم يتسع [لذلك فغيبه مقام الرضى ومقام الرحمة] فلم يجتمع له الأمران، والناس في ذلك على أربع مراتب.

أحدها: من اجتمع له الرضى بالقضاء ورحمة الطفل، فدمعت عيناه رحمة والقلب راض.

الثاني: من غيبه الرضى عن الرحمة فلم يتسع للأمرين.

الثالث: من غيبته الرحمة والرقعة عن الرضى فلم يشهده.

الرابع: من لا رضى عنده ولا رحمة، وإنما يكون حزنه لفوات حظه من الميت، وهذا حال أكثر الخلق. فلا إحسان ولا رضى عن الرحمن والله المستعان.

السادس والعشرون: أن الرضى هو اختيار ما اختاره الله لعبده، والسخط كراهة ما اختاره الله له، وهذا نوع محادة، فلا يتخلص منه إلا بالرضى عن الله في جميع الحالات.

السابع والعشرون: أن الرضى يخرج الهوى من القلب. فالراضي تبع لمراد ربه منه، أعني الذي يحبه ربه ويرضاه، فلا يجتمع الرضى واتباع الهوى في قلب أبداً، وإن كان معه شعبة من هذا وشعبة من هذا، فهو للغالب عليه منهما.

[الثامن والعشرون: أن الرضى عن الله في جميع الحالات يثمر للعبد رضى الله عنه—كما تقدم بيانه في الرضى به ربا—فإن الجزاء من جنس العمل. وفي أثر إسرائيلي أن موسى سأل ربه عز وجل عما يديني من رضاه فقال: «إن رضاي في رضاك بقضائي»].

التاسع والعشرون: أن الرضى بالقضاء أشق شيء على النفس، بل هو ذبحها في الحقيقة. فإنه مخالفة هواها وطبعها وإرادتها، ولا تصير مطمئنة قط حتى ترضى بالقضاء، فحينئذ تستحق أن يقال لها: ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ﴾ [الفجر: 27-30].

الثلاثون: أن الراضي متلق أوامر الرب—الدينية والقدرية—بالإنشراح والتسليم وطيب النفس والاستسلام، والساخط يتلقاها بضد ذلك إلا ما وافق طبعه وإرادته منها.

disposition and will. We have explained that such contentment has no benefit or reward, for he is not content with it being God's will and decree but only because it pleases his own desire and disposition, and he is thus content only with himself, not his Lord.

Thirty-first, all infractions result from lack of contentment whereas obedience from contentment, and this is truly known to only one who knows his self and its works of obedience and disobedience. Thirty-second, lack of contentment opens the door of heretical innovation, whereas contentment closes that door: if you reflected on the innovations of the Rāfiḍa, the Nāṣibites, and the Khārijites,¹⁸ you would see them stemming from lack of contentment with the existential decree or normative decree or both. Thirty-third, contentment is the knot that ties the system of religion both externally and internally, for all issues fall into one of these five categories. First, they are divided into two kinds, religious and existential, [the former kind] being those that are commanded, prohibited, and permitted, [and the latter kind] being pleaSurable bounties and painful calamities. If the servant employs contentment in all of these, he has the lion's share of Islam and passed with flying colors. Thirty-fourth, contentment removes disputation with God, for resentment is a kind of dispute, and the essence of Iblis's dispute with God was his lack of contentment with His religious and existential decrees; had he been content he would not have been demoted from his angelic status to his devilish reality. Thirty-fifth, everything in existence has been willed by God in His wisdom and dominion and is a corollary of His names and attributes, and whosoever is not content with it is not content with His names and attributes and hence with Him as his Lord. Thirty-sixth, every decree that the servant hates is either a punishment for a sin, the remedy for a disease which if not cured would lead to death, or the cause for a bounty that cannot be attained except through this loathsome means, and what is loathed will vanish whereas the resulting blessing will continue. If the servant sees these two realities, the door of contentment will open to him. Thirty-seventh, the decree of the Lord is in effect upon the servant, and His decree is justice, as in the Hadith, "Your judgment is in effect upon me and Your decree is justice in my respect," and whosoever resents justice is wrongful and wicked. [The Prophet's] words "Your decree is justice in my respect" is inclusive of the decree that the servant commit a sin and

18 "Rāfiḍī" is a derogatory term for the groups of Shī'a that rejected the legitimacy of the first two caliphs in the wake of the revolt of Zayd b. 'Alī, "Nāṣibite" for those who oppose or hate 'Alī and his family, and "Khārijite" for those who rebelled against 'Alī as well as the Umayyads.

وقد بينا أن الرضى بذلك لا ينفعه ولا يثاب عليه، فإنه لم يرض به لكون الله عز وجل قدره وقضاه وأمر به، وإنما رضى به لموافقته هواه وطبعه، فهو إنما رضى بنفسه وعن نفسه لا عن ربه.

الحادي والثلاثون: أن المخالفات كلها أصلها من عدم الرضى، والطاعات كلها أصلها من الرضى، وهذا إنما يعرفه حق المعرفة من عرف صفات نفسه وما يتولد عنها من الطاعات والمعاصي.

الثاني والثلاثون: أن عدم الرضى يفتح باب البدعة، والرضى يغلق عنه ذلك الباب. ولو تأملت بدع الروافض والنواصب والخوارج لرأيته ناشئة من عدم الرضى بالحكم الكوني أو الديني أو كليهما.

الثالث والثلاثون: أن الرضى معقد نظام الدين ظاهره وباطنه، فإن القضايا لا تخلو من خمسة أنواع: فتقسم قسمين: دينية وكونية، وهي مأمورات ومنهيات ومباحات ونعم ملذة وبلايا مؤلمة.

فإن استعمل العبد الرضى في ذلك كله فقد أخذ بالحظ الوافر من الإسلام وفاز بالقدح المعلن.

الرابع والثلاثون: أن الرضى يخلص العبد من مخاصمة الرب تعالى في أحكامه وأقضيته، فإن السخط عليه مخاصمة له فيما لم يرض به العبد، وأصل مخاصمة إبليس لربه من عدم رضاه بأقضيته وأحكامه الدينية والكونية، فلو رضى لم يمسح من الحقيقة الملكية إلى الحقيقة الإبلسية.

الخامس والثلاثون: أن جميع ما في الكون أوجبه مشيئة الله وحكمته وملكه، فهو موجب أسمائه وصفاته، فمن لم يرض بما رضى به ربه لم يرض بأسمائه وصفاته، فلم يرض به ربا.

السادس والثلاثون: أن كل قدر يكرهه العبد ولا يلائمه لا يخلو إما أن يكون عقوبة على الذنب، فهو دواء المرض لولا تدارك الحكيم إياه بالدواء لتراعى به المرض إلى الهلاك، أو يكون سبباً لنعمة لا تنال إلا بذلك المكروه، فالمكروه ينقطع ويتلاشى، وما ترتب عليه من النعمة دائم لا ينقطع. فإذا شهد العبد هذين الأمرين انفتح له باب الرضى عن ربه في كل ما يقضيه ويقدره.

السابع والثلاثون: أن حكم الرب تعالى ماض في عبده وقضاؤه عدل فيه، كما في الحديث: «ماض في حكمك عدل في قضاؤك». ومن لم يرض بالعدل فهو من أهل الظلم والجور.

وقوله: «عدل في قضاؤك» يعم قضاء الذنب وقضاء أثره وعقوبته، فإن الأمرين من قضائه عز وجل، وهو أعدل العادلين في قضائه بالذنب وفي قضائه بعقوبته.

face its effects and punishment, and He is just in both respects. As for His justice in punishment, that is obvious, but [as for] His justice in decreeing that he sin, the sin is a punishment of his heedlessness, the evasion of his heart from his Lord and Patron and his deficiency in purification. Or else, had he been totally pure and accepting of God Almighty and His remembrance, the sin would be impossible, as the Almighty said, "Thus we removed evil and shameless wickedness from [Joseph], he truly is among Our pure servants" [12:24].

If you ask: Of what is His decree of the servant's evasion, heedlessness, impurity, and insincerity, etc., a punishment? I say: This is the natural disposition of the ego, for when the Almighty does not will the good for His servant, He leaves him to his ego, his own disposition and desire, whose effects include heedlessness, forgetfulness, lack of purity, and pursuit of temptations, and these causes necessitate suffering and loss of good and delightful things just as all causes have their effects. If you ask: Why did He not create him with a different nature? I say: This question is invalid, for it is like saying why He created him as a human being rather than angel. If you ask: Why did He not give him the efficacy to rid himself of his own evil and injustice? I would say: This question is tantamount to saying why He did not create all creation the same, why He created opposition and diversity, and this is the most invalid of questions, as the wisdom of the necessity of such based on His wisdom, mastery, and dominion has been discussed before.

Thirty-eighth, the lack of contentment is either because of the loss of something desirable that one has missed or affliction of something one dislikes. When one is certain, however, that what he missed he could not have attained and what he experienced he could not have missed, there is not use in resentment with such a realization, except that it will make him lose some benefit or cause further harm. Third-ninth, contentment is an action of the heart just as jihad is an act of the body and each of them is an epitome of faith, as Abū al-Dardā' said, "The epitome of faith is enduring the command and contentment with predestination." Fortieth, the first sin in this world against God came from nothing but lack of contentment, for Iblīs was pleased neither with God's decree in creation, as He gave superiority and honor to Adam, nor with God's decree in religion, as He commanded him to bow down. Adam, similarly, was not content with what was permissible to him in the Garden until he fell to eating from the prohibited tree; the sins of his children also result from deficiency in patience and contentment.

Forty-first, he who is content goes with God's choice for him rather than his own. This is because of the strength of his knowledge of God and of his ego.

أما عدله في العقوبة فظاهر، وأما عدله في قضائه بالذنب فلأن الذنب عقوبة على غفلته وإعراض قلبه عن ربه وولييه ونقص إخلاصه، وإلا فمع كمال الإخلاص والإقبال على الله سبحانه وتعالى وذكره، يستحيل صدور الذنب، كما قال تعالى: ﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾ [يوسف: 24].

وإن قلت قضاءه على عبده بإعراضه عنه ونسيانه إياه وعدم إخلاصه عقوبةً على ماذا؟ قلت: هذا طبع النفس وشأنها. فهو سبحانه إذا لم يرد الخير بعبده خلى بينه وبين نفسه وطبعه وهواه، وذلك يقتضي أثرها من الغفلة والنسيان وعدم الإخلاص واتباع الهوى، وهذه الأسباب تقتضي آثارها من الآلام وفوات الخيرات واللذات، كإقتضاء سائر الأسباب لمسبباتها وآثارها. فإن قلت: فهلا خلقه على غير تلك الصفة.

قلت: هذا سؤال فاسد، ومضمونه هلا خلقه ملكاً لا إنساناً. فإن قلت: فهلا أعطاه التوفيق الذي يتخلص به من شر نفسه وظلمة طبعه. قلت: مضمون هذا السؤال: هلا سوى بين خلقه. ولم خلق المتضادات والمختلفات؟ وهذا من أفسد الأسئلة. وقد تقدم بيان اقتضاء حكمته وربوبيته وملكه لخلق ذلك. الثامن والثلاثون: أن عدم الرضى إما أن يكون لفوات ما أخطأه مما يحبه ويريده وإما لإصابة ما يكرهه ويسخطه. فإذا تيقن أن ما أخطأه لم يكن ليصيبه وما أصابه لم يكن ليخطئه، فلا فائدة في سخطه بعد ذلك إلا فوات ما ينفعه وحصول ما يضره.

التاسع والثلاثون: أن الرضى من أعمال القلوب نظير الجهاد من أعمال الجوارح. فإن كل واحد منهما ذروة سنام الإيمان. قال أبو الدرداء: «ذروة سنام الإيمان الصبر للحكم والرضى بالقدر». الأربعون: أن أول معصية عصي الله بها في هذا العالم إنما نشأت من عدم الرضى. فإبليس لم يرض بحكم الله الذي حكم به كوناً، من تفضيل آدم وتكريمه، ولا بحكمه الديني من أمره بالسجود له، وآدم لم يرض بما أبيح له من الجنة حتى يضم إليه الأكل من شجرة الحى، ثم ترتبت معاصي الذرية على عدم الصبر وعدم الرضى.

الحادي والأربعون: أن الراضى واقف مع اختيار الله له معرض عن اختياره لنفسه، وهذا من قوة معرفته بربه تعالى ومعرفته بنفسه.

Wuhayb b. al-Ward, Sufyān al-Thawrī, and Yūsuf al-Asbāṭ once got together, and al-Thawrī said, "I used to hate sudden death before today, as for today, I wish I were dead." Yūsuf said, "Why is that?" He said, "I fear temptation." Yūsuf said, "But I do not hate to live long." Al-Thawrī said, "Why do you dislike death?" He said, "Because I might chance upon a day when I will repent and do a good deed."

It was said to Wuhayb, "What do you say?" He said, "I do not prefer either, rather I hold dear whichever of these is dearer to God." Al-Thawrī kissed between his eyes and said, "This, by God, is spirituality."

This is the state of a servant to whom life and death are equal as he prefers whichever of the two God prefers for him.

Forty-second, he should know that God's deprivation of a believing servant is a gift and His causing him affliction is safety. Sufyān al-Thawrī said, "God's denying me is a gift for He denies not because of stinginess or lack but for choice and good judgment."

It is as the author, God have mercy on him, said, that the Almighty does not decree for a believer anything but good, whether he likes it or not; His decree to a believer is a gift even if comes in the form of denial and a blessing even if comes in the form of a trial. His affliction is protection even in the form of a calamity, but because of his ignorance and transgression the servant sees as blessing and gift only those things that he finds immediately gratifying and suitable to his disposition. If he had a sufficient share of inner knowledge, he would see denial as God's blessing that is greater than blessings that he loves. One of the knowers said, "O son of Adam, God's blessing on you in what you dislike is greater than that in what you like." The Almighty said, "And perhaps you hate a thing and it is good for you" [2:216]. One of the knowers said, "Be pleased with God in all He does to you, for He does not deny you without giving you, nor test you without protecting you, nor give you sickness without giving you healing, nor give you death without giving you life. Beware of giving up contentment for even the wink of an eye lest you fall from His eye."

Forty-third, the Almighty is the First before all things, the Last after all things, who makes all things apparent, who is the owner of all things, who creates what He wills and chooses, the servant nor anyone else having no choice, nor is anyone a partner in His authority. The servant was once nothing and the Almighty chose to bring him into existence however He wishes, preordaining his safety and calamity, wealth and poverty, honor and dishonor, fame and obscurity; just

واجتمع وهيب بن الورد وسفيان الثوري ويوسف بن أسباط، فقال الثوري: قد كنت أكره موت الفجاءة قبل اليوم، وأما اليوم فوددت أني ميت.

فقال له يوسف: ولم؟ قال: لما أتخوف من الفتنة.

فقال يوسف: لكنني لا أكره طول البقاء.

فقال الثوري: ولم تكره الموت؟

قال: لعلني أصادف يوماً أتوب فيه وأعمل صالحاً.

فقبل لوهيب: أي شيء تقول أنت؟

فقال: أنا لا أختار شيئاً. أحب ذلك إلي أحبّه إلى الله.

فقبل الثوري بين عينيه وقال: روحانية ورب الكعبة

فهذا حال عبد قد استوت عنده حالة البقاء والموت. وقف مع اختيار الله له منها.

الثاني والأربعون: أن يعلم أن منع الله سبحانه وتعالى لعبده المؤمن المحب عطاء، وابتلاءه إياه عافية. قال سفيان الثوري: منع الله عطاء لأنه يمنع عن غير بخل ولا عدم، فمنعه اختياراً وحسن نظر.

وهذا كما قال المصنف—رحمه الله—فإنه سبحانه لا يقضي لعبده المؤمن قضاءً إلا كان خيراً له، ساءه ذلك القضاء أو سره، فقضاؤه لعبده المؤمن عطاء وإن كان في صورة المنع، ونعمة وإن كانت في صورة محنة، وبلاؤه عافية وإن كانت في صورة بلية، ولكن لجعل العبد وظلمه لا يعد العطاء والنعمة والعافية إلا ما التذبه في العاجل، وكان ملائماً لطبعه، ولو رزق من المعرفة حظاً وافراً لعد المنع نعمة الله عليه فيما يكرهه، أعظم من نعمه عليه فيما يحبه كما قال بعض العارفين: يا ابن آدم نعمة الله عليك فيما تكره أعظم من نعمته عليك فيما تحب. وقد قال تعالى: ﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ﴾ [البقرة: 216].

وقال بعض العارفين: ارض عن الله في جميع ما يفعله بك، فإنه ما منعهك إلا ليعطيك، ولا ابتلاك إلا ليعافيك، ولا أمرضك إلا ليشفيك، ولا أمانك إلا ليحييك، فإياك أن تفارق الرضى عنه طرفة عين فتسقط من عينه.

الثالث والأربعون: أن يعلم أنه سبحانه هو الأول قبل كل شيء والآخر بعد كل شيء، والمظهر لكل شيء والمالك لكل شيء، وهو الذي يخلق ما يشاء ويختار، وليس للعبد أن يختار عليه، وليس لأحد معه اختيار، ولا يشرك في حكمه أحداً. والعبد لم يكن شيئاً مذكوراً، فهو سبحانه الذي اختار وجوده واختار أن يكون كما قدره له وقضاه من عافية وبلاء، وغنى وفقر، وعز وذل،

as the Almighty is the only one who creates, He is the only one who chooses and preordains, the servant having nothing of it. God said to His Prophet, "Nothing of the command belongs to you" [3:128]. When the servant is certain that the command is God's and not his, he has no choice but to be content with his circumstances.

Forty-fourth, the pleasure of God with the servant is greater than the Garden and all that is in it, for [delight] is His attribute whereas the Garden is His creation, and God Almighty said, "God has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from God is greater. It is that which is the great attainment" [9:72]. This pleasure is the reward for their pleasure and contentment with Him in the world; just as it is the greatest recompense, its cause similarly was the greatest of actions.

Forty-fifth, when the servant is content and pleased with Him in all circumstances, he is no longer picky about his requests of Him as his contentment with whatever He chooses for him leaves him in no need of that. Rather, he replaces his requests with His remembrance, and indeed his request is nothing but His support in remembering Him and attaining His pleasure. Such a one is given the best of what someone who prays for his needs is given, as in a well-known report, "Whoever is kept busy from asking of his needs by My remembrance, I give him the best of what I give the askers." For the askers ask Him and He gave them what they asked, whereas He gave the ones who are content and pleased His pleasure with them. Their contentment with Him does not negate their asking for causes of contentment and pleasure; indeed, his Companions were particularly eager to ask Him for that.

Forty-sixth, the Prophet used to encourage seeking the highest stations, but if someone was incapable, he would allow a moderate aim, as he said, "Worship God as if you see Him," this being the station of watchfulness that unites within it the stations of submission, faith, and excellence; then he said, "If you do not see Him, then [know that] He sees you," thus lowering the aim, due to one's incapacity, to simply the awareness of His watch and sight over the servant. Similarly, in another [aforementioned] Hadith, "If you can work for God with contentment and certitude, do so, but if you cannot, in enduring what your ego dislikes there is much good." He raised [the aim] to the highest stations, then lowered it to a moderate goal if one cannot attain it. The former is the station of excellence and the latter, to which he lowered the goal, is the station of faith. Lower than that there is nothing but the station of loss.

ونباهة ونحول. فكما تفرد سبحانه بالخلق تفرد بالاختيار والتقدير والتدبير—وليس للعبد شيء من ذلك—فإن الأمر كله لله، وقد قال تعالى لنبيه:

[لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ] ﴿آل عمران: 128﴾. فإذا تيقن العبد أن الأمر كله لله وليس له من الأمر قليل ولا كثير، لم يكن له معول—بعد ذلك—غير الرضى بمواقع الأقدار وما يجري به من ربه الاختيار.

لرابع والأربعون: أن رضى الله عن العبد أكبر من الجنة وما فيها، لأنه صفته والجنة خلقه. قال الله تعالى: ﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: 72]. وهذا الرضى جزاءً على رضاهم عنه في الدنيا. فكما كان هذا الجزاء أفضل الجزاء كان سببه أفضل الأعمال.

الخامس والأربعون: أن العبد إذا رضى به وعنه في جميع الحالات لم يتخير عليه المسائل، وأغناه رضاه بما يقسمه له ويقدره ويفعله به عن ذلك، وجعل ذكره في محل سؤاله، بل يكون من سؤاله له الإعانة على ذكره وبلوغ رضاه. فهذا يعطى أفضل ما يعطاه سائل كما الأثر المعروف: «من شغله ذكرى عن مسألتي أعطيته أفضل ما أعطي السائلين». فإن السائلين سألوه فأعطاهم الفضل الذي سألوه، والراضون رضوا عنه فأعطاهم رضاه عنهم، ولا يمنع الرضى سؤاله أسباب الرضى، بل أصحابه ملحقون في سؤاله ذلك.

السادس والأربعون: أن النبي كان يندب إلى أعلى المقامات، فإن عجز العبد عنه حطه إلى المقام الوسط كما قال: «اعبد الله كأنك تراه». فهذا مقام المراقبة الجامع لمقامات الإسلام والإيمان والإحسان. ثم قال: «فإن لم تكن تراه فإنه يراك». فخطه عند العجز عن هذا إلى مقام العلم باطلاعه ورؤيته ومشاهدته لعبده. وكذا الحديث الآخر: «إن استطعت أن تعمل لله بالرضى مع اليقين فافعل، فإن لم تستطع فإن في الصبر على ما تكره النفس خيراً كثيراً». فرفعه إلى أعلى المقامات ثم رده إلى أوسطها إن لم يستطع الأعلى. فالأول مقام الإحسان، والذي حطه إليه مقام الإيمان، وليس دون ذلك إلا مقام الخسران.

Forty-seventh, He praises those who are content with the passing decrees for their wisdom, knowledge, and understanding, and nearness to the rank of prophethood, as in the Hadith of the delegation that came to the Prophet, God grant him blessing and peace. He said, "What {who} are you?" They said, "Believers." He said, "What is the sign of your belief?" They said, "Endurance in calamity, gratitude in ease, contentment with the passing decrees, truthfulness on the occasions of meeting [the enemy in battle], and staying away from cursing the enemies." He said, "Wise and knowledgeable, as if in their understanding they are like prophets!"¹⁹

Forty-eighth, contentment is as if it holds the reins of all of the stations of religion, it is their spirit and life; for it is the spirit and reality of trusting reliance, and the spirit of certitude, the spirit of love and the attribute of a lover and proof of his love, and the spirit and proof of gratitude. Al-Rabī' b. Anas (of Marv, d. 139/757) said, "A sign of the love of God is the frequency of His mention, for if you love something, you mention it frequently; the sign of religion is purity for God; the sign of gratitude is contentment with God's predestination and submission to His decree."²⁰ Aḥmad b. Abī al-Ḥawārī²¹ said, "I mentioned to Abū Sulaymān [al-Dārānī] the report that 'The first to be called to the Garden will be the Praisers,' he replied, 'Woe to you, it is not that you praise with your tongue and your heart resists you, for if so, return to the patient ones. Praise, rather, is that you praise Him with a heart surrendered in peace.'" Contentment, in short, is like the spirit of all these stations, the foundation on which they are built, and none of them can be sound without it.

Forty-ninth, contentment equals many kinds of worship that are hard on the body, whereas contentment is easy, delightful, and higher in rank. It is mentioned in an Israelite report, "A worshipper devoted himself to God for a long time. He was shown in a vision that a certain shepherdess will be his companion in the Garden. He asked about her until he found her, and hosted her for three days to see her acts of worship. He spent his nights in prayer while she slept and he fasted while she did not. He asked her, 'Do you do anything other than what I have seen?' She said, 'Nothing other than what you have seen.' He kept insisting, 'Try to think if there is anything else' until she said, 'A little thing that I have is that when I am in hardship I do not wish to be in ease, when I am in illness I do not wish to be in health, when in the sun, I do not wish that I were in the shade.' The worshipper put his hand on his head and said, 'This is a little thing! By God this is a great virtue that [most] servants cannot attain!'"

19 Abū Nu'aym, *Hilya*; the report is declared weak, see *Madārij*(S), 1982.

20 This attribution to al-Rabī' is questionable, see *Madārij*(S), 1983n4.

21 A Damascene disciple of Abū Sulaymān al-Dārānī, a Sufi and a renunciant.

السابع والأربعون: أنه أثنى على الراضين بمر القضاء بالحكم والعلم والفقه، والقرب من درجة النبوة كما في حديث الوفد الذين قدموا على النبي ﷺ فقال: «ما أنتم؟ فقالوا: مؤمنون. فقال: ما علامة إيمانكم؟ فقالوا: الصبر عند البلاء، والشكر عند الرخاء، والرضى بمر القضاء، والصدق في موطن اللقاء، وترك الشماتة بالأعداء. فقال: حكاء علماء، كادوا من فقههم أن يكونوا أنبياء».

الثامن والأربعون: أن الرضى أخذ بزمام مقامات الدين كلها، وهو روحها وحياتها، فإنه روح التوكل وحقيقته، وروح اليقين وروح المحبة، وصحة الحب ودليل صدق المحبة، وروح الشكر ودليله. قال الربيع بن أنس: علامة حب الله كثرة ذكره. فإنك لا تحب شيئاً إلا أكثرته من ذكره. وعلامة الدين الإخلاص لله، وعلامة الشكر الرضى بقدر الله والتسليم لقضائه.

وقال أحمد بن أبي الحواري: ذاكرت أبا سليمان في الخبر المروي «أول من يدعى إلى الجنة الحمادون» فقال: ويحك ليس هو أن تحمده على المصيبة وقلبك يتعصى عليك، إذا كنت كذلك فارجع إلى الصابرين، إنما الحمد أن تحمده وقلبك مسلم راض.

فصار الرضى كالروح لهذه المقامات والأساس الذي تنبني عليه، ولا يصح شيء منها بدونه البتة. التاسع والأربعون: أن الرضى يقوم له مقام كثير من التعبدات التي تشق على البدن فيكون رضاه أسهل عليه وألذ له وأرفع في درجته. وقد ذكر في أثر إسرائيلي إن عابداً عبد الله دهرًا طويلاً، فأري في المنام أن فلانة الراعية رفيقتك في الجنة، فسأل عنها إلى أن وجدها، فاستضافها ثلاثاً لينظر إلى عملها. فكان بيت قائماً وتبيت نائمة، ويظل صائماً وتظل مفطرة، فقال لها: أما لك عمل غير ما رأيت؟ قالت: ما هو والله غير ما رأيت لا أعرف غيره، فلم يزل يقول لها: تذكرني، حتى قالت: خصيلة واحدة هي في، أي إن كنت في شدة لم أتمن أي في الرخاء، وإن كنت في مرض لم أتمن أي في صحة، وإن كنت في الشمس لم أتمن أي في الظل. قال: فوضع العابد يده على رأسه وقال: أهذه خصيلة؟ هذه والله خصلة عظيمة يعجز عنها العباد.

It is reported on the authority of Ibn Mas‘ūd that whoever is pleased with what has come down from heaven shall be forgiven.

In another report raised [to the Prophet], “The best thing a servant is given is contentment with what God has apportioned for him.”

In another report, “When God loves a servant, He afflicts him: if he is patient, he selects him, and if he is joyfully content, he makes him among the elect.”

In another report the Israelites are said to have asked Moses to ask his Lord about a thing that would earn them His pleasure. Moses said, “Lord, You hear what they say.” He replied, “Say to them to be pleased with Me until I am pleased with them.”

In another report on the authority of the Prophet, God grant him blessing and peace, “Whoever loves to know what he has for him with God should look at what he has for God with him, for God ranks the servant where the servant ranks himself.”

In another report, “Whoever is content with God with a little bit of sustenance God is pleased with him with a little bit of works.”

One of the knowers said, “I know many of the dead in their graves, looking at their places in the Garden, are given their sustenance from the Garden day and night, but they are in the Barzakh in such grief and pain that if spread over the people of this town they would die.” It was asked, “What were their deeds?” He said, “They were Muslim and believing, but they lacked trusting reliance and joyful contentment.”²²

The testament of Luqmān to his son has it, “I enjoin on you traits that will draw you near to God and distance you from His wrath, that you worship God and associate no partners to Him, that you remain content with God’s predestination in what you love and what you hate.”

One of the knowers said, “Whoever relies on God and is pleased with His predestination has established faith, leaving his hands and feet free to earn goodness, and has established virtues that rectify a servant’s affairs.”

Fiftieth, contentment opens the door of good morals and etiquette with God and with people, for good etiquette comes from contentment and bad etiquette comes from resentment. Good morals and manners raise one to the rank of a worshipper who perpetually fasts and prays, whereas bad ones consume good deeds like fire consumes dry wood.

22 This and the foregoing reports appear in al-Makkī’s *Qūt* and the Sufi literature that ensued and are graded as weak.

وقد روي عن ابن مسعود رضي الله عنه: «من رضي بما أنزل من السماء إلى الأرض غفر له». وفي أثر مرفوع: «من خير ما أعطي العبد الرضى بما قسم الله له». وفي أثر آخر: «إذا أحب الله عبدا ابتلاه، فإن صبر اجتباه، فإن رضي اصطفاه». وفي أثر أن بني إسرائيل «سألوا موسى أن يسأل ربه أمراً إذا هم فعلوه رضي عنهم، فقال موسى: رب إنك تسمع ما يقولون. فقال: قل لهم يرضون عني حتى أرضى عنهم». وفي أثر آخر عن النبي ﷺ: «من أحب أن يعلم ماله عند الله فلينظر ما لله عنده، فإن الله ينزل العبد منه حيث ينزله العبد من نفسه».

وفي أثر آخر: «من رضي من الله بالقليل من الرزق، رضي الله منه بالقليل من العمل». وقال بعض العارفين: أعرف في الموتى عالماً ينظرون إلى منازلهم في الجنان في قبورهم، يغدي عليهم ويراح برزقهم من الجنة بكرةً وعشياً، وهم في غموم وكروب في البرزخ، لو قسمت على أهل بلد لماتوا أجمعين.

قل وما كانت أعمالهم؟ قال: كانوا مسلمين مؤمنين، إلا أنهم لم يكن لهم من التوكل ولا من الرضى نصيب.

وفي وصية لقملاً بنه: «أوصيك بخصال تقربك من الله وتباعدك من سخطه: أن تعبد الله لا تشرك به شيئاً وأن ترضى بقدر الله فيما أحببت وكرهت».

وقال بعض العارفين: من يتوكل على الله ويرض بقدر الله فقد أقام الإيمان، وفرغ يديه ورجليه لكسب الخير، وأقام الأخلاق الصالحة التي تصلح للعبد أمره.

الخمسون: أن الرضى يفتح باب حسن الخلق مع الله تعالى ومع الناس. فإن حسن الخلق من الرضى وسوء الخلق من السخط، وحسن الخلق يبلغ بصاحبه درجة الصائم القائم، وسوء الخلق يأكل الحسنات كما تأكل النار الحطب.

Fifty-first, contentment gives rise to happiness of the heart in all affairs, benevolence and tranquility in all situations, calmness against any tumult and disturbance in worldly affairs, sweet conviction, gratification with the Lord's portion for him, happiness with his Patron's oversight and submission to Him in everything, and trust in the Lord's wise management of one's affairs. It requires giving up complaining of God to others. This is why some knowers have called contentment good etiquette with God, as it prevents objection to Him in His dominion and useless speech that violates good etiquette before God. He does not, therefore, say, "People could really use rain today!" or "How cold it is today!" or "What a hot day!" or "Being poor is such a pain!" or "Children are nothing but worry and grief!" He does not give anything God has decreed a negative name, for God has not given it that name. All of these go against contentment.

ʿUmar b. ʿAbd al-ʿAzīz said, "Today I have no delight except in God's decree!" Ibn Masʿūd said, "Poverty and wealth are two rides; I do not care which of the two I mount; if poverty there is patience, and if wealth there is spending [in charity]."

Ibn Abū al-Ḥawārī said, or it was said to him, "I wish the night were longer than it is." He said, "He did good and bad. Good in desiring more of it to worship more, bad to love that which God has not loved."

ʿUmar b. al-Khaṭṭāb said, "I do not mind how I enter the morning or the evening, in ease or comfort." One day he said to his wife, ʿĀtika, the sister of Saʿīd b. Zayd, in anger, "By God, I will make you suffer!" She said, "Can you take my Islam from me after God has guided me?" She said, "How can you make me suffer, then?" She meant that she is pleased with all things predestined for her and nothing would cause her to suffer except parting from Islam, and that is not in his power.

Al-Thawrī said one day in the company of Rābiʿa, "O God, be pleased with us." She said, "Are you not ashamed to ask Him for being pleased when you are not pleased with Him?" He said, "I seek God's forgiveness." Jaʿfar b. Sulaymān then said to her, "When is the servant pleased with God?" She said, "When he is as delighted with affliction as with bounty."

In a Divine Report, "What do my allies have to do with the worry about this world? Such a worry takes away the sweetness of prayers from their hearts."

It has been said, "Those who worry most in this life will worry most in the Afterlife {and vice versa}."²³ Faith in and contentment with predestination saves the servant from anxiety, sadness, and grief.

23 These stories are reported by al-Makkī in *Qūt*; they are most likely instructive rather than factual.

الحادي والخمسون: أن الرضى يثر سرور القلب بالمقدور في جميع الأمور، وطيب النفس وسكونها في كل حال، وطمأنينة القلب عند كل مفرع مهلع من أمور الدنيا، ويرد القناعة واغتراب العبد بقسمه من ربه، وفرحه بقيام مولاه عليه واستسلامه لمولاه في كل شيء ورضاه منه بما يجريه عليه، وتسليمه له الأحكام والقضايا، واعتقاد حسن تدبيره وكمال حكمته، ويذهب عنه شكوى ربه إلى غيره وتبرمه بأفضيته. ولهذا سمي بعض العارفين الرضى حسن الخلق مع الله، فإنه يوجب ترك الاعتراض عليه في ملكه، وحذف فضول الكلام التي تقدح في حسن خلقه، فلا يقول: ما أحوج الناس إلى مطر، ولا يقول: هذا يوم شديد الحر أو شديد البرد، ولا يقول: الفقر بلاء والعيال هم وغم، ولا يسمي شيئاً قضاء الله وقدره باسم مذموم إذا لم يذمه الله سبحانه وتعالى، فإن هذا كله ينافي رضاه.

وقال عمر بن عبد العزيز رحمه الله: «أصبحت وما لي سرور إلا في مواقع القدر».

وقال ابن مسعود رضي الله عنه: «الفقر والغنى مطيتان ما أبالي أيهما ركبت، إن كان الفقر فإن فيه الصبر، وإن كان الغنى فإن فيه البذل».

وقال ابن أبي الحواري—أو قيل له—إن فلاناً قال: وددت أن الليل أطول مما هو، فقال: قد أحسن وقد أساء. أحسن حيث تمنى طوله للعبادة، وأساء إذ أحب ما لم يحبه الله.

وقال عمر بن الخطاب رضي الله عنه: «ما أبالي على أي حال أصبحت وأمسيت من شدة أو رخاء».

وقال يوماً لامرأته عائكة، أخت سعيد بن زيد—وقد غضب—: «والله لأسوئتك. فقالت: أتستطيع أن تصرفني عن الإسلام بعد إذ هداني الله؟ قال: لا، فقالت: فأني شيء تسوءني به إذا؟ تريد أنها راضية بمواقع القدر لا يسوءها منه شيء إلا صرفها عن الإسلام، ولا سبيل له إليه. وقال الثوري يوماً عند رابعة: اللهم ارض عنا. فقالت: أما تستحي أن تسأله الرضى وأنت غير راض عنه؟ فقال: أستغفر الله. ثم قال لها جعفر بن سليمان: متى يكون العبد راضياً عن الله؟ فقالت: إذا كان سروره بالمصيبة مثل سروره بالنعمة.

وفي أثر إلهي: «ما لأوليائي وهم بالدنيا؟ إن هم بالدنيا يذهب حلاوة مناجاتي في قلوبهم». وقيل: أكثر الناس همّاً بالدنيا أكثرهم همّاً في الآخرة، [وأقلهم همّاً بالدنيا أقلهم همّاً في الآخرة]. فالإيمان بالقدر والرضى به يذهب عن العبد الهم والحزن.

Once a saint who ate nothing but scraps from garbage was mentioned before Rābi'a. A man said, "It would not hurt this one to ask God to give him food other than this!" She said, "Be quiet, you good-for-nothing, do you not know that the saints of God are too content with Him to choose that He move them to another state until He is the one who chooses to do so?"

In an Israelite tradition, Moses asks his Lord about His pleasure so He revealed to him, "My pleasure is in your displeasure, but you cannot be patient over what you hate." He said, "Lord, guide me to it." He said, "My pleasure is in your pleasure with My decree." In another one, "Moses said, 'Lord, which of your creation is the dearest to You?' He said, 'He whose beloved I take away still surrenders to me.' He said, 'Which of your creation is detestable to You?' He said, 'He who asks Me to choose what is good for him and when I do is displeased with it.'"

In another report, "I am God, there is no god but Me, I have apportioned destinies and judged all things and perfected the creation; whosoever is pleased will have My pleasure until he meets Me and whoever is displeased will have My displeasure until he meets Me."

Fifty-second, the best of the states is the desire for God and its causes, which does not come except with certitude in and pleasure with God. This is why Sahl said, "The share people have in certitude is proportional to their share of pleasure, and the share of their pleasure is proportional to their desire for God."

Fifty-third, contentment prevents him from faulting what God has not faulted and blaming what God has not blamed. When one is not pleased with a thing he finds all kinds of faults in it and blames it, and this is because of his lack of shame before God and blaming things that are not to blame and finding faults with His creation. This lowers the servant in His eyes. If a man were to prepare a meal for him and present it to him and he were to blame and denounce it, he would open himself to his dislike and loathing, encouraging him to cease that favor.

Fifty-fourth, the Prophet, God grant him blessing and peace, asked God for contentment with the Decree, as in the *Musnad* and the *Sunan*,

O God, by Your knowledge of the unseen, and Your power over the creation, give me life so long as life is good for me, and receive me back when death is better for me. I ask You for Your fear in private and public, I ask You for the word of truth in anger and contentment, I ask you for moderation in poverty and wealth, I ask You for the bounty that will not pass, I ask you for the coolness of the eye that will not cease, I ask You for joyful contentment after the Decree, I ask You for the coolness of life after death,

وذكر عند رابعة ولي لله قوته من المزايل، فقال رجل: ما ضر هذا أن يسأل الله أن يجعل قوته في غير هذا؟ فقالت: اسكت يا بطل، أما علمت أن أولياء الله هم أرضى عنه من أن يتخيروا عليه أن ينقلهم إلى معيشة حتى يكون هو الذي يختار لهم.

وفي أثر إسرائيلي: «أن موسى سأل ربه عما فيه رضاه، فأوحى إليه: إن رضائي في كرهك وأنت لا تصبر على ما تكره، فقال: رب دلني عليه، فقال: إن رضائي في رضاك بقضائي».

وفي أثر آخر أن موسى عليه السلام قال: «يا رب، أي خلقك أحب إليك؟ فقال: من إذا أخذت منه محبوبه سالمين، قال: فأبي خلقك أنت عليه ساخط؟ قال: من يستخيرني في أمر فإذا قضيته له سخط قضائي».

وفي أثر آخر: «أنا الله لا إله إلا أنا، قدرت المقادير ودبرت التدبير، وأحكمت الصنع، فمن رضي فله الرضى مني حتى يلقياني، ومن سخط فله السخط حتى يلقياني».

الثاني والخمسون: أن أفضل الأحوال الرغبة في الله ولوازمها، وذلك لا يتم إلا باليقين والرضى عن الله، ولهذا قال سهل: حظ الخلق من اليقين على قدر حظهم من الرضى، وحظهم من الرضى على قدر رغبتهم في الله.

الثالث والخمسون: أن الرضى يخلصه من عيب ما لم يعبه الله، ومن ذم ما لم يذمه، فإن العبد إذا لم يرض بالشيء عابه بأنواع المعايير وذمه بأنواع المذام، وذلك منه قلة حياء من الله وذم لما لا ذنب له وعيب لخلقه، وذلك يسقط العبد من عينه. ولو أن رجلاً صنع لك طعاماً وقدمه إليك فعبته وذمته لكنك متعرضاً لمقتته وإهانتته، ومستديعاً منه أن يقطع ذلك عنك. وقد قال بعض العارفين: إن ذم المصنوع وعيبه—إذا لم يذمه صانعه—غيبية له وقدح فيه.

الرابع والخمسون: أن النبي ﷺ سأل الله الرضى بالقضاء كما في المسند والسنن: «اللهم بعلمك الغيب وقدرتك على الخلق، أحيني إذا كانت الحياة خيراً لي، وتوفني إذا كانت الوفاة خيراً لي، وأسألك خشيتك في الغيب والشهادة، وأسألك كلمة الحق في الغضب والرضى، وأسألك القصد في الفقر والغنى، وأسألك نعيماً لا ينفد، وأسألك قرة عين لا تنقطع، وأسألك الرضى بعد القضاء، وأسألك

and I ask You for the delight of looking at Your Face and yearning for Your meeting without distressful harm and misguiding trial. O God, adorn us with faith and make us rightly-guided guides.²⁴

I heard Shaykh al-Islam Ibn Taymiyya say, “He asked contentment after the decree, because it is only then that the reality of contentment is known; for contentment before it (the decree) is resolve to be content, but it is realized only after it.”

Al-Bayhaqī reported the supplication of the Prophet, God grant him blessing and peace, “O God I ask for good health, chastity, integrity, good character, and contentment with predestination.”

Fifty-fifth, contentment with predestination saves the servant from having to please men at the expense of God’s displeasure, or to blame them for what God has not given him, or to praise them for what is God’s pure grace: he would be wrong in the first case, taking them as partners to God in the second. If he is pleased with the divine decree he avoids their displeasure or praise for them {as contentment rids him of all that}.

‘Umar b. Qays al-Mulā’ī has reported from ‘Aṭīyya al-‘Awfī on the authority of Abū Sa‘īd al-Khudrī, God be pleased with him, that the Prophet of God, God grant him blessing and peace, said, “The weakness of belief is that you please men at the expense of God’s displeasure, praise them for God’s provisions, blame them for what God has withheld from you. The provision of God cannot be prevented by the greed or hate of anyone. God in His wisdom has made relief and delight in contentment and certitude and anxiety and grief in doubt and displeasure.”²⁵ This may also have been narrated by al-Thawrī, from Maṣṣūr, from Khaythama, from Ibn Mas‘ūd, from the Prophet, God grant him blessing and peace.

Fifty-sixth, contentment frees the heart and reduces its worries and sadness, leaving the heart free of the burdens of the world to be devoted to the worship of its Lord. Ibn Abī al-Dunyā reported from Bishr b. Bashshār al-Mujāshī‘ī, one of the worshippers: He said to a worshipper, “Advise me.” He said, “Throw yourself with the divine decree wherever it throws you, for that will free up your heart and reduce your worry. Beware resentment for it invites resentment upon you without you noticing it.”

²⁴ Aḥmad, *Musnad* 4:264.

²⁵ Considered fabricated by some critics; for questions about this report’s *isnād*, see *Madārij*(§), 1998n2.

برد العيش بعد الموت، وأسألك لذة النظر إلى وجهك والشوق إلى لقائك، في غير ضراء مضرة ولا فتنة مضلة. اللهم زينا بزينة الإيمان واجعلنا هداة مهتدين».

فسمعت شيخ الإسلام ابن تيمية يقول: سأل الرضى بعد القضاء لأنه حينئذ تبين حقيقة الرضى، وأما الرضى قبله فإنما هو عزم على أنه يرضى إذا أصابه، وإنما يتحقق الرضى بعده. قال البيهقي: وروينا في دعاء النبي ﷺ: «اللهم إني أسألك الصحة والعفة والأمانة وحسن الخلق والرضى بالقدر».

الخامس والخمسون: أن الرضى بالقدر يخلص العبد من أن يرضي الناس بسخط الله، وأن يذمهم على ما لم يؤته الله، وأن يحمدهم على ما هو محض فضل الله، فيكون ظالماً لهم في الأول،—مشاركاً بهم في الثاني—، فإذا رضي بالقضاء تخلص من ذمهم وحمدهم، [تخلصه الرضى من ذلك كله].

وقد روى عمرو بن قيس الملائي عن عطية العوفي عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إن من ضعف اليقين أن ترضي الناس بسخط الله، وأن تحمدهم على رزق الله، وأن تذمهم على ما لم يؤتك الله. إن رزق الله لا يجره حرص حريص ولا يرده كره كاره، وإن الله—بحكمته—جعل الروح والفرح في الرضى واليقين، وجعل الهم والحزن في الشك والسخط». وقد رواه الثوري عن منصور عن خيثمة عن ابن مسعود عن النبي ﷺ.

السادس والخمسون: أن الرضى يفرغ قلب العبد ويقلل همه وغمه، فيتفرغ لعبادة ربه بقلب خفيف من أثقال الدنيا وهمومها وغمومها، كما ذكر ابن أبي الدنيا عن بشر بن بشار المجاشعي، وكان من العابدين قال: قلت لعابد: أوصني، قال: ألق نفسك مع القدر حيث ألقاك، فهو أحرى أن يفرغ قلبك وأن يقلل همك، وإياك أن تسخط ذلك فيحل بك السخط وأنت عنه في غفلة لا تشعر به.

One of the Predecessors said, "Give up planning and choice and you will live well, for planning and choice spoil people's lives."

Abū al-'Abbās b. 'Aṭā' said, "Happiness is in God's plan for us and failure in our own planning."

Sufyān b. 'Uyayna said, "If one cannot do well with God's plan for him, he cannot do well with his own plan for himself."

Abū al-'Abbās al-Ṭūsī said, "Whoever gives up planning lives in comfort."

One of them said, "You will not find safety until you become in your planning like the dwellers of the graves."

Someone said that contentment is to give up disagreement with God about what He does to His servant.

'Umar b. 'Abd al-'Azīz said, "I have given up all those supplications and I have no need left in any of my affairs. I accept whatever God has apportioned for me." He would often pray, "O God, make me pleased with Your decree, bless me in Your apportionment for me so that I do not seek to hasten what You have delayed or seek to delay what You have hastened."

He also said, "I have no desire left in anything other than what God Almighty has decreed."

Shu'ba said, "Yūnus b. 'Ubayd said to me, 'I do not desire anything at all.'"

Al-Fuḍayl said, "One who is contended does not wish to anything above his station."

Dhū l-Nūn said, "Three things are from signs of submission. Meeting divine decree with contentment, affliction with patience, and ease with gratitude. Three things are from signs of delegation: suspending your will for His demand, keeping your eyes on His plan for you, and ridding yourself of objection to the divine judgment. Three things are from the signs of the testimony of divine unicity: seeing that everything is from God, accepting everything from Him, attributing everything to Him."

One of the knowers said, "The essence of worship is in three things: Do not reject any of His judgements, do not ask anyone else for anything, and do not horde anything from Him."

Ibn Shamūn (a Baghdadi Sufi) was asked about contentment, so he said, "That you are pleased with Him as the planner and chooser, as the distributor, giver, and withholder, and as god, object of worship, and lord."

One of the knowers said, "Contentment is the giving up of your choice, the heart's delight in the passing decree, abandoning planning for one's self, until God decides for or against it."

It was said, "The content is he who does not lament or mourn what has been lost of this world."

What a beautiful saying,

وقال بعض السلف: «ذروا التدبير والاختيار تكونوا في طيب من العيش، فإن التدبير والاختيار يكره على الناس عيشهم».

وقال أبو العباس بن عطاء: «الفرح في تدبير الله لنا والشقاء كله في تدبيرنا».

وقال سفيان بن عيينة: «من لم يصلح على تقدير الله لم يصلح على تقديره نفسه».

وقال أبو العباس الطوسي: «من ترك التدبير عاش في راحة».

وقال بعضهم: «لا تجد السلامة حتى تكون في التدبير كأهل القبور».

وقال: [الرضا ترك الخلاف على الرب فيما يجريه على العبد].

وقال عمر بن عبد العزيز رحمه الله: «لقد تركتني هؤلاء الدعوات وما لي في شيء من الأمور كلها أرب، إلا في مواقع قدر الله، وكان كثيراً ما يدعو: اللهم رضني بقضائك وبارك لي في قدرك، حتى لا أحب تعجيل شيء أخرته، ولا تأخير شيء عجلته».

وقال: «ما أصبح لي هوى في شيء سوى ما قضى الله عز وجل».

وقال شعبة: «قال يونس بن عبيد: ما تمنيت شيئاً قط».

وقال الفضيل: «الراضي لا يتمنى فوق منزلته».

وقال ذو النون: «ثلاثة من أعلام التسليم: مقابلة القضاء بالرضى والصبر عند البلاء والشكر عند الرخاء. وثلاثة من أعلام التفويض: تعطيل إرادتك لمراذه والنظر إلى ما يقع من تدبيره لك وترك الاعتراض على الحكم. وثلاثة من أعلام التوحيد: رؤية كل شيء من الله وقبول كل شيء عنه وإضافة كل شيء إليه».

وقال بعض العارفين: أصل العبادة ثلاثة: «لا ترد من أحكامه شيئاً ولا تسأل غيره حاجةً ولا تدخر عنه شيئاً».

وسئل ابن شمعون عن الرضى فقال: «أن ترضى به مدبراً ومختاراً، وترضى عنه قاسماً ومعطياً ومانعاً، وترضاه إلهاً ومعبوداً ورباً».

وقال بعض العارفين: «الرضى ترك الاختيار وسرور القلب بمر القضاء وإسقاط التدبير من النفس حتى يحكم الله لها أو عليها».

وقيل: «الراضي من لم يندم على فائت من الدنيا ولم يتأسف عليها».

ولله در القائل:

The servant is fretter, the Lord the Apportioner
 Time ever cycles through, the provisions have been doled out
 The good is all gathered in what our Creator has chosen
 And the choosing of anyone else is blameworthy and shameful²⁶

Fifty-seventh, if not content with predestination, one falls into blaming the apportioned shares either through [the actions] of his body or in his heart and [psychological] state, and to blame the portions is to blame their Apportioner. Similarly, one falls into blaming the creation and both God and the people blame him, thus he becomes the blamer and the blamed. All this is contradictory to servanthood.

Anas [b. Mālik] said,

I served the Messenger of God, God grant him blessing and peace, for ten years and he never said about something I did, "Why did you do it?" nor for something I failed to do, "Why did you not do it?" Nor did he ever say about a thing, "I wish it was not so," nor about a thing that was not, "I wish it were so." If someone in the family blamed me he would say, "Leave him be, it was destined to be and it happened."

His saying, "it was destined to be and it happened" includes two points. First, it was different from what the servant desired. Second, something distasteful happened including the loss of what he loved and occurrence of something dislikeable; if the first one was destined, it happened, and if the opposite of the second one was destined, it would have happened. When the two states are equal with respect to the decree, [true] servanthood consists in the equality of the two states with respect to his contentment with the decree. This is the requirement and corollary of servanthood. It is further explained below.

Fifty-eighth, when the two outcomes are equal with respect to one's joyful contentment with the Lord Almighty, one being what He was pleased with for His servant and He decreed it and the other being what He was not pleased with for His servant, the perfection of accord with Him lies in that the two outcomes are equal with respect to the servant, and he becomes pleased with whatever the Lord is pleased with in either case.

26 Many of the preceding statements are found in al-Bayhaqī's *Shu'ab al-īmān*. It is worth noting that, apart from his especial emphasis on Qur'anic verses and Hadith, Ibn al-Qayyim's quotations, here as elsewhere, of the statements of Sufis and mystics are found and repeated in standard Sufi works like al-Makkī's *Qūt*, Abū Nu'aym's *Hilya*, Qushayrī's *al-Risāla*, and al-Ghazālī's *Ihyā'*.

العبد ذو ضجر والرب ذو قدر والدهر ذو دول والرزق مقسوم
والخير أجمع فيما اختار خالقنا وفي اختيار سواه اللوم والشوم.

السابع والخمسون: أنه إذا لم يرض بالقدر وقع في لوم المقادير، إما بقلبه وإما بقلبه وحاله. ولوم المقادير لوم لمقدرها، وكذلك يقع في لوم الخلق، والله والناس يلومونه فلا يزال لائماً ملوماً، وهذا مناف للعبودية.

قال أنس رضي الله عنه: «خدمت رسول الله ﷺ عشر سنين، فما قال لي شيء فعلته: لم فعلته؟ ولا شيء لم أفعله: ألا فعلته. ولا قال شيء لبيته لم يكن، ولا شيء لم يكن: لبيته كان. وكان بعض أهله إذا لامني يقول: دعوه لو قضي لكان».

وقوله: «لو قضي شيء لكان» يتناول أمرين:

أحدهما: ما لم يوجد من مراد العبد.

والثاني: ما وجد مما يكرهه وهو يتناول فوات المحبوب وحصول المكروه. فلو قضي الأول لكان، ولو قضي خلاف الآخر لكان، فإذا استوت الحالتان بالنسبة إلى القضاء فعبودية العبد [أن يستوي عنده الحالتان بالنسبة إلى رضاه]، وهذا موجب العبودية ومقتضاها، يوضحه:

الثامن والخمسون: أنه إذا استوى الأمران بالنسبة إلى رضى الرب تعالى، فهذا رضىه لعبده فقدرة وهذا لم يرضه له فلم يقدره. فكمال الموافقة أن يستويا بالنسبة إلى العبد فيرضى ما رضىه له ربه في الحالين.

Fifty-ninth, God has prohibited stepping ahead of Him and His Messenger with respect to His normative-legal [or deontological] decree, which is servanthood in this matter. The requirement of servanthood in His ontological, predestined command is that the servant not step ahead of Him in whatever has the prepondering benefit. If his obligation or preferred course of action in this case was patience or joyful contentment, by failing to do it he has stepped ahead of Him in both His Law and predestination.

Sixtieth, love, purity, and repentance cannot but stand on the foot of contentment. A lover is pleased with his beloved in every state. ‘Imrān b. Ḥuṣayn (a Companion, d. 52/672) became ill in his stomach and was bed-ridden for a long time, unable to stand or sit, having to relieve himself there as well. Muṭarrif b. ‘Abdallāh b. al-Shikhhk̲h̲īr (d. 86/705, a senior Successor) visited him and began to cry seeing his state. He said, “Why do you cry?” He said, “Seeing you in this state of great [misery].” He said, “Do not cry. I love what He loves.” And he said further, “I will tell you something, perhaps God will benefit you by it, keep it secret until I die. The angels visit him and I seek comfort in them, and they greet me and I hear their greeting.”

When Sa’d b. Abī Waqqāṣ came to Mecca, having lost his sight, people rushed to him to ask him to supplicate on their behalf, which he did. ‘Abdallāh b. al-Sā’ib (a young Companion of Makhzūm clan, d. c. 70/690) said that he too went to him as a boy and introduced himself, and he recognized him. He said, “O my uncle, you supplicate for all these people. Why do you not pray for yourself so God will return your sight to you?” He smiled and said, “My dear son, God’s decree in my view is dearer to me than my sight.”

One of the knowers said, “A sin that I committed has made me weep for thirty years.” “What is it?” he was asked. I said about something that happened, “I wish it did not happen.” One of the Predecessors similarly said, “I prefer my body to be combed with iron shears than to say about something God has decreed, ‘I wish He had not decreed it!’”

It was said to ‘Abd al-Wāḥid b. Zayd that there is a man who has worshipped for fifty years, so he set out to meet him and said, “My dear, tell me about yourself. Are you content with Him?” [The worshipper] said, “No.” He asked, “Do you feel intimate with Him?” He said, “No.” He asked, “Are you pleased with Him?” He said, “No.” He asked, “So all you have increased for Him is fasting and praying?” He said, “Yes.” He said, “If I were to be candid with you, I would tell you that your affair for fifty years has been deficient.”

That is, He did not draw him near granting him the station of the near ones or grant him the experiences of the knowers, so that he would increase in the actions of the heart that happen with regard to every sought-after beloved. [You have failed] to attain conviction, which is the state of those given certainty; or

التاسع والخمسون: أن الله تعالى نهى عن التقدم بين يديه ويدي رسوله في حكمه الديني الشرعي، وذلك عبودية هذا الأمر. فعبودية أمره الكوني القدرى ألا يتقدم بين يديه إلا حيث كانت المصلحة الراجحة في ذلك، فيكون التقدم أيضاً بأمره الكوني والديني، فإذا كان فرضه الصبر وندبه أو فرضه الرضى حتى ترك ذلك، فقد تقدم بين يدي شرعه وقدره. الستون: أن المحبة والإخلاص والإجابة لا تقوم إلا على ساق الرضى.

فالحب راض عن حبيبه في كل حالة. وقد كان عمران بن حصين رضى الله عنه استسقى بطنه فبقي ملتقى على ظهره مدةً طويلةً، لا يقوم ولا يقعد، وقد نقب له في سريره موضع لحاجته. فدخل عليه مطرف بن عبد الله ابن الشخير، فجعل يبكي لما رأى من حاله، فقال: لم تبكي؟ فقال: لأني أراك على هذه الحال العظيمة، فقال: لا تبك، فإن أحبه إلي أحبه إليه، وقال: أخبرك بشيء لعل الله أن ينفك به، واكنم علي حتى أموت. إن الملائكة تزورني فأنس بها وتسلم علي فأسمع تسليماً.

ولما قدم سعد بن أبي وقاص رضى الله عنه إلى مكة—وقد كف بصره—جعل الناس يهرعون إليه ليدعوا لهم، فجعل يدعو لهم. قال عبد الله بن السائب: فأتيته وأنا غلام، فتعرفت إليه فعرفي، فقلت: يا عم، أنت تدعو للناس، فلو دعوت لنفسك لرد الله عليك بصرك، فتبسم ثم قال: يا بني، قضاء الله عندي أحب إلي من بصري.

وقال بعض العارفين: ذنب أذنبته، أنا أبكي عليه ثلاثين سنة. قيل: وما هو؟ قال: قلت لشيء كان ليته لم يكن.

وقال بعض السلف: «لو قرض جسمي بالمقاريض كان أحب إلي من أن أقول لشيء قضاء الله: ليته لم يقضه».

وقيل لعبد الواحد بن زيد: ها هنا رجل قد تعبد خمسين سنة فقصده. فقال: حبيبي، أخبرني عنك، هل قنعت به؟ قال: لا. قال: فهل أنست به؟ قال: لا. قال: فهل رضيت عنه؟ قال: لا. قال: فإنما مزيدك منه الصوم والصلاة. قال: نعم. قال: لولا أنني أستحي منك لأخبرتكم أن معاملتك خمسين سنة مدخولة.

يعني أنه لم يقربه فيجعله في مقام المقربين، فيوجده مواجيد العارفين، بحيث يكون مزيده لديه أعمال القلوب التي يستعمل بها كل محبوب مطلوب، لأن القناعة حال الموقن، والأنس به مقام

intimacy, which is the station of the lover; or contentment, which is the trait of those who trustingly rely: you are with Him among the People of the Right Hand, and your increase is in nothing but actions of the limbs. His comment that “your affair has been deficient” could mean one of two things. First, that it falls short of the deeds of those near to God, one that earn them such a state. Second, if they had been sound and complete, the Lord Almighty is thankful; when a servant’s deed reaches Him, He beautifies the servant by it inside and out, rewarding him with the realities of inner awareness and faith in accordance with his action. When one finds no effect of his action in his heart, such as intimacy and love, this suggests that it is deficient, afflicted by some flaws.

Sixty-first, the actions of the limbs can increase to a clear limit; as for the actions of the heart, there is no limit to their doubling and redoubling potential. Physical actions can continue up to a limit and then must cease, and so is their reward, whereas the actions of the heart are constant and unbroken, even if they are hidden from the servant. An example is the state of love and contentment that is permanent for a loving, contented servant, never parting from him, and he is in constant, uninterrupted increase so long as his state lasts and even after his limbs fatigue. In fact, his increase [in reward and nearness] may be immeasurably greater in his state of stillness than the increase of the worshippers given to supererogatory acts, so much so that his increase while asleep is greater than the one standing the night in prayer {and his increase while eating might supersede that of one who is fasting and starving}.

If you find this odd, consider the increase of the one asleep but connected to God and the standing in prayer of one who is heedless of God. God the Exalted looks at the hearts, aspirations, and resolutions, not the outer form of the deeds. The worth of a servant is equal to the extent of his aspiration and willpower. One who is not content with other-than-God is incomparable to one someone who is content with the smallest of worldly advantages, even though their deeds on the surface are the same, or the latter might work more and harder. This is the grace of God that He grants whomsoever He wills, and He is great in His bounty.

The masters of this affair have differed on the question of whether contentment has any limit. Abū Sulaymān al-Dārānī said, “Three stations have no limits: renunciation, scrupulousness, and contentment.” However, his son Sulaymān disagreed—he too was a knower, so much so that some people considered him better than his father—and said, “No, whoever is scrupulous about everything has reached its limit; whoever renounces for other-than-God has reached the limit of renunciation; and whoever is pleased with everything from God has reached the limit of contentment.”

الحب، والرضى وصف المتوكل، يعني أنت عنده في طبقات أصحاب اليمين، فزيدك عنده مزيد العموم من أعمال الجوارح.

وقوله: «إن معاملته مدخولة» يحتمل وجهين:

أحدهما: أنها ناقصة عن أعمال المقربين التي أوجبت لهم هذه الحال.

الثاني: أنها لو كانت صحيحة سالمة لا علة فيها لأثمرت له الأُنس والرضى والمحبة والأحوال العلية. فإن الرب تعالى شكور، إذا وصل إليه عمل عبده جمل به ظاهره وباطنه، وأثابه عليه من حقائق المعرفة والإيمان بحسب عمله، فحيث لم يجد له أثراً في قلبه من الأُنس والرضى والمحبة استدل على أنه مدخول غير سالم من الآفات.

الحادي والستون: أن أعمال الجوارح تضاعف إلى حد معلوم محسوب وأما أعمال القلوب فلا ينتهي تضعيفها، وذلك لأن أعمال الجوارح لها حد تنتهي إليه وتقف عنده، فيكون جزاؤها بحسب حدها، وأما أعمال القلوب فهي دائماً متصلة وإن توارى شهود العبد لها.

مثاله أن المحبة والرضى حال الحب الراضي لا تفارقه أصلاً، وإن توارى حكمها. فصاحبها في مزيد متصل، فزيد الحب الراضي متصل بدوام هذه الحال له، فهو في مزيد ولو فترت جوارحه، بل قد يكون مزيداً في حال سكونه وفتوره أكثر من مزيد كثير من أهل النوافل بما لا نسبة بينهما، ويبلغ ذلك بصاحبه إلى أن يكون مزيداً في حال نومه أكثر من مزيد كثير من أهل القيام [وأكله أكثر من مزيد كثير من أهل الصيام والجوع].

فإن أنكرت هذا فتأمل مزيد نائم بالله وقيام غافل عن الله. فالله سبحانه ينظر إلى القلوب والهمم والعزائم، لا إلى صور الأعمال. وقيمة العبد همته وإرادته، فن لا يرضيه غير الله—ولو أعطي الدنيا بحذافيرها—له شأن، ومن يرضيه أدنى حظ من حظوظها له شأن، وإن كانت أعمالهما في الصورة واحدة، وقد تكون أعمال هذا أكثر وأشق، وذلك فضل الله يؤتيه من يشاء، والله ذو الفضل العظيم. وقد اختلف أرباب هذا الشأن في مسألة وهي: هل للرضى حد ينتهي إليه أم لا؟ فقال أبو سليمان الداراني: ثلاث مقامات لا حد لها: الزهد والورع والرضى. وخالفه سليمان ابنه—وكان عارفاً، حتى إن من الناس من كان يقدمه على أبيه—فقال: بل من تورع في كل شيء فقد بلغ حد الورع، ومن زهد في غير الله فقد بلغ حد الزهد، ومن رضي عن الله في كل شيء فقد بلغ حد الرضى.

They have disagreed furthermore about related matters. The people of stations are three types. First, one who loves death, yearning to meet God. Second, one who loves life in order to serve and draw nearer. Third, one who says I do not choose, rather, I am pleased with what my Patron has chosen for me, He can give me life or death as He wishes. They presented their case before one of the knowers who said, "The one of contentment [with the decree] is the best of them, as he is the most precise."

No doubt, the station of contentment is higher than the stations of yearning or renunciation of the world. It remains to decide which of the other two is better. One group preferred the station of those who love death due to their yearning and love to meet God; however one loves to meet God, God loves to meet him. The other preferred the station of one who desires to live to implement the commands of the Lord Almighty, and argue that the first one loves God for his own share from God whereas this one loves God for God's desire from him. They said this was the state of Moses, God's peace and blessings be upon him, when he slapped the face of the Angel of Death and blinded him in one eye, not for the love of this world but to put into action His commands and what pleases Him among people. It is as if he said, "You are His servant as am I, You are in His obedience as am I, and in putting into action His commands."

This is why we say in the sixty-second point that the state of the one who is joyfully contented brings together the states of both of these with additional submission and abjuring of choice, for he has passed away into the Lord's desire for him in his life and death from his own desire for either. Every lover yearns for the meeting of his beloved and also prefers his pleasure over his own; this one brings together both stations and says, "The more beloved to me is what is more beloved to Him. I will not choose anything over and against what He loves and is pleased with." This is sufficient on this point here, and God alone gives success.

9 Returning to al-Harawī

We now turn to the explanation of [al-Harawī's] words:

Second, giving up of dispute with the creation.

He means that contentment is completed only by giving up disputation with the creation, for disputation contradicts the state of contentment and attribution of all things to Him who holds the knot of destiny and decree. Disputing, therefore, is rife with diseases.

وقد اختلفوا في مسألة تتعلق بذلك، وهي أهل مقامات ثلاثة:

أحدهم: يحب الموت شوقاً إلى الله ولقائه.

والثاني: يحب البقاء للخدمة والتقرب.

الثالث قال: لا أختار، بل أرضى بما يختار لي مولاي. إن شاء أحياني وإن شاء أماتني.

فتحاكموا إلى بعض العارفين فقال: صاحب الرضى أفضلهم، لأنه أقلهم فضولاً.

ولا ريب أن مقام الرضى فوق مقام الشوق والزهد في الدنيا.

بقي النظر في مقامي الآخرين: أيهما أعلى؟

فرجحت طائفة مقام من أحب الموت، لأنه في مقام الشوق إلى لقاء الله ومحبة لقائه، ومن أحب

لقاء الله أحب الله لقاءه.

ورجحت طائفة مقام مرید البقاء لتنفيذ أوامر الرب تعالى.

واحتجوا بأن الأول محب لحظه من الله، وهذا محب لمراد الله منه، لم يشبع منه ولم يقض منه

وطراً.

قالوا: وهذا حال موسى—صلوات الله وسلامه عليه—حيث لطم وجهه ملك الموت فقفاً عينه،

لا محبةً للعالم ولكن لينفذ أوامر ربه ومراضيه في الناس، فكأنه قال: أنت عبده وأنا عبده، وأنت في

طاعته وأنا في طاعته وتنفيذ أوامره.

وحيث نقول في الوجه الثاني والستين: إن حال الراضي المسلم ينتظم حالهما جميعاً مع زيادة

التسليم وترك الاختيار، فإنه قد غاب بمراد ربه منه—من إحيائه وإماتته—عن مراده هو من هذين

الأمرين، وكل محب فهو مشتاق إلى لقاء حبيبه مؤثر لمرضاته فقد أخذ بزمام كل من المقامين واتصف

بالحالين. وقال: «أحب ذلك إلي أحبه إليه» لا أتمنى غير رضاه ولا أتخير عليه إلا ما يحبه ويرضاه،

وهذا القدر كاف في هذا الموضع، وبالله التوفيق.

فلنرجع إلى شرح كلامه، قال:

«الثاني: سقوط الخصومة مع الخلق».

يعني أن «الرضى» إنما يصح بسقوط الخصومة مع الخلق. فإن الخصومة تنافي حال الرضى وتنافي

نسبة الأشياء كلها إلى من بيده أزمة القضاء والقدر. ففي الخصومة آفات.

One of them is the contention itself, which opposes contentment. Second, deficiency in the affirmation of divine unicity by attributing the disputed object to the servant rather than to the Creator. Third, forgetting the means and cause that led to the dispute, and if one were to go back and investigate it, repelling the cause would be better and more beneficial than disputing with the one who was merely its instrument, even if he was wrong, for it is he who gave [the oppressor] authority over himself by his own wrongful conduct, as the Almighty said, “And so when an affliction strikes you twice, the like of which struck you before, you said, ‘Where is this from?’ Say [O Prophet, to them], ‘It is from your own selves’” [3:165]. He thus informed them that their enemy’s harm to them and edge over them is due to their own injustice to themselves. The Almighty also said, “And whatever affliction strikes you it is what your own hands have earned, yet much it is that He overlooks” [42:30].

When the insight of the servant concentrates on the divine predestination, unicity, wisdom, and justice, the door of disputing with the creation is closed except in God’s and His Messenger’s rights. The joyfully contented one does not dispute or take to task except on account of the right of God, as was the case with the Messenger of God, God grant him blessing and peace, for he would never dispute or quarrel with anyone except on account of God’s right, never for himself, but when God’s limits were crossed, his anger was irresistible until he avenged it for the sake of God. Disputing for one’s own sake puts out the light of contentment and saps its delight, replacing its sweetness with bitterness and clouding its essence.

The third condition is to stay clear of asking and begging of them.

It is so because asking and begging contain an element of disputation, contention, and fighting, and turning from asking the Master of benefit and harm to those who neither own benefit nor harm even for themselves except through their Lord, and this constitutes neglecting the Giver and the Preventer. Begging contradicts the very meaning of contentment. The Almighty praises those who do not ask others, saying,

[Charity is] for the poor who have been constrained owing to their pursuit of the cause of God, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their modesty, but you will know them by their sign. They do not ask people persistently [or at all]. [2:273]

أحدها: المنازعة التي تضاد الرضى.

الثاني: نقص التوحيد بنسبة ما يخاصم فيه إلى العبد دون الخالق.

الثالث: نسيان الموجب والسبب الذي جرى إلى الخصومة. فلورجع العبد إلى السبب والموجب لكان اشتغاله بدفعه أجدى عليه وأنفع له من خصومة من جرى على يديه، فإنه—وإن كان ظالماً—فهو الذي سلطه على نفسه بظلمه. قال الله تعالى: ﴿أَوَلَمْ أَصَابَكُمْ مِصْبِيَّةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾ [آل عمران: 165]. فأخبر أن أذى عدوهم لهم وغلبتهم بسبب ظلمهم. وقال الله تعالى: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾ [الشورى: 30].

فإذا اجتمعت بصيرة العبد على مشاهد القدر والتوحيد والحكمة والعدل، انسد عنه باب خصومة الخلق إلا فيما كان حقاً لله ورسوله. فالراضي لا يخاصم ولا يعاتب إلا فيما يتعلق بحق الله، وهذه كانت حال رسول الله ﷺ، فإنه لم يكن يخاصم أحداً ولا يعاتبه إلا فيما يتعلق بحق الله، كما أنه كالأب يغضب لنفسه، فإذا انتهكت محارم الله لم يقم لغضبه شيء حتى ينتقم لله. فالخاصمة لحظ النفس تطفيء نور الرضى وتذهب بهجته، وتبدل بالمرارة حلاوته وتكدر صفوه.

«الشرط الثالث: الخلاص من المسألة لهم، والإلحاح».

وذلك لأن المسألة والإلحاح فيها ضرب من الخصومة والمنازعة والمخاربة، والرجوع عن مالك الضر والنفع إلى من لا يملك لنفسه ضرراً ولا نفعاً إلا بربه، وفيها الغيبة عن المعطي المانع.

والإلحاح ينافي حال الرضى ووصفه، وقد أثنى الله سبحانه على الذين لا يسألون الناس، فقال الله تعالى: ﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْباً فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِخْفَافاً﴾ [البقرة: 273].

One group says [concerning them] that they ask people only to the extent that their need requires but do not do so importunately or degradingly; God has negated only this, not any asking. Ibn ‘Abbās said, “If he has enough for lunch, he does not ask for supper, and if he has enough for supper, he does not ask for lunch.” Another group said, among them al-Zajjāj, al-Farrā’, and others, that the verse requires giving up asking altogether, since they have been characterized with modesty and their being identifiable only through their faces without explicitly asking, for had they explicitly asked, the ignorant one would not have thought of them as well-off. They disagreed about the meaning of “they do not ask the people because of their modesty”: al-Zajjāj said that it means that since they do not ask, asking importunately is out of the question. This is like when the Almighty said, “the intercession of the interceders will not avail them,” meaning that there will be no intercession to begin with. He also said, “no equivalent will be accepted from them,” that is, there can be no equivalent [for their lack of faith on Judgment Day] to begin with. The examples of this are numerous. Imra’u l-Qays said, “On a clear path, guidance is not sought of a lighthouse.” That is, he has no lighthouse by which to seek the path.

Ibn al-Anbārī²⁷ said, “The verse means that they did not ask at all, for asking even one time could in certain cases be importunate. This is like saying, ‘his help is not hoped for,’ that is, he has no good and so it cannot be hoped for.”

Abū ‘Alī said, this verse does not affirm their asking, for it means that they did not ask for there to be any importunacy on their part. He said it is like the saying of the poet,

No rabbit is frightened by its horror
 Nor do you see the lizard rush to its hole by it
 That it has no rabbit to be frightened by its horror
 Nor does it have a lizard for it to rush anywhere

Al-Farrā’²⁸ said, “He denied importunacy on their part, by which is meant the negation of any kind of asking.”

27 Muḥammad b. Ja‘far ibn al-Anbārī (d. 360/970–971), a Hadith scholar of Baghdad.

28 Yahyā b. Ziyād al-Farrā’ (d. 207/822), grammarian (*naḥwī*) from Kufa, companion of al-Kisā’ī.

فقال طائفة: يسألون الناس ما تدعو حاجتهم إلى سؤاله، ولكن لا يلحفون. فنفى الله عنهم سؤالهم الإلحاف، لا مطلق السؤال.

قال ابن عباس: إذا كان عنده غداء لم يسأل عشاءً، وإذا كان عنده عشاء لم يسأل غداءً. وقالت طائفة—منهم الزجاج والفراء وغيرهما—: بل الآية اقتضت ترك السؤال مطلقاً لأنهم وصفوا بالتعفف، والمعرفة بسيماهم دون الإفصاح بالمسألة، لأنهم لو أفصحوا بالسؤال لم يحسبهم الجاهل أغنياء.

ثم اختلفوا في وجه قوله تعالى: ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾. فقال الزجاج: المعنى لا يكون منهم سؤال، فيقع إلحاف، كما قال تعالى: ﴿فَمَا تَتَفَعَّلُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾ [المدثر:48]، أي لا تكون شفاعته فتتفع. وقوله: ﴿وَلَا يَقْبَلُ مِنْهَا عَدْلٌ﴾ [البقرة:123]، أي لا يكون عدل فيقبل، ونظائره. قال امرؤ القيس:

على لاحبٍ لا يهتدى لمناره.

أي ليس له منار يهتدى به. قال ابن الأنباري، وتأويل الآية: لا يسألون البتة، فيخرجهم السؤال في بعض الأوقات إلى الإلحاف، فجرى هذا مجرى قولك: فلاألا يرجى خيره، أي ليس له خير فيرجى. وقال أبو علي: لم يثبت في هذه الآية مسألة منهم، لأن المعنى: ليس منهم مسألة فيكون منهم إلحاف. قال: ومثل ذلك قول الشاعر:

لا يفزع الأرنب أهوالها ولا ترى الضب بها ينحجر

أي ليس بها أرنب فيفزع لهولها ولا ضب فينحجر. وقال الفراء: «نفى الإلحاف عنهم، وهو يريد نفى جميع وجوه السؤال».

9.1 *Prohibition of Asking the Creation except in Dire Need*

Asking [as in begging and solicitation for material help²⁹] is in essence prohibited, and has been permitted only for need or dire necessity, for it is a wrong with respect to lordship, wrong with respect to the one asked, and wrong with respect to the one asking. As for the first, it is so because it entails directing one's begging, poverty, humility, and request to someone other than God, which is a kind of worship. Such a person, therefore, has directed his asking in the wrong direction, placing it in the wrong place, and violated his affirmation of unicity and its purity, his neediness toward God and reliance on Him and contentment with His apportionment. His asking of the people makes him needless of asking of Him, which is against the testimony of unicity and puts out his light and weakens his strength.

As for the wrong with respect to the one asked, it is so because he asked him for what he does not in fact possess; his asking assumed his right of possession that he in fact did not have. He also exposed him to the difficulty of spending or the blame of refusing. If he gives, he does so unwillingly; if he refuses, he does so with shame. This applies, of course, if he is demanding anything other than his right. If he asks for his right, the aforementioned does not apply to him.

As for the wrong with respect to oneself, it is so because he sweated in shame and humbled himself before other-than-the-Creator, degraded himself and contended himself with the lower of the two states, agreeing to debase himself and lose his honor and comfort of contentment. He is as if he sells his patience, contentment, reliance, and satisfaction with what He has given him, making him in no need of other people's help. This is precisely his wronging of his own ego, for he has lowered it in the wrong place, lowering its honor and value, accepting humiliation and debasement with regard to the one he asked. Were it not for dire necessity, the Law would never allow it.

It is reported in the two *Ṣaḥīḥ* books in the Hadith of 'Abdallāh b. 'Umar who said that the Messenger, God grant him blessing and peace, said, "A man keeps asking people until he comes on the Day of Judgment without a piece of flesh on his face."³⁰ Also in the *Ṣaḥīḥ* of Muslim on the authority of Abū Hurayra, God be pleased with him, the Messenger of God, God grant him blessing and peace, said, "Whoever solicits [favors] from people in order to increase his wealth is asking for pebbles [of hell] (see below), so let him ask as much as he likes."

29 The practice of asking for material help (*mas'ala*) is inclusive of begging, as in panhandling on the street; but also the practice of solicitation for money and favors by those lacking in self-respect and responsibility to take advantage of others' generosity or courteous inability to refuse.

30 The reference here is to the loss of honor and self-respect involved in the practice.

فصل

و«المسألة» في الأصل حرام، وإنما أيجت للحاجة والضرورة، لأنها ظلم في حق الربوبية، وظلم في حق المسؤول، وظلم في حق السائل.

أما الأول فلائنه بذل سؤاله وفقره وذله واستعطاءه لغير الله، وذلك نوع عبودية. فوضع المسألة في غير موضعها وأنزلها بغير أهلها، وظلم توحيدَه وإخلاصه وفقره إلى الله وتوكله عليه ورضاه بقسمه، واستغنى بسؤال الناس عن مسأله، وذلك كله هضم من التوحيد، ويظنيء نوره ويضعف قوته.

وأما ظلمه للمسؤول فلائنه سألَه ما ليس عنده فأوجب له بسؤاله عليه حقاً لم يكن له عليه، وعرضه لمشقة البذل أو لوم المنع، فإن أعطاه أعطاه على كراهة، وإن منعه منعه على استحياء. هذا إذا سألَه ما ليس عليه، وأما إذا سألَه حقاً هو له عنده لم يدخل في ذلك ولم يظلمه بسؤاله.

وأما ظلمه لنفسه فإنه أراق ماء وجهه وذل لغير خالقه، وأنزل نفسه أدنى المنزلتين ورضي لها بأبخس الحاليتين، ورضي بإسقاط شرف نفسه وعزة تعففه وراحة قناعته، وباع صبره ورضاه وتوكله وقناعته بما قسم له، واستغناءه عن الناس بسؤالهم، وهذا عين ظلمه لنفسه إذ وضعها في غير موضعها، وأتمل شرفها ووضع قدرها، وأذهب عزها وصغرها وحقرها، ورضي أن تكون نفسه تحت نفس المسؤول، ويده تحت يده. ولولا الضرورة لم يبيح ذلك في الشرع.

وقد ثبت في الصحيحين من حديث عبد الله بن عمر رضي الله عنهما قال: قال رسول الله ﷺ: «ما يزال الرجل يسأل الناس حتى يأتي يوم القيامة ليس في وجهه مزعة لحم». وفي صحيح مسلم عن أبي هريرة—رضي الله عنه—قال: قال رسول الله ﷺ: «من سأل الناس أموالهم تكثرأ، فإنما يسأل جمرأ، فليستقل أو ليستكثر».

In the two *Ṣaḥīḥs* on the authority of Abū Hurayra, God be pleased with him, that the Messenger of God, God grant him blessing and peace, said, “By Him in whose hands is my soul, that one of you picks up a rope and goes out collecting wood on his back is better for you than to come to another man and ask him [for a handout] for him to give you or withhold.”

{In the *Ṣaḥīḥ* of Muslim also [Abū Hurayra] said that the Messenger of God, God grant him blessing and peace, said, “That one of you goes out in the morning and collects wood on his back and gives charity by it and this makes him self-sufficient from people is better than if he asks another man who may give or withhold.} This is because the upper hand is better than the lower hand, and you must begin with your dependents.” Imam Aḥmad [b. Ḥanbal] added, “And that one takes dirt and puts it in his mouth is better than putting anything illicit into it.”

In the *Ṣaḥīḥ* of al-Bukhārī on the authority of al-Zubayr b. al-ʿAwwām, that the Prophet, God grant him blessing and peace, said, “That one of you will take a rope and bring a load of wood on his back, sell it, and thereby God saves your face by it, is better for you than to beg people for them to give or withhold.”

Also in the two *Ṣaḥīḥs* on the authority of Abū Saʿīd al-Khudrī, God be pleased with him, who said that some men from among the Helpers [of Medina] asked the Prophet, God grant him blessing and peace, so he gave them, then they asked again and he gave them again, then they asked again and he gave them again, until he had nothing left. He said to them after spending everything he had, “Whatever goods I have I will not hoard it from you, and whosoever is modest [and desists from asking] God will cover him up, whosoever seeks to endure God will give him endurance, and none has been given a gift better than patience.”

ʿAbdallāh b. ʿUmar, God be pleased them both, said that the Messenger of God, God grant him blessing and peace, said while on his pulpit mentioning charity, modesty, and asking [for material help], “The upper hand is better than the lower hand, for the upper hand is the one giving and the lower hand is the one asking.”

Ḥakīm b. Ḥizām said I asked the Messenger of God, God grant him blessing and peace, and he gave me, then I asked again and he gave me again. Then he said, “O Ḥakīm, this wealth is verdant and sweet, whoever takes it with a generous heart it is blessed for him, and whoever takes it with greed he is not blessed in it, like he who eats but is not sated. The upper hand is better than the lower hand.” Ḥakīm said that I said, “O Messenger of God, by Him in whose hands is my soul, I will not take from anyone after you until I leave this world.” [The Prophet’s First Successor] Abū Bakr used to call him to offer him his stipend but he would refuse to accept it, as did ʿUmar, God be pleased with him. ʿUmar

وفي الصحيحين عن أبي هريرة—رضي الله عنه—أن رسول الله ﷺ قال: «والذي نفسي بيده، لأن يأخذ أحدكم حبله فيحتطب على ظهره خير له من أن يأتي رجلاً فيسأله، أعطاه أو منعه».

[وفي صحيح مسلم عنه أيضاً قال: قال رسول الله ﷺ: «لأن يغدو أحدكم فيحتطب على ظهره فيصدق به، ويستغني به عن الناس، خير له من أن يسأل رجلاً أعطاه أو منعه»، ذلك بأن اليد العليا أفضل من اليد السفلى، وابدأ بمن تعول». زاد الإمام أحمد: «ولأن يأخذ تراباً فيجعله في فيه خير له من أن يجعل في فيه ما حرم الله عليه».

وفي صحيح البخاري عن الزبير بن العوام رضي الله عنه عن النبي ﷺ قال: «لأن يأخذ أحدكم حبله فيأتي بحزمة من الحطب على ظهره فيبيعها، فيكف الله وجهه، خير له من أن يسأل الناس أعطوه أو منعه».

وفي الصحيحين عن أبي سعيد الخدري—رضي الله عنه—أن أناساً من الأنصار سألوا رسول الله ﷺ فأعطاهم حتى نفذ ما عنده، فقال لهم—حين أنفق كل شيء بيده—: «ما يكون عندي من خير فلن أدخره عنكم، ومن يستعفف يعفه الله، ومن يتصبر يصبره الله، وما أعطي أحد عطاء خيراً وأوسع من الصبر».

وعن عبد الله بن عمر—رضي الله عنهما—أن رسول الله ﷺ قال—وهو على المنبر، وذكر الصدقة والتعفف والمسألة—: «اليد العليا خير من اليد السفلى، فاليد العليا المتفقة، واليد السفلى هي السائلة». رواه البخاري ومسلم.

وعن حكيم بن حزام قال: سألت رسول الله ﷺ فأعطاني، ثم سأله فأعطاني، ثم قال: «يا حكيم، إن هذا المال خضرة حلوة، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى». قال حكيم: فقلت: «يا رسول الله، والذي بعثك بالحق، لا أرزأ أحدًا بعدك شيئاً حتى أفارق الدنيا».

وكان أبو بكر—رضي الله عنه—يدعو حكيماً إلى العطاء فيأبى أن يقبله منه، ثم إن عمر—رضي الله عنه—دعاه ليعطيه فأبى أن يقبل منه شيئاً، فقال عمر: إني أشهدكم يا معشر المسلمين على حكيم.

then said, "I make you my witnesses, O Muslims, concerning Ḥakīm, I present to him his right from this conquest-revenue but he refuses to take it." Ḥakīm never took anything from anyone after the Messenger of God, God grant him blessing and peace, until he died.³¹ The authenticity of this report is agreed upon.

It is reported from al-Sha'bī that the scribe of al-Mughīra b. Shu'ba said, "Mu'āwiya wrote to al-Mughīra b. Shu'ba, 'Write to me something you heard from the Messenger of God, God grant him blessing and peace,' so he wrote to him, 'I heard the Prophet, God grant him blessing and peace, say, "God dislikes three things for you: idle talk, wasting of wealth, and frequent asking."'" Reported by al-Bukhārī and Muslim.

On the authority of Mu'āwiya, God be pleased with him, who said that the Messenger of God, God grant him blessing and peace, said, "Do not debase yourself by soliciting, for by God none of you solicits anything of me and takes something from me while I am reluctant but that he is not blessed in it."³² In another wording, "I am only a treasurer, whomever I give willingly he is blessed and whomever I give because of his incessant solicitation and greed he will be like one who eats but is not sated."

On the authority of Abū Muslim al-Khawlānī, God be pleased with him, who said "The beloved and trustworthy reported to me—beloved he is to me and trustworthy he is with me—'Awf b. Mālīk al-Ashja'ī who said, 'We were with the Messenger of God, God grant him blessing and peace, some nine, eight, or seven of us, he said, "Will you take a pledge with the Messenger of God?" We had recently pledged our allegiance to him, so we stretched our hands and said, "We have already pledged allegiance to you, O Messenger of God, what shall we pledge to you now?" He said, "That you worship God and not associate anything with Him, the five prayers, and obey," then he said quietly, "Do not ask people for anything." I saw some of them later would not ask anyone for help, even if their whip fell off their ride, they would not ask anyone to hand it to them, and pick it up themselves.'"³³

Samura b. Jundub, God be pleased with him, reported that the Messenger of God said, "Solicitation is a cut that a man inflicts upon his face except if he was asking the ruler or in a matter he cannot avoid." Al-Tirmidhī recorded it and graded it acceptable.³⁴ In the *Musnad* of Imam Aḥmad [b. Ḥanbal] on the authority of Zayd b. 'Aqaba al-Fazārī who said he entered upon al-Ḥajjāj b. Yūsuf and said, "May God rectify your affairs, O commander, shall I not report a report to you that I heard from Samura b. Jundub from the Messenger of God, God grant him blessing and peace?" He said, "Of course." He said, "I heard him

31 Bukhārī #1472; Muslim #1034.

إني أعرض عليه حقه من هذا الفيء فيأبى أن يأخذه، فلم يرزأ حكيم أحداً من الناس بعد رسول الله ﷺ حتى توفي. متفق على صحته.

وعن الشعبي قال: حدثني كاتب المغيرة بن شعبة قال: كتب معاوية إلى المغيرة بن شعبة أن اكتب إلي شيئاً سمعته من رسول الله ﷺ فكتب إليه: سمعت النبي ﷺ يقول: «إن الله كره لكم ثلاثاً، قيل وقال، وإضاعة المال، وكثرة السؤال». رواه البخاري ومسلم.

وعن معاوية—رضي الله عنه—قال: قال رسول الله ﷺ: «لا تلحفوا في المسألة، فوالله لا يسألني أحد منكم شيئاً، فتخرج له مسألة مني شيئاً وأنا له كاره، فيبارك له فيما أعطيته». وفي لفظ: «إنما أنا خازن، فمن أعطيته عن طيب نفس فيبارك له فيه، ومن أعطيته عن مسألة وشره كان كالذي يأكل ولا يشبع». رواه مسلم.

وعن أبي مسلم الخولاني رضي الله عنه قال: حدثني الحبيب الأمين—أما هو فحبيب إلي، وأما هو عندي فأمين—عوف بن مالك الأشجعي قال: كنا عند رسول الله ﷺ تسعة—أو ثمانية أو سبعة—فقال: «ألا تبايعون رسول الله؟» وكنا حديثي عهد ببيعة—فقلنا: قد بايعناك يا رسول الله، ثم قال: «ألا تبايعون رسول الله؟» فقلنا: قد بايعناك يا رسول الله، ثم قال: «ألا تبايعون رسول الله؟» قال: فبسطنا أيدينا وقلنا: قد بايعناك يا رسول الله، فعلام نبايعك؟ قال: «أن تعبدوا الله ولا تشرکوا به شيئاً، والصلوات الخمس، وتطيعوا—وأسر كلمة خفية—ولا تسألوا الناس شيئاً»، فلقد رأيت بعض أولئك نفر يسقط سوط أحدهم فما يسأل أحداً يناوله إياه». رواه مسلم.

وعن سمرة بن جندب رضي الله عنه قال: قال رسول الله ﷺ: «إن المسألة كد يكذبها الرجل وجهه، إلا أن يسأل الرجل سلطاناً، أو في أمر لا بد منه». رواه الترمذي وقال حديث حسن صحيح. وفي مسند الإمام أحمد عن زيد بن عقبة الفزاري، قال: دخلت على الحاجب ابن يوسف فقلت: أصلح الله الأمير، ألا أحدثك حديثاً سمعته من سمرة بن جندب عن رسول الله ﷺ؟ قال: بلى، قال

32 Muslim #1038.

33 Muslim #1043.

34 Report graded *ḥasan-ṣaḥiḥ*.

say, 'Solicitation is a cut that a man inflicts on his face, so whoever wishes can keep it on his face and whoever wishes can leave it, except if a man asks a man in authority or in a matter he cannot avoid.'

Thawbān, God be pleased with him, said that the Messenger of God, God grant him blessing and peace, said, "Whoever guarantees me one thing I will guarantee him the Garden." I said, "I [do]." He said, "Do not ask people for anything." Thawbān, after this, would drop his whip while riding but never ask anyone to hand it to him but come down himself and pick it up. This was recorded by Aḥmad [b. Ḥanbal] and authors of the *Sunan*.

Ibn Mas'ūd, God be pleased with him, reports that the Messenger of God, God grant him blessing and peace, said, "Whoever is afflicted with destitution and he brings it before people, his destitution does not cease, whereas one who brings it before God, it is likely that God will satisfy him either with death or wealth." Abū Dawūd and al-Tirmidhī reported it and noted that it is acceptable.³⁵

Sahl b. al-Ḥanzaliyya said, "Uyayna b. Ḥiṣn and al-Aqra' b. Ḥābis (two Arab leaders who entered Islam late and were given wealth) came and asked the Messenger of God, God grant him blessing and peace, so he satisfied their requests and told Mu'āwiya to write it. As for al-Aqra', he took his script, wrapping it in his turban, and left, whereas Uyayna brought his script to the Prophet, God grant him blessing and peace, and said, 'O Muhammad, I see that I carry a script to my people not knowing what is in it like the scroll of Mutalammis.'³⁶ Mu'āwiya informed the Messenger of God of his statement so he said, 'Whoever solicits for more when he already possesses what is sufficient for him, he only increases in fire,' and in another report, 'pebbles of fire.' They said, 'O Messenger of God, what is sufficient for one?' and in another report, 'What is good enough possession beyond which asking is not fitting?' He said, 'The measure that is enough to feed him for a day and a night,' and in another report, 'whatever suffices him for a day and a night.'" This was related by Abū Dawūd and Imam Aḥmad [b. Ḥanbal].

Ibn al-Firāsī reports that he said to the Messenger of God, God grant him blessing and peace, "Shall I ask of you, O Messenger of God?" He said, "No. But if you must ask, ask only of the righteous." Narrated by al-Nasā'ī.

35 Report graded *ḥasan-ṣaḥīḥ*.

36 In the account or legend of al-Mutalammis, an Arab poet, he along with his nephew Ṭarafa was sent with a scroll containing the order to execute them, but he opened it and escaped, whereas his nephew did not. See "al-Mutalammis" in *EI2*.

سمعته يقول: «المسائل كد يكذبها الرجل وجهه، فمن شاء أبقي على وجهه، ومن شاء ترك، إلا أن يسأل رجلاً ذا سلطان، أو يسأل في أمر لابد منه».

وعن ثوبان—رضي الله عنه—قال: قال رسول الله ﷺ: «من يتقبل لي بواحدة وأتقبل له بالجنة» قال: قلت: أنا، قال: «لا تسأل الناس شيئاً». فكان ثوبان يقع سوطه وهو راكب فلا يقول لأحد ناولنيه، حتى ينزل هو فيتناوله». رواه الإمام أحمد وأهل السنن.

وعن عبد الله بن مسعود—رضي الله عنه—قال: قال رسول الله ﷺ: «من أصابته فاقة فأنزها بالناس لم تسد فاقته، ومن أنزها بالله أو شك الله له بالغنى، إما يموت عاجل أو غنى عاجل». رواه أبو داود والترمذي، وقال: حديث حسن صحيح.

وعن سهل بن الحنظلية قال: «قدم على رسول الله ﷺ عيينة ابن حصن والأقرع بن حابس فسألاه، فأمرهما بما سألاه، وأمر معاوية فكتب لهما بما سألا. فأما الأقرع فأخذ كتابه فلفه في عمامته وانطلق، وأما عيينة فأخذ كتابه فأتى النبي ﷺ بكتابته فقال: يا محمد، أراني حاملاً إلى قومي كتاباً لا أدري ما فيه، كصحيفة المتلهم، فأخبر معاوية بقوله رسول الله ﷺ، فقال رسول الله ﷺ: «من سأل وعنده ما يغنيه فإنما يستكثر من النار—وفي لفظ—من جمر جهنم». قالوا: يا رسول الله، وما يغنيه؟—وفي لفظ: ما الغنى الذي لا تنبغي معه المسألة؟—قال: «قدر ما يغديه وما يعشيه» وفي لفظ: «أن يكون له شبع يوم وليلة» رواه أبو داود والإمام أحمد.

وعن ابن الفراسي أن الفراسي قال لرسول الله ﷺ: أسأل يا رسول الله؟ قال: «لا، وإن كنت سائلاً لا بد، فسل الصالحين». رواه النسائي.

Qabīṣa b. Mukhāriq al-Hilālī (a Companion) said that he incurred a debt and came to the Prophet, God grant him blessing and peace, to solicit help concerning it. He said, "Stay until the Alms come to us so we shall apportion some of it for you." Then he said, "O Qabīṣa, solicitation is not permissible except for three: a man who has incurred a loan, who may ask to repay it and no more; a man inflicted with blight (i.e., crop-failure) that consumed his wealth, it is permissible for him until he can provide for himself; and a man afflicted with such destitution that three men of reliable opinion among his people would say, 'So-and-so is destitute,' asking becomes permissible for him until he can provide for himself. Apart from these, O Qabīṣa, anything acquired by asking is ill-gotten." This was reported by Muslim.

On the authority of 'Ā'idh b. 'Amr, God be pleased with him, a man came to the Prophet and asked him and he granted his request. When the men placed his foot on the doorsill [as he walked out], the Messenger of God, God grant him blessing and peace, said, "If you all knew what is in solicitation no one would walk to another soliciting anything." This was reported by al-Nasā'ī.

Mālik b. Naḍla said that the Messenger of God said, "Hands are three: the Hand of God is the highest, and hand of the one who gives follows it, and the hand of he who begs is the lowest; give whatever you do not need and do not be helpless." This was reported by Imam Aḥmad [in his *Musnad*] and Abū Dawūd.

Thawbān relates from the Prophet, God grant him blessing and peace, that he said, "Whoever solicits for something that he does not need, it will appear as a scar of disgrace on his face on the Day of Resurrection."³⁷

'Abd al-Raḥmān b. 'Awf, God be pleased with him, reported that the Messenger of God, God grant him blessing and peace, said, "Three things, by Him in whose hands is Muhammad's soul, if I were to swear on then I would: Wealth does not decrease by charity, so give charity; there is no wrong that a servant forgives seeking God's Face except that God raises his ranks by it; no servant opens the door of begging but that God opens the door of poverty upon him." Narrated by Aḥmad [in his *Musnad*].

Abū Sa'īd al-Khudrī said that his mother sent him to the Messenger of God, God grant him blessing and peace, to solicit. I came and sat and he faced me and said, "Whoever avoids solicitation God enriches him, whoever has shame God covers him, whoever seeks to be sufficient God suffices him, and whoever solicits while possessing an ounce of gold³⁸ acts importunately." [Abū Sa'īd] said that he said to himself, "My she-camel is more in value than an ounce, and so I did not ask him." This was narrated by Imam Aḥmad [in *Musnad*] and Abū Dāwūd.

³⁷ Aḥmad, *Musnad* 5:281.

وعن قبيصة بن مخارق الهلالي، قال: تحملت حمالة، فأتيت النبي ﷺ أسأله فيها فقال: «أقم حتى تأتين الصدقة فنأمر لك بها»، ثم قال: «يا قبيصة، إن المسألة لا تحل إلا لأحد ثلاثة: رجل تحمل حمالةً فحلت له المسألة حتى يصيبها ثم يمسك، ورجل أصابته جائحة اجتاحت ماله فحلت له المسألة حتى يصيب قوماً من عيش—أو قال: سداداً من عيش—، ورجل أصابته فاقة حتى يقول ثلاثة من ذوي الحجي من قومه: لقد أصابت فلاناً فاقة فحلت له المسألة حتى يصيب قوماً من عيش—أو قال: سداداً من عيش—. فما سواه من المسألة يا قبيصة سحت يأكلها صاحبها سحتاً». رواه مسلم.

وعن عائذ بن عمرو رضي الله عنه أن رجلاً أتى النبي ﷺ فسأله، فأعطاه. فلما وضع رجله على أسكفة الباب، قال رسول الله ﷺ: «لو تعلمون ما في المسألة ما مشى أحد إلى أحد يسأله شيئاً». رواه النسائي.

وعن مالك بن نضلة رضي الله عنه قال: قال رسول الله ﷺ: «الأيدي ثلاثة: بيد الله العليا، ويد المعطي التي تليها، ويد السائل السفلى، فأعط الفضل ولا تعجز عن نفسك». رواه الإمام أحمد وأبو داود.

وعن ثوبان عن رسول الله ﷺ قال: «من سأل مسألة وهو عنها غني كانت شيئاً في وجهه يوم القيامة». رواه الإمام أحمد.

وعن عبد الرحمن بن عوف—رضي الله عنه—أن رسول الله ﷺ قال: «ثلاث، والذي نفس محمد بيده، إن كنت لحالفاً عليهن: لا ينقص مال من صدقة فتصدقوا، ولا يعفو عبد عن مظلمة يبتغي بها وجه الله إلا رفعه الله بها، ولا يفتح عبد باب مسألة إلا فتح الله عليه باب فقر». رواه الإمام أحمد.

وعن أبي سعيد الخدري، قال: سرحتني أُمِّي إلى رسول الله ﷺ أسأله، فأتيته فقعدت. قال: فاستقبلني، فقال: «من استغنى أغناه الله، ومن استعف أعفه الله، ومن استكفى كفاه الله، ومن سأل وله قيمة أوقية فقد ألحف». فقلت: ناقتي الياقوتة هي خير من أوقية، ولم أسأله. رواه الإمام أحمد وأبو داود.

38 The original word is *awqiya*: an *awqiya* of gold is an ounce, or about 31.75 grams of gold; an *awqiya* of silver is about 112.5 grams of silver.

Khālid b. 'Adī al-Juhanī (a Companion) reports that the Messenger of God, God grant him blessing and peace, said, "Whoever obtains from his brother any good thing without importunacy or solicitation should accept it and not return it, for that is a provision God has extended to him." This was reported by Imam Aḥmad [in *Musnad*].

This is one of the two meanings of [al-Harawī's] saying, "One of the conditions of contentment [with God] is to give up importunacy in asking," and it is the more fitting of the two, as he coupled it with giving up disputation with the creation. It would thus mean that he neither disputes with them concerning his own rights nor demands anything from his rights.

The second meaning would be that one should not be importunate in supplicating [to God] and exaggerate in it, for that diminishes his contentment. This is correct in one way and not so in another way. It is correct if one supplicates importunately for his short-term needs and desires; if, however, he prays excessively in asking for something that has His pleasure and nearness, that does not diminish from his state of contentment at all. In one report it says, "God loves those who are excessively persistent in supplication." Abū Bakr the Truth-lover, God be pleased with him, said to the Prophet, God grant him blessing and peace, on the day of [the Battle of] Badr, "O Messenger of God, you supplicate excessively to your Lord, your beseeching your Lord is sufficient." This persistence or importunacy is the essence of worship.

In the *Sunan* of Ibn Māja, there is the Hadith of Abū Ṣāliḥ from Abū Hurayra who said that the Messenger of God, God grant him blessing and peace, said, "God is angry with one who does not ask God."

If asking pleases Him, doing so with importunacy could not be opposed to His pleasure.

The reality of contentment is accord with the Exalted in His pleasure; what opposes His pleasure is the one who is importunate against Him, choosing someone else as judge over Him in what he does not know whether it pleases Him or not: like someone who insists upon his Lord about the sainthood of a person, or demanding that he be given wealth or his need be fulfilled, and this contradicts His pleasure, for one cannot be certain of God's pleasure in these things.

If it is said: The servant may be in great need and supplication with importunacy may be permitted in order that he is inducted into the truly delightful prayers and begging, humility, and flattery before Him, seeking His nearness by His names and attributes and His unicity, freeing up his heart for Him, and cutting off his heart from anyone else. This may not occur without his importunacy in worldly things, shall we say, then, that this importunacy [in devotional matters] is also disliked?

وعن خالد بن عدي الجهني عن رسول الله ﷺ قال: «من جاءه من أخيه معروف من غير إشراف ولا مسألة فليقبله ولا يرده، فإنما هو رزق ساقه الله إليه». رواه الإمام أحمد. فهذا أحد المعنيين في قوله: «إن من شروط الرضى ترك الإلحاح في المسألة»، وهو أليق المعنيين وأولاهما، لأنه قرنه بترك الخصومة مع الخلق، فلا يخصهم في حقه ولا يطلب منهم حقوقه.

والمعنى الثاني أنه لا يلح في الدعاء ولا يبالغ فيه، فإن ذلك يقدح في رضاه وهذا يصحح من وجه دون وجه، فيصح إذا كان الداعي يلح في الدعاء بأغراضه وحفظه العاجلة، وأما إذا ألح على الله في سؤاله ما فيه رضاه والقرب منه، فإن ذلك لا يقدح في مقام الرضى أصلاً. وفي الأثر: «إن الله يحب الملتحمين في الدعاء». وقال أبو بكر الصديق رضي الله عنه—يوم بدر—للنبي ﷺ: يا رسول الله، قد ألحمت على ربك، كفاك بعض مناشدتك لربك. فهذا الإلحاح عين العبودية.

وفي سنن ابن ماجه من حديث أبي صالح عن أبي هريرة عنه قال: قال رسول الله ﷺ: «من لم يسأل الله يغضب عليه».

فإذا كان سؤاله يرضيه لم يكن الإلحاح فيه منافياً لرضاه. وحقيقة الرضى موافقته سبحانه في رضاه، بل الذي ينافي الرضى أنه يلح عليه، متحكماً عليه متخيراً عليه، ما لم يعلم هل يرضيه أم لا، كمن يلح على ربه في ولاية شخص أو إغنائه أو قضاء حاجته، فهذا ينافي الرضى، لأنه ليس على يقين أن مرضاة الرب في ذلك.

فإن قيل: فقد يكون للعبد حاجة يباح له سؤالها فيلح على ربه في طلبها حتى يفتح له من لذيد مناجاته وسؤاله، والذل بين يديه وتملقه، والتوسل إليه بأسمائه وصفاته وتوحيده، وتفرغ القلب له وعدم تعلقه في حاجته بغيره ما لم يحصل له بدون الإلحاح، فهل يكره له هذا الإلحاح وإن كان المطلوب حفظاً من حفظه؟

It would be said that there are three issues here.

First, he passes into his desire and quest from His desire and His pleasure with him, making the Lord Almighty a means to his quest, such that it is more important than Him. This contradicts the perfection of contentment and pleasure with him.

Second, that it opens to his heart the state of begging for His love and knowledge, humility and praise, such that he forgets his worldly need and what opens to him in the course of his supplication becomes dearer to him than his need and he loves to persist in that state more than fulfilling his need, and his delight in it is greater than in the satisfaction of his need. This does not contradict joyful contentment.

One of the knowers said, "Sometimes I have a need for which I ask God, which opens to me some of the invocations and inner awareness, humility and flattery before Him, such that I wish that He delays its fulfilment and I stay in that state."

According to another tradition, "A servant calls on his Lord so God says to His angels, 'Fulfill his need and delay it for I love to hear his supplication,' and another one calls and God tells His angels, 'Fulfill his need and hasten it for I hate to hear his voice.'"³⁹

Al-Tirmidhī and others record that 'Abdallāh b. Mas'ūd said that the Messenger of God, God grant him blessing and peace, said, "God loves to be asked and the best of worship is to wait for the relaxation [of affliction]." He also reported from the Hadith of Abū Hurayra who said that the Messenger of God, God grant him blessing and peace, said, "Whoever wants God to respond to him in calamities should increase his supplication in times of ease." He also reported from the Hadith of Anas that the Messenger of God, God grant him blessing and peace, said, "Let each of you ask his Lord for his need so much so that he should [even] ask for salt and even for a shoelace when it breaks." [Al-Tirmidhī] also has it on the authority of the son of 'Umar, God be pleased with them both, that the Messenger of God, God grant him blessing and peace, said, "God is not asked for a thing dearer to Him than when He is asked for safety, and the supplication benefits in what has happened and what has not yet happened, so supplicate, O servants of God."

Third, that [his persistent asking God] cuts off his desire from the creation, and he is attached to his Lord in asking for his needs, making him exclusive in his beseeching, turning to none other. This may bring a benefit that comes from

39 I have not been able to locate this Hadith except in one late reference, for which see *Madārij*(§), 2035.

قيل: هاهنا ثلاثة أمور:

أحدها: أن ينفى بمطلوبه وحاجته عن مراده ورضاه عنه، ويجعل الرب تعالى وسيلةً إلى مطلوبه بحيث يكون أهم إليه منه. فهذا ينافي كمال الرضى به وعنه.

الثاني: أن يفتح على قلبه—حال السؤال—من معرفته ومحبته والذل له والخضوع والتلق ما ينسبه حاجته، ويكون ما فتح له من ذلك أحب إليه من حاجته، بحيث يحب أن تدوم له تلك الحال وتكون أثر عنده من حاجته، وفرحه بها أعظم من فرحه بحاجته لو عجلت له وفاته، ذلك فهذا لا ينافي رضاه. قال بعض العارفين: إنه لتكون لي الحاجة إلى الله فأسأله إياها، فيفتح علي من مناجاته ومعرفته والتذل له والتلق بين يديه ما أحب معه أن يؤخر قضاءها، وتدوم لي تلك الحال. وفي أثر: إن العبد ليدعوه ربه عز وجل فيقول الله ملائكته: اقضوا حاجة عبدي وأخروها، فإني أحب أن أسمع دعاءه. ويدعوه آخر، فيقول الله ملائكته: اقضوا حاجته وعجلوها فإني أكره صوته.

وقد روى الترمذي وغيره عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله ﷺ: «إن الله يحب أن يُسأل، وأفضل العادة انتظار الفرج».

وروي أيضاً من حديث أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «من سره أن يستجيب الله له عند الشدائد، فليكثر من الدعاء في الرخاء».

وروي أيضاً من حديث أنس رضي الله عنه أن رسول الله ﷺ قال: «ليسأل أحدكم ربه حاجته حتى يسأله الملح، وحتى يسأله شسع نعله إذا انقطع».

وفيه أيضاً عن ابن عمر—رضي الله عنهما—قال: قال رسول الله ﷺ: «ما سئل الله شيئاً أحب إليه من أن يسأل العافية، وإن الدعاء لينفع مما نزل ومما لم ينزل، فعليكم عباد الله بالدعاء».

فإذا كان هذا محبة الرب تعالى للدعاء، فلا ينافي الإلحاح فيه الرضى.

الثالث: أن ينقطع طمعه عن الخلق ويتعلق بربه في طلب حاجته، وقد أفرده بالطلب لا يلوي على ما وراء ذلك. فهذا قد تنشأ له المصلحة من نفس الطلب وإفراد الرب بالقصد. والفرق

the act of asking. The difference between this and the last point is that in the former there may open to him something dearer than his need, such that he does not care about his need. And God alone grants success.

10 Third Level

[Al-Harawī] said,

The third level is contentment with the contentment of God, such that the servant sees no right to be displeased or pleased on account of his ego in anything, leading him to give up the arbitrariness and decisiveness of choice, and give up discrimination even if he was thrown into fire.

This level is higher than the ones before it in his view only because it is the rank of one who has attained union, passed away from his ego and its attachments into his Lord, and the experience of God's pleasure has erased for him any witnessing of his own contentment; he sees that the contentment is God's and from Him in reality, seeing his own ego as bound to perish and disappear. He feels separated from his ego, its attributes, its pleasure and displeasure. He works to be absent to his being and all its attachments, seeking absolute nothingness, his being, ego and its attributes disappearing into the being of his True Patron and His attributes and acts, just as the light of a weak lamp is lost into the light a full sun. Attending to the pleasure of his Lord he becomes absent to his own pleasure in His decrees and apportionment. Becoming nothing in this station, he sees no pleasure or displeasure. This annihilation leads him to give up judging on God in any of His matters, to give up choosing against His decision. As judgment and choice and their very source disappear, so does the discrimination of the servant. This is the meaning of his words.

Now there are two issues here. First, this is a state that should be avoided, not sought after or worked toward. When it occurs to someone, his discrimination is lost; this state cannot be permanent and sooner or later his discrimination returns. The one in this state is overwhelmed, either intoxicated from his condition or passed away from his own existence. Perfection is past this station, which is that his annihilation occurs with respect to his will into the will of his Lord, such that he subsists in another existence other than his natural existence, which is a purified being that is through God, for God, and with God. In this state he is accompanied by [the Divine Hadith] "Through Me he hears and through Me he sees and through Me he strikes." He is annihilated from

بينه وبين الذي قبله أن ذلك قد فتح عليه بما هو أحب إليه من حاجته، فهو لا يبالي بفواتها بعد ظفره بما فتح عليه، وبالله التوفيق.

فصل

قال: «الدرجة الثالثة: الرضى برضى الله. فلا يرى العبد لنفسه خطأ ولا رضىً فيبعثه على ترك التحكم وحسم الاختيار، وإسقاط التمييز، ولو أدخل النار».

إنما كانت هذه الدرجة أعلى مما قبلها من الدرجات عنده لأنها درجة صاحب الجمع الفاني بربه عن نفسه وعمما منها، قد غيبه شاهد رضى الله بالأشياء في وقوعها على مقتضى مشيئته عن شاهد رضاه هو، فيشهد الرضى لله ومنه حقيقة، ويرى نفسه فانياً ذاهباً مفقوداً، فهو يستوحش من نفسه ومن صفاتها ومن رضاها ومن سخطها، فهو عامل على التغييب عن وجوده وعمما منه، مترام إلى العدم المحض، قد تلاشى وجوده ونفسه وصفاتها في وجود مولاه الحق وصفاته وأفعاله كما يتلاشى ضوء السراج الضعيف في جرم الشمس، فغاب برضى ربه عن رضاه هو عن ربه في أقضيته وأقداره، وغاب بصفات وجود ربه عن صفاته، وبأفعاله عن أفعاله، فتلاشى وجوده وصفاته وأفعاله في جنب وجود ربه وصفاته، بحيث صار كالعدم المحض. وفي هذا المقام لا يرى لنفسه رضىً ولا سخطاً، فيوجب له هذا الفناء ترك التحكم على الله بأمر من الأمور، وترك التخير عليه، فتذهب مادة التحكم وتفتى وتنحسم مادة الاختيار وتلاشى، وعند ذلك يسقط تمييز العبد ويتلاشى، هذا تقدير كلامه.

وبعد، فهاهنا أمران:

أحدهما: أن هذا حال يعرض لا مقام يطلب ويشمر إليه، فإن هذه الحال متى عرضت له وارت عنه تمييزه ولا يمكن أن يدوم له ذلك، بل يقصر زمنه ويطول ثم يرجع إلى تمييزه وعقله، وصاحب هذه الحال مغلوب. إما سكران بحاله وإما فان عن وجوده، والكمال وراء ذلك، وهو أن يكون فناؤه عن إرادته بإرادة ربه منه، فيكون باقياً بوجود آخر غير وجوده الطبيعي، وهو وجود مطهر كائن بالله ولله ومع الله، وصاحبه هذا في مقام: «في يسمع وبى يبصر وبى يبطش»، قد فنى عن وجوده

his nature- and self-bound existence and subsists in this higher, sacred being, returning to his discrimination and distinction, and his pleasure with the Lord Almighty and stations of faith. This is a more perfect and higher state than the annihilation that leaves him like a drunk.

If you ask whether it is possible for one to attain this state without the path of annihilation and crossing its bridge, I would say that there is disagreement about it. One group thinks that one cannot attain subsistence and this purified existence except after crossing the bridge of annihilation, counting it as one of the necessary parts of the journey to God.

Another group said that it is possible to attain to God without the path of annihilation, for annihilation in their view is an obstacle, not a necessity, and its cause is the strength of the incident experience, combined with the weakness of the site [the seeker] and his excessive effort in summoning [such a state].

The confirmed truth is that he cannot attain this station except after crossing the bridge of annihilation of his will into the will of his Master. So long as this annihilation has not occurred to him, he cannot attain that subsistence. As for the annihilation from his existence, it is neither a precondition nor a condition for this subsistence. The one who attains this station is pleased with his Lord, not by virtue of himself but as a favor and grace; [the seeker] being merely a tool that is being used rather than the [actor] who accomplishes it. He is standing between the witnessing of “Whoever of you wishes to stand fast” and the witnessing of “And you do not wish except if He wishes, God, the Lord of all worlds” [81:28–29].

And it is God alone whose help is sought.

الطبيعي والنفسي، وبقي بهذا الوجود العلوي القدسي فيعود عليه تمييزه وفرقانه ورضاه عن ربه تعالى، ومقامات إيمانه، وهذا أكل وأعلى من فئائه عنها كالسكران.

فإن قلت: فهل يمكن وصوله إلى هذا المقام من غير درب الفناء وعبوره إليه على غير جسره؟ قلت: اختلف في ذلك، فطائفة ظنت أنه لا يصل إلى البقاء وإلى هذا الوجود المطهر إلا بعد عبوره على جسر الفناء، [فعدوه لازماً من لوازم السير إلى الله.

وقالت طائفة: بل يمكن الوصول إلى الله على غير درب الفناء، والفناء عندهم عارض لا لازم، وسببه قوة الوارد وضعف المحل واستجلابه بتعاطي أسبابه.

والتحقيق أنه لا يصل إلى هذا المقام إلا بعد عبوره على جسر الفناء عن مراده بمراد سيده، فما دام لم يحصل له هذا الفناء فلا سبيل له إلى ذلك البقاء. وأما فناؤه عن وجوده فليس بشرط لذلك البقاء ولا هو من لوازمه.

وصاحب هذا المقام هو في رضاه عن ربه بربه لا بنفسه، فيرى ذلك كله من عين المنة والفضل مستعملاً فيه، قد أقيم فيه، لا أنه قد قام هو به، فهو واقف بين مشهد ﴿مَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾، ومشهد ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [التكوير: 28-29]، والله المستعان.

Glossary

Note: For a more complete glossary, see glossary in volume one, and generally consult indexes in both volumes.

Exegetes (*mufasssīrūn*)

- Abū l-ʿĀliya Rufayʿ b. Mihrān al-Riyāḥī (d. 93/712) of Basra. A scholar of the Successor's generation, reportedly born toward the end of the Prophet's life, client of a woman from Banū Riyāḥ who manumitted him. He was a major Qurʾan reciter of his generation who reportedly recited to ʿUmar b. al-Khaṭṭāb thrice, and was senior to al-Ḥasan al-Baṣrī. He was known for his exegesis, piety, trustworthy in Hadith. In a curious report, a certain ʿAbd al-Karīm Abū Umayya visited him wearing a woolen tunic (*ṣūf*) to which he remarked, “This is the way of the monks (*ruhbān*); when Muslims visit each other, they dress up.” *Sīyar*, 4:213.
- Al-Baghawī, Abū Muḥammad Ḥasan bin Masʿūd al-Baghawī (d. ca. 510/1117). He is also known as al-Farrāʾ, author of *Maʿālim al-tanzīl*, a work on Qurʾanic exegesis. He was a Shāfiʿī jurist, traditionist, and exegete, who hailed from a place called Bāgh near the Afghan city of Herat, hence his name. See *Sīyar* 19:439.
- Al-Ḍaḥḥāk b. Muzāḥim. Abū Muḥammad al-Ḍaḥḥāk b. Muzāḥim al-Hilālī (d. 102 or 106), originally from Transoxania (Balkh), known for his renunciant piety and knowledge of Qurʾanic exegesis, but of debated reputation in Hadith—al-Bukhārī and Muslim do not report from him but the other four do; his status as a Successor (one who met with and learned from the Companions) is also generally disputed. Al-Dhahabī calls him truthful but unreliable in Hadith.
- Al-Kalbī. A Kufan scholar of Qurʾanic *tafsīr* and grammar, Akhbārī (tribal folklorist), Muḥammad b. al-Sāʿib Abū l-Naḍr al-Kalbī (d. 146/763); Sunni Hadith critics reject him as a Shīʿī and unreliable in ḥadīth. See *Sīyar* 6:248.
- al-Kisāʿī. Abū l-Ḥasan ʿAlī al-Kisāʿī (d. 189/805), an early Qurʾanic scholar of Persian extraction, known as the Imām of the Kufans in grammar (*naḥw*); he was the transmitter and eponym of one of the canonical recitations of the Qurʾan. *Sīyar* 9:131.
- Mujāhid b. Jabr Abū al-Ḥajjāj al-Makkī al-Aswad (d. ca. 104 or 107). He was a client of al-Sāʿib a Companion from Banū Makhzūm. Mujāhid was a distinguished Successor, who learned and transmitted exegesis and other hadith from Ibn ʿAbbās and others. See *Sīyar*, 4:449.
- Qatāda b. Diʿāma (d. 118/). He was a noted scholar of Qurʾanic exegesis and Hadith, from Basra, known for his immaculate memory and vast collection of knowledge (that is, opinions of Companions and Successors, their mutual disagreements about such questions, about Qurʾan and practical questions), generally held in high esteem

- by the Sunni Traditionalists for his piety, memory, understanding, and integrity, even though he held Qadarite views. *Sīyar* 5:269.
- Al-Suddī. Ismāʿīl b. ʿAbd al-Raḥmān (d. 127/745). He was a freedman (*mawlā*) of a woman Companion Zayban b. Qays from Quraysh, of Kufa, was a popular exegete, who got his name presumably from his wont to sit at the threshold (*sudd*) of the mosque and explain the Qurʾān. Although his reputation as a narrator is quite mixed, and he is accused of *rāfiḍī* tendencies, his opinions are extensively reported in the exegetical literature, including *Tafsīr al-Ṭabarī* the most comprehensive record of such opinions. See G.H.A. Juynboll, “al-Suddī,” in *EI2*.
 - Ṭāwūs b. Kaysān. A Yemeni scholar of Persian origin, a close companion and disciple of ʿAbdallāh b. ʿAbbās, known for his mastery of command and prohibition in the Qurʾān, met and learned from some fifty Companions. He was held in high esteem and known for his worship and integrity.
 - Al-Wāḥidī. Abū al-Ḥasan ʿAlī al-Wāḥidī (d. 468/1076), a leading Shāfiʿī exegete from Nishapur, the author of a well-known treatise *Asbāb al-Nuzūl* (The Occasions of Revelation), identified by one scholar as the last of the Nishapuri school of exegesis. He was a student of a popular exegete al-Thaʿabī (d. 427/1035)—both he and al-Wāḥidī are criticized by Ibn Taymiyya for transmitting weak traditions. Al-Wāḥidī’s major work, referred to here by Ibn al-Qayyim is *al-Basīṭ* (*The Large Commentary*). See Walid Saleh, “The Last of the Nishapuri School of Tafsīr: Al-Wāḥidī (d. 468/1076) and His Significance in the History of Qurʾānic Exegesis,” *Journal of the American Oriental Society* 126.2 (2006).

Ibn al-Qayyim’s works

- *Rawḍat al-muḥibbīn wa-nuzhat al-mushtāqīn* (The Garden of Lovers and the Promenade of Those Who Yearn), also known as *Qurraṭ ʿuyūn al-muḥibbīn*, it discusses love in a theological vein. See Holtzman, “Ibn Qayyim al-Jawziyya.”
- *al-Kalām ʿalā masʾala al-samāʿ*, ed. Rāshid ʿAbd al-ʿAzīz al-Ḥamad (Riyadh: Dār al-ʿĀṣima, 1409), a treatise on the prohibition of music; extends over 500 pages in published form.

qaḍāʾ wa-qadar (decree and predestination). *Qaḍāʾ* is literally “final judgment” and *qadar* is “measuring out.” When combined into one expression, these two words have the overall meaning of the Decree of God, both the eternal Decree (the most frequent meaning of *qaḍāʾ*) and the Decree given existence in time (the most frequent sense of *qadar*). Other translations are possible: for example, *qaḍāʾ*, predetermination (usually eternal but according to some schools operating within time); *qadar*, decree (usually operating within time but according to some schools eternal) or fate, destiny, in the sense of determined or fixed. It is also possible to use *qaḍāʾ* alone for Decree in its broadest sense and define *qadar* more precisely as existential determination. The

expression combining them is in general use and has become a kind of binary technical term of Muslim theology and kalām.

Reality (*ḥaqīqa*). The word *ḥaqīqa* (lit., reality), has a particular meaning in the Sufi discourse, opposed to the Law (*sharīʿa*), and is hence capitalized in translation: Reality.

Zindīq (heretic). This term was used by Muslim authors to refer to pseudo-Muslims who were thought to have kept some pre-Islamic beliefs and worked to undermine Islam; it was applied in particular to followers of Manicheanism, which was a heretical tendency in Zoroastrian Persia. Literally, the Persian root of *zindīq* may have mean “fire or spark,” and, according to recent speculation, was a distortion of an Aramaic word *ṣaddiq*, which referred to clandestine Manichaean believers. From its Persian origin, the word came to be used in the Islamic period to those who expressed similar ideas, and expanded it to include atheists or agnostics. See F.C. De Blois, “Zindīq,” in *EI2*, 11:511; Ovadia, 49n71.

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